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ANNEX ANNEX

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ANNEX ANNEX



A
CONTINUATION
OF THE
ACCOUNT
OF THE

Ministers, Lecturers, Masters and
Fellows of Colleges, and Schoolmasters,
who were *Ejected* and *Silenced* after
the Restoration in 1660, by or before the

Act for Uniformity.

To which is added,

The Church and Dissenters compar'd as
to Persecution, in some Remarks on Dr.
Walker's Attempt to recover the Names and Suf-
ferings of the Clergy that were sequestred, &c.
between 1640. and 1660.

And also

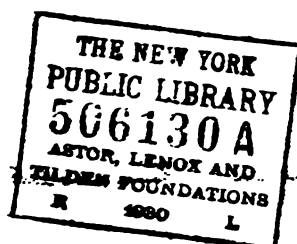
Some Free Remarks on the Twenty-eighth Chapter
of Dr. Benner's *Essay on the 39 Articles of Religion.*

II In Two Volumes.

By EDMUND CALAMY, D.D.

L O N D O N:

Printed for R. FORD at the *Angel*, R. HETT at the
Bible and Crown, and J. CHANDLER at the *Cross-Keys*,
all in the *Poultry*. MDCCLXXII.



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To all those who have enter'd into the Work and Office of the MINISTRY, amongst the PROTESTANT DISSENTERS, since we have been favour'd with a LEGAL TOLERATION.

My Dear Brethren,



MUST own it a great Pleasure to me, (and I am apt to persuade myself it will be so also to you) that under so many Disadvantages, I have been able to make such a Collection, towards the preserving the Memory of those Worthy Persons, that were ejected or silenc'd by the Act of Uniformity, who deserv'd so well at our Hands. And I am very thankful for that Assistance which so many of you have kindly given me, both in rectifying a Number of Mistakes formerly committed, and in gathering up the additional Characters here publish'd.

As I have heartily cast in my Lot with you that adhere to that despised Interest, which they thought is their Duty to support, not out of mere Inclination, but upon Principle, and after the maturest Consideration; and been at some Pains to serve you; I cannot but hope that not only the Present which I here make you will be kindly taken, but that also if I embrace the Opportunity with which I am this Way furnish'd, of offering some Things to your Consideration, that appear to be of Consequence, you will forgive my Freedom, and candidly ascribe it to the sincere Good Will of one that is unfeignedly desirous of Your true Prosperity, and growing Usefulness.

Allow me then Brethren, to remind you of the Spirit and Temper that generally prevail'd among our Deceased Fathers, who after having acted their Part with Faithfulness and Honour, have quitted this earthly Stage, and rest from their Labours. Remember their Faith and Holiness; their Zeal for GOD, and Love to the Souls of Men: Their Diligence and Activity in their painful Labours, and their signal Patience under great Hardships and Sufferings. Consider their Care to adorn their Character, and their Watchfulness against any Thing that they could foresee might be apt to cause the Ways of GOD to be evil spoken of. The Account of them that is here given, join'd with what went before, may help in this Respect to put you in Remembrance. And if it does but at the same Time provoke to a careful Imitation, it will be the readiest Way I know of, to our reaching such Success in our Labours, such Tokens of a special Divine Presence, and such Appearances of the Almighty in our Favour, as they had, as we may have Occasion for them.

The most eminent Prophets live not for ever. Our Fathers are gone; and we are come into their Rooms and Places, serving the same Master, and
carrying

carrying on the same Design, for the Furtherance of the common Salvation. And if we have but the same Spirit prevailing among us, and the same Assistances and Encouragements from above afforded us, as were to them so great a Matter of Rejoicing, we also may hope at length to finish well, and obtain a good Report as they have done; and meet them again with great Comfort and Joy at the last, in a better World.

That we may be the more effectually quicken'd, excit'd, and animated, to and in the Service that is before us, let us consider,

I. The Times that have been, and the Times that now are: and compare them together. Considering the Treatment which they who went before us met with, we cannot pretend to say, that the former Times were better than these: For they were evidently much worse. To those of our Sentiments, the former Times were very perilous; whereas it is as that come after them, the present Times are very safe, which is a comfortable Difference. They whom we succeed, had many **Encouragements** and **Discouragements**, while we may be **as good and vigorous** as ever we will, and as **dear** in worshipping the Great GOD and our **Blessed SAVIOUR** as our own Hearts can desire.

Our **Fathers** were much in the complaining Strain, and considering how they were used we have not the **least Occasion** of being surpris'd at it. They **among other Things** had a most horrid Law **against them**. call'd the Act against **Conventicles**, that was rais'd in 1663, and was renew'd, and made yet more severe, in 1673, by which **Magna Charta** was torn in Pieces, and the worst and most **intemperate** amongst Mankind, were as it were set on to persecute them: Multitudes of Persecutions were committed; **Conversions** made without

ry, and without any Hearing of the Persons accused; Penalties inflicted; Goods rifled; Estates seized and embezzled; Houses broken up; Families disturbed, often at most unseasonable Hours of the Night, without any Cause, or Shadow of Cause, if only a malicious Villain would pretend to suspect a Meeting there: Whereas we now for eight and thirty Years together have had great Tranquillity and peaceable Liberty, and it would be hard to find better Times in this Land and Nation, in any Period, than we have liv'd in. Had we been so traduced, and exposed, and insulted, and pillag'd as they were that went before us, we should have thought ourselves very hardly dealt with, and that we might well enough make sorrowful Complaints. And were they to have lived in such Times as ours, I doubt not but they would have thought themselves exceeding happy. What they did secretly, in private Corners, and with great Hazard, may we now do freely and openly, and without Fear. The Government under which we live instead of straitning is so good as to shelter us, and it is openly insulted, by any that offer to give us Molestation. Had our Pious Fathers had such Halcyon Days as these, what Pains would they have taken in Preaching the Gospel! And what can be mentioned that came within their Reach, that they would have stuck at in order to greater Usefulness! How earnest and fervent would they have been in all the Parts of their Service! How diligent and unwearied in their Endeavours to do good to the Souls of Men! And how watchful against Jealousies and Animosities amongst themselves! And how careful to be unanimous, and to strengthen one anothers Hands, and jointly to promote Truth and Love, and hearten, animate and encourage, and set a good Example to, such as were to rise up after them in the same Service! And why then
should

should not we use like Diligence, Application, and Care!

The Times are most evidently in some Respects better than they have been, and the present Age is improv'd beyond the foregoing. We are much more generally, Enemies to all Force and Violence in Matters of Conscience, than heretofore: And tho' as Bishop Burnet observes, there is no Principle that is more hated by bad ill-natured Clergymen than that; † yet I think it cannot be contested, that many more of the Clergy of the Established Church do stand up for that Principle now than formerly; and the Body of the Gentry fall in with it too. Experience seems to have taught the Nation, that Severity is far from being a proper Way for Conviction; as well as that they that have been upon all Occasions most ready to cry out of the Danger of their Church, have been the very Persons that have brought it into that Danger that it has been exposed to. The Number of such as are for forcing others, just to their own Pitch and Size and Standard in Masters of religious Sentiment, and Practice, is considerably diminished, and the Doctrine of Persecution, (even tho' guilded over with the Title of wholesome Severities) generally laid aside, as ridiculous, odious, and inhumane. We have not near so many now as in former Times, that have the Face to call in Question, the Right that every Man has to judge for himself, and act agreeably to his Judgment, in all such Things as relate to GOD and Conscience; which is one main Principle upon which the Reformation is built. Men of Sense and Understanding have seen the Weakness of that which for some Time was the reigning Pretence, that Toleration would be

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† Hist. of his own Time, Vol. I. p. 288.

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(very few excepted) were in Possession of the Public Churches, before the Storm overtook them: And though there were some few that discountenanced them while they officiated there, yet they were generally well respected. They had an Opportunity of exerting themselves in their several Parishes all through the Kingdom, for the promoting pure and undefiled Religion, before their Ejection, which was counted a great Unhappiness by such in all Parts as had the Honour of GOD and the Good of Souls most at Heart, and was lamented by those that had receiv'd Benefit by their foregoing Labours; and they were by their grateful Remembrance of it, animated to a firm Adherence to them, under all the Hardships that succeeded. Whereas we have had no Opportunity of being serviceable in a ministerial Way, to any but what have been swimming against the Stream, and opposing pretty strong Prejudices, while they have given us any Encouragement in our Service.

They generally had their Education in our two Celebrated Universities with very valuable Helps through the whole Course of it; while most of us have been bred more privately, with such Assistance only as we could be furnished with in those Corners into which our Fathers were driven. And it is Matter of great Thankfulness that so considerable a Number, (much greater I am well assured, than some wished for, or at all expected,) have with Diligence and Application, and the Divine Blessing on such Helps as were afforded them, attained such ministerial Furniture and Accomplishments, as are not despicable, nor likely to discredit the Work and Office in which they are engaged, or the Service they have undertaken.

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what of the World, and conversing with Men of Letters in foreign Parts, yet even such have not had the Benefit of being personally known to, or familiarly conversing with, Persons of Significance and Distinction, that are Contemporaries at Home both in Church and State, as those had that went before us, who were bred up in the same Colleges with them, and under the same Tutors.

The very Hardships also that our Fathers met with, after their being silenced, and the severe Laws that were either passed against them, or turned upon them by Constriction, and the Rigour with which they were executed in most Places afforded a Sort of Argument in their Favour, and helped to stir up Compassion, of which they found some Benefit: For it is natural to Englishmen to pity the complaining Side. When they were cast out of their Livings and were under the Frowns of the Government, my Account of them shews, that they met with Compassion from a Number of the Nobility and Gentry, in several Parts of the Nation, who were not so Priest-ridden as to be merciless. Some received them into their Families as Chaplains or Tutors, at a Time when they were wholly destitute: Others (occasionally at least) attended their Misistrations: Others contributed to the Support of their numerous and indigent Families: And some few were so generous, as in particular Cases, to plead their Cause, and stand up in their Defence, when they were persecuted and oppressed. In these Things and some others that might be easily mentioned, they that went before us had the Advantage of us who succeed them.

But then there are some few other Things, in which we (I think) have the Advantage of our Predecessors. We are at a farther Distance from those Times of Disorder and Confusion, which our Fathers had so often thrown

And that Heat and Rancour and vindictive Disposition which the Memory of some past Facts (that no Mortal can justify) was apt to excite, have had Time to subside, abate and wear off. It is well known that we have very generally imbibed, and that upon Principle, and after close Consideration, much larger Notions of Liberty than could obtain among many of our Predecessors; which recommends us not a little to a Number of Gentlemen of Thought and Sense and Influence in the Age wherein our Lot is cast. Instead of being generally run upon, we have the Law now on our Side, and the Smiles of the Government; and each Branch of the Legislature has given us Countenance in the Face of the World. His Majesty, (whom GOD long preserve) instead of being against us, has over and over assured us of his Protection. The Lords instead of bearing hard upon us, have kindly justified us from some Things which we have been unjustly charged with. And the House of Commons that was formerly set against the worshipping Assemblies of those of our Sentiments, has condescended openly to plead
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* It should not methinks be forgotten, that in the celebrated Conference that there was, between the Lords and Commons about the Occasional Bill, in 1702, (wherein the Managers on the Part of the Lords, were the Duke of Devon, and the Earl of Peterborough, the Bishop of Sarum, and the Lords Sommers, and Halifax,) the Lords were pleased to express themselves in this Manner: *It is hard as well as untrue, to say of the Dissenters, they never wanted the Will, when they had the Power to destroy the Church and State; since in the last and greatest Danger the Church was exposed to, they joined with her, with all imaginable Zeal and Sincerity, against the Papists, their enemies; and ever since have continued to shew all the unity and Submission to the Government of Church*

our Cause, by a publick Address to his Majesty to repair the Damages we sustained, when our Places of Worship were pillaged and demolished by a rebellious Mob. Such Things as these well deserve Notice and Observation.

Our Fathers were hard put to it. We may well wonder how they and their Families subsisted, when they were dispersed and scattered by the Oxford Act. Reproaches, Fines, and Fails, were their common Lot. They met with cruel Mockings, and were most scornfully reviled, as Schismatics, Fanatics, and Rebels; and the Body of the Nation was exasperated against them: But Thanks be to our Good GOD, it is now otherwise as to us. There are few comparatively that grudge us our Liberty, but such as are so weak and ill tempered, as to think themselves in a State of Persecution, because they are tyed up from persecuting their Neighbours. Which is a Disposition in

rice, or terrified with *Writs de Excommunicationis capiendis*, which they often found troublesome and chargeable. We are not liable to have our Goods seized, our Books taken away and sold, and our Families stripped and impoverished; or to be forced (because of our peaceable Dissent from the National Establishment, in Things which the most zealous Imposers count meerly indifferent, though we cannot see with their Eyes) to quit our Native Country, abjure the Realm, and retire into foreign Parts; or lye starving and rotting in Jails at Home. These are Advantages that ought most certainly to be prized and improved.

There are some, that are free to acknowledge that such as had been useful in the Ministry before 1662, and were then ejected and silenced, deserved to be pitied, on the Account of their hard Treatment afterward; who yet tell us that they look upon our Case who came after them, to be so widely different, as not to deserve a like Regard. They reckon, that the Church being provided with Ministers, after the Act of Uniformity, our engaging in the Ministry (even upon Supposition we were not satisfied to fall in with the National Establishment) was needless and irregular. And for this Reason, they seem to think we have no Reason to expect that they should have a like Respect for us, as for those that went before us. But this is a Way of Reasoning that besides the Unkindness it discovers to us, who are now in the Ministry among the Dissenters, who denied ourselves as to our secular Interest, in order to the serving of whom we minister amongst, in their best Interest, carries somewhat in the Way of reproach to us and our Fathers believably to be accounted for. For we stand on the same Bottom: And we cannot fairly be condemned.

And

And at the same Time I think it admits of very good Evidence, that if they could be excused, much more may we. And therefore I offer it to Consideration, that such a Way of thinking as this, argues that they who give into it, and lay a Stress upon it, either are not well appriz'd of the true State of the Case between the Church and us, or do not duly weigh it in its several Particulars.

The true State of the Case between the Established Church and us that are Dissenters from it, should certainly be well understood by such as take upon them to pass a Comparative Judgment between our Fathers and us their Descendants : And that I take to stand thus : They that were of the Church Party, who had all along discovered an Aversion to any farther Reformation than that which had been at first settled in this Land, when it came off from Popery, were after the Restoration of King Charles, earnestly pressed by our Fathers, before they could entertain a Thought of submitting to those Impositions that were about to be revived after they had been long refused, to prove they had a Right to make, revive, or increase such Impositions, in Things unnecessary and unscriptural. It was signified to them, that whatever the Things imposed might be in themselves considered, the imposing them was held to be unlawful by those that were against them : And therefore they were urged to produce the Warrant by which they acted in imposing them. This was what the Leaders of the Church Party, who acted in the Name of all their Adherents were very backward to : They by means would allow their Right to be called in question ; but were for going on as they had been used to, and rather than at all abating the Harshness so much complained of.

Church Power, it so happened; (and no other could well be expected) that many People in all Parts of the Land, were exceedingly grieved and troubled. It not only troubled them to have their Ministers ill used, but to have the Law so fixed, as that they must under Penalties be obliged only and for a Constancy, to attend the Publick Worship, notwithstanding there were such Things annexed to it as they judged to be in some part sinful; and forbidden to assemble to worship GOD in any other Way, though in their Apprehension more scriptural, and more likely to be for their Spiritual Profit and Benefit. This to them appeared much the same, as if the Encouragers and Inforcers of such Laws, (pretending to be Lords of GOD's Heritage, and to have a despotick Empire over Mens Consciences, which the Scripture strictly prohibits) should say to them, If you will not consent and fall in with us in the Rites and Modes that we have thought fit to superadd to Religion, you shall not be Christians, or owned as such. And so tended to bring in Paganism into a Christian Country. Zeal for the Church of England inclined her Adherents to ingross to themselves, the Ordinances of Divine Worship, and all Civil Power too: Endeavouring to make the Privileges which belong either to Christian or Humane Society, peculiar to such as were distinguished from others, by Things that in themselves can signify nothing to the making Persons either better Christians or better Men. And with this a great many of the Good People of England were so much dissatisfied, that they could not fall in with the National Establishment, but determined to continue Nonconformists, and did so, notwithstanding that many of them suffered very considerably upon that Account.

But though they greatly displeased the Imposers, by thus refusing to comply with their Injunctions,

yet it does not therefore follow that they were done without the Ordinances of GOD's House. That would be to dishonour him to whom the highest Veneration is most justly due, and by Degrees to lose all Sense of Religion. And if sacred Ordinances were kept up, they must have come to act among them as Ministers. And if they had not some to officiate in that Capacity among them, that were bred up to Learning, had taken Pains to acquire the needful Qualifications, and were solemnly set apart to the ministerial Office, they in all Probability would have chosen some not so well fitted and qualified from among themselves for that Purpose. And as in their Case it was most natural to suppose, that in the little separate Societies into which they cast themselves, they should first fix in the silenced Ministers as their Guides and Pastors, according to Conveniency, so as they were carried off by Death must they fill their Places with others, who also must be ordain'd with Solemnity, to prevent Intrusions. And had we whom GOD in his Providence inclined to make Choice of the Ministry, rather than other Business, in which we might have had a Prospect of much greater worldly Advantages; and who were by our Fathers encouraged to look that Way; and who with some Difficulty and much Pains taken, at length became (in the Opinion of competent Judges) in some tolerable Measure qualified for it, and have been solemnly ordained to it; had we turned to other Employments, tho' we might not have been wholly idle in Life, yet the Dissenters in all Probability would have been worse provided for, and the common Interest of Religion would in the Issue have suffer'd considerably.

Our engaging then in the Ministry was far from being needless. It was highly needful to set up Religion among the Dissenters. (.

not that been done; the Church itself, it may justly be feared, would have grown worse rather than better; and the whole Nation would have felt the ill Effects.) It was very needful that Religion should be kept up among the Dissenters by such as would be careful to keep them from Extreams, and save them out of the Hands of those that would have made it their Business to run them into endless Divisions, and encourage them in furious Bigotry, and the utmost Uncharitableness. It was very needful to have such officiating among them as Ministers, as were furnished with Learning, and were of Temper and Moderation, and would do their Endeavour to keep Charity alive towards those whom they dissented from; rather than that they should fall into the Hands of illiterate Mechanicks, who would have made it their Study to widen the Distance, and been apt to drive Things to such an Height, as that there should have been no Disposition for accommodating and healing Matters, when the most proper and convenient Opportunity for it might present itself. These Things were so needful that the Want of them would have been attended with sad Consequences: And for Persons to exercise that Degree of Self-denial, as it implies to be willing to engage in such a Service, under so many Discouragements as might easily be foreseen, seems if it be but fairly consider'd, to deserve Commendation and Applause, rather than Blame or Censure, from Men of Sense and Thought.

The Church did its true provide Ministers; but Ministers were not therefore needless among the Dissenters. Both together, are not more than the Souls of the People that are to be watch'd for have real Occasion for: There is fair Scope for the Usefulness of all of both Sorts. And it is sufficient for them to receive Ordination in a scriptural
Way

Way, by the laying on of the Hands of the Presbytery. More than this cannot be proved necessary, to the Validity of our Ministrations, our Acceptance with GOD, or our answering the Ends of the Office, in doing Good to the Souls of Men. (a) Being thus set apart to this sacred Work and Office, we take the Charge of such as commit themselves to us, taking up with such Maintenance and Support as they can afford us, (or as Providence sends us in by the Hands of others, who consider the Straitness of our Circumstances) and without grudging at the Dignities or plentiful Incomes of others, endeavour to do all we can to spread and propagate pure and undefiled Religion, promote true Goodness, and diffuse a right Christian Spirit through the Land we live in. And if we have but GOD with us, as he was with our Fathers before us, we need not fear the Consequences.

It is freely owned that if they were not in the right in separating from the Established Church, then neither are we: But if they had a Right to separate, we are not to be blamed. They therefore separated from the National Church, because they that were at the Head of it had that Fondness for a ceremonious Worship, that they were for casting out all that would not give Way to it; were for fixing Terms of Communion that were unscriptural; and for using an imposing Power that CHRIST never gavethem, and when pressed to shew their Warrant they persisted in a Refusal. For any hereupon to demand of our Fathers or of us that come after them, by what Right they and we separated ordinarily from publick Parrachial Worshipping Assemblies, and went by ourselves,

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(a) I think I have set this in a sufficiently clear Light, in my Ordination Sermon at Ailsbury, on June 11. 1724.

selves, is much at one as to ask why we will at all mind Religion, and not let our Souls shift for themselves; and why we wont in Matters of Conscience be swayed by an Authority that we could never see justified.

As for those who applaud our Fathers, and censure us that come after them for treading in their Steps, they act neither wisely nor kindly. We are to seek for their Wisdom, because we act in Pursuit of those very Principles, which such Gentlemen (for some Reason or other, best known to themselves) are not for condemning. And we have no great Reason to thank them for their Kindness; because they are forward to censure us, upon an Account that (if they did but act consistently) should rather draw out their Esteem and Regard. If our Predecessors could be excused, much more may we. For besides the Opportunity of an happy Settlement among us, that was lost at the Restoration, another has been lost at the Revolution, and so that farther Reformation that has been so earnestly sought for from one Reign to another would be altogether desperate, should all now yield to rigorous Imposers, and their groundless Pretences to Church Power: And withal, (which deserves to be well consider'd) our Civil Rulers, after having sufficiently made Trial as to the Insufficiency and Unsuccessfulness of Rigour and Severity, have at length granted us a Legal Toleration, and left us Liberty to take our own Way to Heaven (without strictly insisting on the Things that have been so long debated to so little Purpose) provided we will but fear GOD, honour the King, and consult the Civil Peace. And we have no Need to be shy of submitting to any Penalties that can be laid upon us, when we are herein found tardy. And now let us farther consider,

III. How

III. *How we came by that Liberty in which we have so much Reason to rejoice, and which bids so fair for vindicating us from ill natured Charges and Clamours. This Liberty of ours was not gotten hastily nor compassed without great Difficulty. Many Hindrances obstructed it, and several different Schemes that were laid subtly enough, were forced to be overthrown, before Way could be made for it. And there is upon this Account the more Reason for our Admiration and Thankfulness. There are several Things with Respect to this Matter that are very remarkable.*

It well deserves our Notice, that tho' the Papists were the greatest Enemies to our Liberty, they yet first helped us to it. From them did the Hardships of the Dissenters proceed originally. And yet they were the first Instruments of our Deliverance. They did a great Deal of good Things after the Restoration in 1660. King Charles in his Declaration from Breda, promised Liberty of Conscience, and engaged that no Man should be disquieted or troubled on Question for Differences of Opinion in Matters of Religion, &c. And it is very likely but he might have been as good as his Word, had not the Papists prevented him. They fell in with all their Weights to rally the Episcopal Settlement with the utmost Design, hoping that Way to serve their own Interest. It was in great Measure owing to them that the Declaration for Ecclesiastical Affairs was published the 24th October 1669.

It was in great Measure owing to them that the Declaration for Ecclesiastical Affairs was published the 24th October 1669.

Uniformity brought in in the Room of it. Dr. Bates observes in his Funeral Sermon for Mr. Baxter, that the Old Clergy from Wrath and Revenge, and the young Gentry from their servile Compliance with the Court, were very active to carry on and compleat that Act. But the Papists who kept behind the Curtain, had no small Influence, to inflame those that were the open actors. Finding themselves in great Need of a Toleration, and being apprized that both the King and the Duke were of their Religion, they were in great Hope, that the more Rigour was used in fixing the Ecclesiastical Settlement at that Juncture, and the greater the Number was of those that were thereby exposed to Severity, they should have the more to join with them in soliciting for a Grant of Liberty, which they apprehended would be no small Advantage to them. They acted therefore like themselves, in falling in with all their Weights on the Church Side, to turn the Scale in their Favour, in Opposition to those that had been encouraged to hope for Abatements. And we are inform'd by Bishop Burnet, that soon after the passing of the Act for Uniformity, the Earl of Bristol (who was a noted Romanist) having a Consultation of the Papists at his own House, earnestly advised them, to take Pains to procure Favour to the Nonconformists, that a Toleration being procured for them in general Terms, they themselves might be comprehended within it. (b) And from that Time forward, the Papists with all their Interest, (which in such a Court as ours was very considerable) were either for an indiscriminated Toleration, or a General Prosecution.

And

(b) Hist. of his own Time, p. 193.

And it thereupon became the grand Flea of the Church Party, that no Indulgence must be granted to the Dissenters, for fear an Handle should be given to the Papists to get Liberty too.

It was the great Unhappiness of our Fathers all along that Reign, when they suffered so much by the Means of the Papists, to have the most plausible Argument against them drawn from those very Papists, by the open Instruments of their Distress. They that were of the Established Church knew very well, that none were greater Enemies to the Principles and Practices of the Church of Rome than the Dissenters: And yet when our Predecessors made any Motion for a Toleration, they were presently told, that any Thing of that Kind, would encourage and promote, and hazard the bringing in of Popery; notwithstanding that the Papists were visibly countenanced by the Government, while they who desired nothing more than to help to stem the Tide against them, were frowned on, and sought to be suppressed. It could not but grate upon ingenuous Minds to be continually both in Acts of Parliaments and Proclamations, iunked with those whose Sentiments and Designs they most perfectly abhorred, and to have those to whom they were known to be most Opposite, played upon them at every Turn, if they made any Motions for Lenity and Forbearance for themselves, from Fellow Protestants, with whom they agreed in all the Things that were most necessary to secure from Popery. The Papists indeed were in Hopes, that joining with the Church Party to keep down the Dissenters, the Body of Dissenters might at length be provoked to that Degree, as to join with them in Opposition to the Church. This Design was by a merciful Providence, and the Sincerity of our Fathers, at length

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effectually

effectually defeated : But the Church in the mean Time shewed no little Unkindness ; and made a dangerous Experiment.

Coleman in 1678, (when the Papists were almost run a ground) stood to his Principles, and owned he hoped to bring in his Religion by a Toleration. This fired even as great a Man as Dr. Stillingfleet, who soon after publicly charged the Dissenters, (who could not but be desirous of a Toleration, to which they thought themselves to have a natural Right) with promoting Popery, and ruining the Church. Whereas the real Truth of the Matter is this : The Church bid fair for ruining herself, by following Popish Counsels, (of which Severity against Protestant Dissenters was one of the Chief) and throwing herself into Popish Hands, when she might (but by concurring with the Body of the Nobility and Gentry of the Nation, in the Bill of Exclusion) so easily have escaped them. The Church very unkindly bore hard upon Brethren, under the Influence of Enemies ; and contrary to all Rules of Prudence, wilfully ran the Hazard of finding it too late to get Help in Extremity, when she came to need it : Whereas the Papists hating both Church and Dissenters as common Enemies, acted like Men wise in their Generation, in setting the Former with an open Mouth and a full Cry upon the Latter, hoping this Way to compass their own Designs the more effectually though undiscernibly.

And to me I confess it has but an odd Aspect, for the same Learned Doctor forementioned, when in King William's Reign he became a Bishop, to intimate in his Charge to the Clergy of his Diocese in his Primary Visitation in 1690, his Hope that the Dissenters were then convinced, that the Persecution which they
before

before complained of, was carried on by other Men, and for other Designs, than they did before seem to believe. (c) *As if they were then first to be convinced of it! No alas, they were well satisfied as to that Matter long before that Time. They never once doubted but the Severities upon Dissenters in King Charles's Reign were owing to popish Counsels: But it was no small Pleasure and Comfort to them to find this at last publickly acknowledged, even by those that were so far from pitying their suffering Brethren, that there was no convincing them there was any way to secure the Church from Popery but that of crushing the Dissenters, till barefaced Popery armed with Power, threatened to swallow up all in common.*

When King James ascended the Throne, he reflected much on the Church of England for the Severities with which Dissenters had been treated. And though there was Scope and Ground enough for it, yet it is represented as strange Doctrine in the Mouth of a professed Papist, and of a Prince on whose Account, and by whose Direction, the Church Party, had been indeed but too obsequiously push'd on to that Rigour (d). It was not very grateful, it must be confessed: But still it was as good a Return, as (all Things being considered) could well be expected. The King thought this the best Way to serve his Purpose; and that was enough for him. And 'tis added, That the Design of the Papists at that Time was to set the Dissenters against the Church, as much as they had formerly set the Church against them. This was
politick

(c) *Still. Works*, Vol. III. p. 631.

(d) *Bishop Burnet's History of own Time*, p. 672, 673.

politic enough. And it was with this View that the Toleration was granted, and not out of any real Kindness to those that were eased by it from their foregoing Hardships. And yet it has been the Opinion of many (and it has a great many probable Considerations to support it) that had not the Dissenters had Liberty then, given them by the King's Declaration, they would hardly have got it afterwards by Act of Parliament. But a Wise Over-ruling Providence ordered all for the best.

'Twas evident, that though the Papists gave the Protestant Dissenters their Liberty, which their Protestant Brethren had denied them, yet their Aim was to set them at a greater Distance than ever from the Church of England, that had been so unkind to them. And therefore when King James sent forth his Declaration of Indulgence, that accomplished Statesman the Marquis of Halifax, (who had been of the chief in the Ministry in the Reign foregoing) published a Letter to a Dissenter, in which he advised those who after having been long severely used, were on a sudden favoured with Power, to consider the Cause they had to suspect their new Friends, and the Duty incumbent upon them in Christianity and Prudence, not to hazard the Publick Safety, neither by Desire of Ease, nor of Revenge. The Advice was good. And though it cannot be denied but that some few particular Persons did act excentrically and unadvisedly, yet the Bulk of the Dissenters had the Wisdom to follow it. They were not so unreasonable as to flatter themselves that their new Friends had any Inclination to them; or that there could be any firm Alliance between Liberty and Infallibility. They were sensible that to come so quickly from another Extreme, was an unnatural Motion. H

that the other Day were Sons of Belial, were on a sudden become Angels of Light, they found they had reason to be upon their Guard. They were convinced it was dangerous to build upon a Foundation of Paradoxes : And could not see how Poverty could be a Friend to Liberty, or an Enemy to Persecution. It heightened their Conviction, to see the Protestants so unmercifully persecuted in France, at the very same time as they that adhered so firmly to their Principles, were so courted and caressed in England. They were far from admiring the Instruments of their Friendship ; and the more they considered their Circumstances, the more Matter of Suspicion did they easily discern, and the less were they inclined to listen to any that preached up Anger and Vengeance against the Church of England, which they were sensible were very much out of Season. They were abundantly satisfied that notwithstanding all the Favours shewn them by those in Power, there was no depending upon the Friendship of such as by their Principles, (when it was safe to act up to them) could allow no Living to a Protestant under them. And for that Reason, though Liberty was pleasant to them after so much Rigour, they yet could not but be suspicious. And if they did not wait for a Parliamentary Allowance of Publick Liberty, of which the Marquis appeared to be desirous, they were yet intitled to that gentle Construction which that Great Man discovered himself inclined to put upon their Proceedings. And it would have been a Matter of great Joy to them, to have found his Words in the Sequel made good, That the common Danger had so laid open the Mistake of the Church Party, that all their former Haughtiness towards the Dissenters (an Expression that some will hardly ever for ever extinguished ; and that it

it had turned the Spirit of Persecution, into the Spirit of Peace, Charity and Condescension. *But waiting G O D's good Time for that (of which we would not willingly despair) we have reason (as far as I can judge) to be very thankful, that He in whose Hands are the Hearts of all Men, was mercifully pleased at length to favour us with Liberty in his own Way, notwithstanding that it came immediately from such Persons as we are very sensible, were far from giving it us out of any Good-will.*

It would indeed have been much more agreeable, and a Matter of more comfortable Reflection to us, had we received such a Blessing as this, through the Hands of our Brethren, or upon their Interest and Application, out of real Kindness, and from a Conviction of the unbecoming Nature, as well as Fruitlessness of such severe Methods as had been before made use of. Liberty coming in such a Way, would have had a much more grateful Relish, than as coming from those, who it might be easily perceived rather aimed at overthrowing the Protestant Religion, than at doing us any Service. But since that might not be, our Fathers were for taking Things as they were, and making the best of them they could. And seeing those of our Sentiments were unable to get a Legal Liberty, in the Reign of either of the two Brothers, I see not why we may not be allowed to take some Pleasure, in thinking that that very House of Commons, that passed the Uniformity A^ct, which so much unhinged us, while they rejected that Wise and Healing Declaration that would have united us, seemed upon seeing how Things worked, to alter their Sentiments, and were in a much better Temper with Respect to the Dissenters in 1679, when that Parliament was dissolved, than in 1661, when they

they first came together, which has been taken Notice of by several.

But it is too plain to be denied, that the Church Party could not be prevailed with, openly and with any Freedom to declare for Liberty, till they were forced to it by a downright Necessity, and sensibly found Popery coming in like a Flood, and threatening universal Ruin. Many Attempts were made before to little Purpose; they were insensible; and were not grieved for the Affliction of Joseph: But then their Compassions were stirred, and they gave way. And all that can be said is, That it was better late than never.

The little Success of former Attempts, should not be passed lightly over. In 1663, an Indulgence was opposed, with great Vehemence, for Fear an Handle should be given to the Papists (e). In 1667, the King was pressed by his Parliament to issue out a Proclamation for enforcing the Laws against Conventicles (f). In 1668, a Bill for a Comprehension (drawn up by Sir Matthew Hale) could not gain Admittance so much as to be read in the House of Commons (g). In 1670, a Bill passed against Conventicles, that in respects was much severer than any that went before it (h). And in 1672, when upon the Death of Charles the Second, King Charles II. issued a Declaration of Indulgence, the Church Party discovered the most Uneasiness, and very noisy and clamorous. In 1673, they opposed any further Indulgence to time, opposed any further Indulgence with great passion. Nay even in 1685

nd, Vol. III. p. 97, &c.
England, Vol. III. p. 271.
e of his own Life and

s, Vol. I. p. 270.

1685, when King James had actually got into the Throne, the Commons (very much under Ecclesiastical Influence) voted an Address to his Majesty, on May 27. to desire him to issue forth his Proclamation, to cause the penal Laws to be put in Execution, against all Dissenters from the Church of England whatsoever. (i) And (which is yet more) we are told by Bp. Burnet (k) that Rossie and Pater-son, the two governing Bishops in Scotland, went so far as in the Year 1686, to procure an Address to be signed by several of their Bench, offering to concur with the King in all that he desired with relation to those of his own Religion: Providing the Laws might still continue in force and be executed against the Presbyterians. And there is Reason enough to believe that there were some of the same Stamp in England at that time, who were of the same Mind. Though nothing could be more evident, than that the making and executing of those Laws by which the poor Non-conformists suffered so deeply for so many Years together, was only that Protestants might destroy Protestants, and the easier Work be made for the Introduction of Popery that was to destroy the Residue, yet could not the Church Party be brought publickly to relent, till the Knife was come to their own Throats, and they were just upon the Point of being offered up in Sacrifice. Then did they awake out of their Sleep; and indeed it was high Time to recollect themselves, and alter their Note. When they found that all they had was just going, and they were wholly at the Mercy of the Court for refusing to read the King's Declaration of Indulgence

(i) Echard's Hist. of England, Vol. III. p. 751.

(k) Hist. of his Time, p. 680.

Men of the Clergy may still retain their little peevish Animosities against the *Dissenters*, yet the wiser and more serious Heads of that great and worthy Body see now their Error. They see who drove them on in it, till they hoped to have ruined them by it, It cannot be doubted but their Reflections on the Dangers into which our Divisions have thrown us, have given them truer Notions with relation to a rigorous Conformity. The Bishops have under their Hands declared their Disposition to come to a Temper in the Matters of Conformity ; and there seems to be no Doubt left as to the Sincerity of their Intentions in that Matter. Their Piety and Verrue, and the Prospect that they now have of Suffering themselves, put us beyond all doubt as to their Sincerity. And if ever God in his Providence brings us again into a settled State, out of the Storm into which our Passions and Folly, as well as the Treachery of others have brought us, it cannot be imagined that the Bishops will go off from those moderate Resolutions, which they have now declared : And they continuing firm, the weak and indiscreet Passions of any of the inferior Clergy, must needs vanish, when they are under the Conduct of wise and worthy Leaders. And I will boldly say this, that if *the Church of England* after she is got out of this Storm, will return to hearken to the Peevishness of some four Men, she will be abandoned both of God and Man, and will set both Heaven and Earth against her. The Nation sees too visibly how dear the Dispute about Conformity has Cost us, to stand
any

my name upon such Professions. Had I not
 a where our Deliverance is wrapped up,
 and stand this Water too well, and judge
 as right off it, to imagine that ever they
 all be Priest-ridden in this Point. So
 far all Considerations agree to make
 a conclude, that there is no Danger of
 our splitting a second Time upon the same
 Rock: And indeed if any Arguments were
 wanting to complete the Certainty of this
 Point, the wife and generous Behaviour
 of the main Body of our Officers in this
 present Juncture, has given them so just
 a Title to our Friendship, that we must
 resolve to set all the World against us, if
 we can ever forget it; and if we do not
 make them all the Returns of Love and Re-
 spect which it is in our Power to do so.
*And happy had it been had for them and us, and
 the Nation in general, had but their Honors been
 less particular in their choice.*

*But when the threatening Storm was about to
 and a Calm that was so near at Hand, it
 needed, what was to be a great deal more
 and Promise in the Time of our Storm. The
 Heer Darnley had come from the Hague
 in 1681, gave the Dutchess a great many
 urances from the Company, that in case the
 flood turn to the common Interest, they
 would in a better Time come with a Com-
 prehension of what is to be done, and
 to a Cooperation with the Company, and in
 a Toleration of the rest. The Duke of
 Orange and his son the Lord of Orange
 the Hague, had been very much in the
 Purpose. But when the Revolution was over,
 Vol. I. 3*

continued.

(1) *Box's H.R. of his Times*, p. 104

complished, and the foregoing Fears were dissipated, and it came to the Trial, tho' King William and Queen Mary and some of their Ministers of State were forward enough yet a Comprehension would not by any Means go down; the Times would not bear it; the Generality of the Dignified Clergy could see no Occasion for it; and even the Act of Toleration could not be carried through, without considerable Difficulty. We may easily gather thus much, from the Paper that was published by Mr. John Howe in 1689, before the passing of that Act, intit. The Case of the Protestant Dissenters represented and argued. That great and good Man was one that did not use to affect to carry Things to Extremity: And yet in that Juncture, and upon that remarkable Occasion, he expressed himself with no small Warmth: Saying; he that knows all Things, knows that though in such Circumstances, (therein referring to the Reign of King James II,) there was no Opportunity for our receiving publick and authorized Promises, when we were all under the Eye of watchful Jealousy; yet as good Assurances as were possible, were given us by some that we hope will now remember it, of a future established Security from our former Pressures. We were told over and over, when the excellent Heer Fagell's Letter came to be privately communicated from Hand to Hand, how easily better Things would be had for us, than that encouraged *Papists* to expect, if ever that happy Change should be brought about, which none have now beheld with greater Joy than we. We are loth to injure those who have made us hope for better, by admitting a Suspicion we shall now be disappointed, and deceived as we have

have formerly been, and we know by whom. We cannot but expect from *Englishmen*, that they be just and true. We hope not to be the only Instances whereby the *Anglica Fides* and the *Punica* shall be thought all one. Our Affairs are in the Hands of Men of Worth and Honour, who apprehend how little grateful a Name they should leave to Posterity, or obtain now with good Men of any Persuasion, if under a Pretence of Kindness to us, they should now repeat the Arts of ill Men in an ill Time. Great Minds will think it beneath them to sport themselves with their own Cunning in deceiving other Men, which were really in the present Case too thin not to be seen through, and may be the easy Attainment of any Man that hath enough of Opportunity, and Integrity little enough for such Purposes. And it is as much too gross to endeavour to abuse the Authority of a Nation, by going about to make that stoop to so mean a Thing, as to make a Shew of intending what they resolve to their utmost shall never be.

Any that knew the Caution of Mr. Howe, and the Freedom he was admitted to with King William, will easily conclude there was somewhat in the Wind that was more than ordinary, when he expressed himself upon this Occasion with so much Pungency. Perhaps the forecited Apologist for the Church may furnish us with the best Comment on these Expressions. And from him we have an Account, that the Bishops in the former Reign had in that Petition for which they suffered so gloriously, expressed a Readiness to come to a just Temper, in all the Matters of Difference among us, when they

should be brought before them in Convocation or Parliament. And among other Messages that were sent over to the King, being then Prince of Orange, one was, that he would use all his Interest among the *Dissenters*, to hinder them from running into the Declaration, and to the Design that was then promoted, of animating them against the Church. Of this, *says he*, I may be allowed to speak confidently, because it passed through my own Hands; and I drew the Directions that were given to an eminent Person who was employed in it. Upon these Reasons it was that the Prince promised in his Declaration, with which he came over, that he would use his Endeavours to bring about the so much desired Union between the *Church of England* and the *Dissenters*. So their Majesties were under Engagements to make the Experiment. It is true it did not succeed: A formed Resolution of consenting to no Alterations at all in Order to that Union, made that the Attempt was laid aside. I will not enter into any further Reflections on Mens Behaviour at that Time. It plainly appeared it was not a proper Season to try to make Peace. Attempts that Way were more likely to create new Rents, than to heal the old ones. (o) *And he uses like Freedom in his Exhortation to Peace and Union in his Sermon at St. Laurence Jewry, from Acts vii. 16, on Nov. 16, 1689.*

Such Things as these being duely consider'd, may cause us to set the greater Value upon the Act of Toleration,

(o) See the Bishop of Sarum's Reflections on a Book concerning the Rights of an English Convocation.

Toleration. *Well may we value it the more, because it was the Fruit of that Glorious Revolution which secured to us every Thing that could be valuable to us either as Englishmen or as Protestants: And it was freely so represented, in the famous Trial of Dr. Henry Sacheverel, who by his inflaming Sermon set himself to bring that Act into Disrepute and Contempt. The second of the Articles upon which that celebrated Gentleman was impeached, was this, that he had suggested and maintained that the Toleration granted by Law was unreasonable, and the Allowance of it unwarrantable: And the Managers against him were free upon this Head. Sir James Montague the Attorney General declared, the Toleration Act, to be one of the most necessary Acts for the Good of the Kingdom. (p) Sir Peter King, (since Lord High Chancellor) represented it as one of the principal Consequences of the Revolution, and a Thing that was for the Welfare and Support of the Protestant Interest in general. (q) Lord William Pawlet, gave it as his fixed Opinion, that it was one of the happy Consequences of the late Revolution, that her Majesty's Protestant Subjects by a Legal Indulgence granted to the Dissenters, were united in Interest and Affection, in the Defence of her Majesty's sacred Person and Government. (r) Mr. Cowper in speaking to the Lords expressed himself thus: This Indulgence is required from us as Christians, and as we are Men professing Humanity, and Good-will towards one another. He calls the Act of Toleration, a Law by which*

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(p) Trial of Dr. Henry Sacheverel, p. 19.

(q) Ibid, p. 77, 78.

(r) Pag. 90.

the People have been more firmly united in Interest and Affection than formerly : *And declares he means, in the Days when the Penalties of the Laws against the Dissenters were inflicted with intemperate Zeal. (s) And he added afterwards, that the Commons were throughly convinced, that the Peace and Welfare, the Security and Strength of the Kingdom, in great Measure depend, upon the inviolable Preservation of the Act of Toleration, which had been most maliciously and seditiously traduced and misrepresented by Dr. Sacheverel. (t) And since our Legal Toleration is so highly applauded by such Persons as these, I think we may well be allowed to set a considerable Value upon it.*

Nor can it be thought unreasonable for us to prize our Liberty yet the more, because it comes to us as the Fruit of the Prayers and Tears, the Sufferings and Hardships, the Conflicts and Views of our Fathers before us. Some of us I doubt not may well remember, that in the Course of our Education, in the Midst of their most sorrowful Complaints of their own hard Usage, they to prevent our being disheartened, would freely entertain us with the Hopes they had that better Things were reserved for us. These better Things through the great Mercy of GOD we have in good Part lived to reach : And therefore we should take Heart, cheerfully following them as far as they followed CHRIST ; adhering firmly to the Cause of Truth and Purity, Liberty and Charity in Conjunction, and trusting GOD with the Sequel. Let us consider farther,

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IV. *What Usage we have met with since we have had that Liberty for which we have so much Reason to be thankful. I have, no Inclination here to exaggerate; and yet think I may say with a great deal of Safety, that since our legal Toleration, our Treatment has not been over-kind, from those who in the latter Part of the Reign of King James, could speak with so much Tenderness of their Brethren the Dissenters. As it was not (as we have seen) without Difficulty that the Toleration was obtained, so have I been very much misinformed, if a Clause that was in the Bill for it as it was at first drawn up, relating to Schools for the educating and instructing our Youth, was not dropped clandestinely; and a second time scratched out, after it had been reinserted; which was neither generous nor kind. As soon as the Act was passed as it is, our Ecclesiasticks were for nibbling at it. Mr. Norris of Bemerton was one of the first that began, in his Charge of Schism continued. (u) He seems to arraign the Government as doing what it ought not have done in granting us such a Liberty; and takes upon him to predict ill Consequences to the Nation, and general Interest of Religion, which time would shew. Dr. Nichols says that many have thought the Toleration too extensive: And therefore as Mr. James Peirce observes, they set themselves to cramp it in the late Reign; and in all probability had not a Merciful God cut short their Designs, they would have made it narrow enough in a little time; for they would probably have left nothing of it. (x)*

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(u) P. 24, 32.

(x) Vindication of the Dissenters, Part I. p. 21

And it is owned with respect to Dr. South by the Writer of his Life, that he by no means liked the A&T of Toleration for all Protestant Dissenters (y) And we have had reason enough to believe the same of several others, if we may judge by their Carriage; in taking such Pains to find some Flaw in the Act and prosecute those that they imagined made the least Slip in observing it.

*But I cannot help taking particular notice here of the great Dr. Stillingfleet, who having given it as his Apprehension, that a general unlimited Toleration to Dissenting Protestants, would soon bring Confusion among us, and in the End Popery; and that a Suspension of all the penal Laws that relate to Dissenters, is the same thing with a boundless Toleration: (x) (in which by the way, the Event has proved him mistaken, because we have had that Suspension of the penal Laws, which he declares to be the same thing with a boundless Toleration, now for many Years, and yet are as far either from Confusion or Popery as before :) seems to have been uneasy that his Advice concerning them had not been more regarded; and was for still straightning them after the Law was passed, as far as that would allow a Pretext for it. And therefore in the Year 1690, speaking of the Dissenters he has these words: If after all, they grow more Headstrong and Insolent by the Indulgence which the Law gives them; then observe whether they observe those Conditions on which the Law gives it to them. For these are known Rules in Law, that he forfeits his Privilege who goes beyond the Bounds of it; that no Privileges are to be extended beyond the Bounds
which*

(y) P. 116.

(x) Preface to his *Unreasonableness of Separation*, p. 85.

which the Laws give them ; for they ought to be observed as they are given. I leave it to be considered, whether all such who do not observe the Conditions of the Indulgence, be not as liable to the Law as if they had none. (a) That this Passage may be the better understood it may be recollected, that the very same Person who gave the Advice in 1690, when he was Bishop of Worcester, had in 1682 when he was Dean of St. Paul's, advised that if Liberty was thought fit to be granted to Dissenters by the Government, one of the Conditions of it might be this, that no indulged Persons presume under severe Penalties to breed up Scholars, or to teach Gentlemen's Sons University Learning ; because this may be justly looked on as a Design to propagate Schism to Posterity, and to lay a Foundation for the Disturbance of future Generations. (b) Now Liberty for our Schools happend, (ibough it appears not without Design) to be omitted in our Act of Toleration, as it passed in Parliament : And thereupon it was his Opinion, that the Gentlemen of the Etablised Church, might still call any of the Dissenters to an Account, that pretended to act as Schoolmasters or Tutors, and he was accordingly himself concerned in prosecuting some upon that Head. I can speak of this the more positively, because I had a particular Account from one that was a Party concerned, of the Trouble he received from Bishop Stillingfleet and in his Diocese, for his educating Youth without a Licence ; in which Case he was forced to make Application to some in the Ministry in the Reign of King William

(a) *Stillngfleet's Works*, Vol. III. p. 632.

(b) Pref. to his *Unreasonableness of Separation*, p. 88.

William, who had interest sufficient to obtain a Prohibition to stop Proceedings. And I well remember that he told me when he waited on the Bishop upon that Occasion, he treated him with great Civility; and at the same time was very urgent and pressing to know by what means and whose Interest that Prohibition at which he seemed surprized and concerned, was obtained: But tho' my Friend was very thankful that he carried his Point, yet he was too cautious to gratify his Lordship's Curiosity.

All along the Reign of King William, were we frequently troubled with Prosecutions of a like Nature, of which my Account and the Continuation furnish with a Variety of Instances; and Mr. Richard Frankland, was one of the most remarkable: For his Troubles were continued, from the very passing of the Act, till the Year 1698, in which he died. We had also divers other litigious Suits depending in that Reign in Westminster Hall, which were still attended with no little Expence and Trouble. And Things of this Kind were sufficient Indications, that though the Church Party was not able to hinder our Liberty, they yet were not over-much inclined to Generosity and Good-humour towards us; and that a Number of them did not want Inclination to go farther against us than such Prosecutions amounted to, had they known how. But we were screen'd from Time to Time, by the favourable Regard of this Prince to us; and should therefore deserve to be stigmatized for our Ingratitude, if his Memory should not be ever Dear and Precious to us.

In the next Reign, we had the Occasional and Schism Bills brought into Parliament, and passed against us, after strong Debates, and with a great deal of Artifice: And these are so fresh in Memory, that dilating on them is the less needful; though

though many to this Day find it hard to understand why upon the Church's Account, the Dissenters should be hindered by Law, either from educating their own Children, or from being concerned in Corporations for the Poor, and bestowing their Time and Money in Charity to them. But I think it is not the least Breach of Charity to conclude, that they that could take such Steps as these were, against such Persons as were taken under the Protection of the Law, and were upon all Occasions remarkable for their Fidelity to the Government, and had formed a Design to deprive all such as adhered to them of their Votes in Elections of Members of Parliament, would not have stuck at depriving us of all Legal Protection, had they thought it in their Power to compass it.

However, in Queen Anne's Time, warm, peevish and angry Writings came out against us thick and threefold, and we were exposed and bespattered in them without any Mercy; and it appeared the Aim of some Persons of considerable Influence, to bring us under a general Contempt. Any Failings of particular Persons, were charged upon all that were of their Denomination; which is a Method of Dealing that could not be born, and is severely censured, whenever it is endeavoured to be returned. We were ever and anon pelted with insipid Jest, to make us ridiculous. We were upbraided with a Saying of King Charles to Duke Lauderdale, that the Religion of the Presbyterians was not a Religion fit for Gentlemen. But what of that! If it is a Religion agreeable to Scripture, fit for the Apostles and Primitive Christians, and zealous Martyrs and Confessors, who lived in the purest Ages; and able to conduct to Heaven and Happiness, we may well enough be satisfied with it, and need desire no more. Often also were we told, that we Dis-
fenters

the rising Ground, I fear we should show ourselves but too easy. If they will but be content that we keep our Toleration, we must I doubt reckon it enough. To think they will be content to let our Friends that firmly adhere to us into beneficial Posts, and remove the Bars that lie in their Way, is to look upon them as more given to change, than as far as I can perceive there appears any reason for. We may remind them over and over that when the Test-Act passed as a Security against Popery, our Friends easily foresaw how much they should be thereby exposed, and yet acquiesced, and made not the least Opposition, for fear of being any way instrumental to damage the Publick; and had very fair and obliging Promises made them in Return, that have never yet been made good. Though these are Things well known, yet is it not likely to be to any great Purpose to revive the Memory of them. For it is a good while ago since those Promises were made; and but very few (if any) of those that made them, or to whom they were made, are now living: And several Things have since taken a different Turn, from what it might then be thought could reasonably have been expected. And if we tell them it would not a little hurt the Government to have a great many such Hands employed in its Service, that is, to be employed; and it is hardly just to require of them, who are disposed to act as the People, to continue to do so, when the Number of his Dutiful Subjects, that have a good Heart, is so small, that there is not one of them out of a hundred.

that I think verily it is hard to apologize for it. How can that Church that stands upon a narrow Bottom, and that casts off Regard to other Churches that aim at as great a Conformity to Scripture as may be, and that confine its Respect to those of its own Stamp and Way, and excommunicates all that censure any of its Articles, Forms, Ceremonies, and Injunctions, be the best Church in the World! Most certainly, such Churches as are fixed on a wider Bottom, and allow greater Latitude, (though without any Scope for Licentiousness,) and encourage a more extensive Charity, upon a Comparison must appear more excellent, and to be preferred. How a Church, whose Ministers are chosen by any such as can but get Possession of Presentations, (even though they are Atheists, Arians, or Papists) can be better than that Church in which Ministers are chosen by the People themselves that are to be watched over by them, (who if they have any Conscience at all, will be for such as appear to have the great Concerns of Religion most at heart,) is altogether past my Skill to comprehend. Nor can I by any Means understand, how a Church in which the most ignorant or vicious; are allowed both to officiate and communicate, can be better than a Church in which none are owned either for Ministers or Communicants but such as have a competent Knowledge, and are free from Scandal. These appear such Difficulties to me, that I never yet could get over them.

Bishop Burnet freely tells us, that one of the best Bishops he ever knew, (and any one that has ever read his History of his own Time, will presently conclude that he means Bishop Leighton who is his Hero) was very uneasy at this Expression that he often heard used, that the Church of England was the best c-
nstituted

or that they art not sufficient to support his MAJESTY and his Government, without our Assistance: And yet upon a critical Exigence, they have more than once sensibly found the Want of us, and have not been backward to let us know as much, and have seen we have as readily come in to their Assistance, as they could desire; and yet we must not be too hasty in expecting a suitable Return, for fear we are disappointed.

In the mean while, we cannot well expect any other, than that these Gentlemen go on with their Boasts of the Excellence of their Establishment, and of their being the best Constituted Church in the World: For though such Language is not easily to be reconciled with Solomon's wise Admonition, let another Man praise thee, and not thine own Mouth; a Stranger and not thine own Lips; yet when Persons have so long continued the Use of any Phrase, or particular Sort of Expression, as that it is become habitual, it is not an easy Thing to drop or quit it: That must be a Work of Time.

But I must confess it is past my Skill to conceive, where can lye the peculiar Excellence of that Church, that is governed by Civilians that are meer Laymen, who are in Possession of the Real Power, while the Bishops have little more than the Name, of which I once heard one of King William's Bishops complain with great Freedom. And when the Parish Ministers that have the Cure of Souls, find it so difficult to keep the most scandalous Persons within their several Precincts from the LORD'S Table, if they are inclined to come there; and cannot deny the Sacrament to a known Atheist or Deist that demands it as necessary to qualify him for a Commission, without being liable to an Action of Damage, there appears to me so little Room for Commendation,
that

(*swer any End*) discourse of the Desirableness of Unity, and the Evil of Schism, or causeless Separation, and its mischievous Consequences as freely as they: And as far as I can judge, we may do it with somewhat of a better Grace than they. For it has methinks but an ill Appearance, for any to cry out with Vehemence for Union, while at the same Time they have a mighty Zeal and Fondness for those Things that cause Divisions, and will always occasion them. It is an easy Thing for such as are on the rising Ground, to charge their Inferiours with being swayed by Passion and Prejudice, forgetting what a Discovery they are making all the while of their own Stiffness, Rigour, and Imperiousness. But when any that talk much for Union are against those Things that would promote it, it is a shrewd Sign that it is not so much Unity that they are for, as for having their own Will and Way.

Nor need it be any great Surprise to us, if there should be some among them that should still cry out, (as several of them have often done) that they should sooner fall in with the Papists themselves, than with us that call ourselves Protestants, and yet dissent from their Church. There is the less Reason for our being moved by this, since it only shews the Weakness of the Pleaders, and the mean Opinion they have of the Protestant Religion; which would be really despicable, if all the great Principles of it, in which we that are out of the Establishment agree with those that are under it, were of less Value, than those Things (which they that have the greatest Zeal for them own to be indifferent) wherein we differ from them.

Nor must we wonder, as if any strange Thing happened to us, if they should still be ever and anon urging us to a Compliance with their Prescriptions and Regulations for the Sake of Peace,
than

than which nothing has a more plausible Appearance. But if we offer it to them, (as has on our Side been often done) as a Thing much more reasonable, that even for the Sake of Peace, they should forbear demanding of us, what they have no Right to insist upon, and urge this home we shall find that if it be fairly argued, they cannot stand it.

I remember the Learned Dr. Hody soon after the Revolution, with great Earnestness moved the Bishops that were deprived to yield for Peace sake: But Mr. Dodwel signified to him by Way of Reply, that that Exhortation of his was more applicable on the other Side; since there can be no Arguments why good Men ought to surrender Rights for Peace sake, but what will more cogently hold, for quitting Pretences that are not duely supported. And I profess, I cannot see there was any answering it, without shewing they had a Right to what they pretended to. And indeed, there are but few Arguments that those of the Establishment can make Use of against us, but what may be and have been turned upon themselves, which much abates their Strength and Force.

Monsieur Jurieu a Noted French Writer, in his True Sytem of the Church, (e) has an Expression, that I think deserves Observation. Tho' we, says he, were actually in the Wrong as to all the Points which keep up the Separation betwixt us and the Church of Rome, yet we should be obliged in Conscience to separate from her, and persist in our Separation, till persuaded she has Reason of her Side. And I must own I cannot see, why it may not be applied to the Case between us Dissenters and the Church of England, in which it

will equally hold. We may say as he, that tho' we Dissenters were actually in the Wrong, as to all the Points which keep up the Separation betwixt us and the Church of England, yet we should be obliged in Conscience to separate from her, and persist in our Separation, till persuaded she has Reason of her Side. Here we may safely fix and stand our Ground without being justly chargeable with disregarding Peace: And let the Zealots for Church Power ring their Changes ever so often or loudly within our Hearing, we have no Occasion to be moved, till they shew us their Warrant. But still we need not wonder, if many find Wealth and Honour, Grandeur and Power have Charms too strong and bewitching to be resisted.

It need not therefore be shocking to us, for them at Times, to be drawing off Families of Distinction from us. It is but very little that we can do to serve our Friends and Adherents: Whereas they that are in the Church have a mighty Interest. That is mainly derived from the Nobility and Gentry, who while they govern the People, are themselves much governed by the Clergy: And that it should be thus, is the less strange, since the Clergy (for the most part) are first their School-masters, and afterwards their Tutors in the Universities, and so have the Opportunity of instilling Principles into them at their own Pleasure. They are also sometimes capable of giving a Turn in Marriages, and being helpful in the Settlements that usually attend them, and often draw considerable Consequences after them.

Nor can it well surprize us, if they go on to do what they can to deprive us of Opportunities for educating our Youth to Advantage, especially such as may be designed for, and inclined to the
Ministry

Ministry among us, by which Means they are apt to promise themselves our Interest must decline. Nor is it a Thing unaccountable, should they now and then draw off from us, some that either at the Expence of their own Relations, or with the Help of the Charitable Contributions of others, are with us bred up to the Ministry, after they have gone through their Education. I think their Readiness to receive and encourage such, when they are promising and hopeful, may be easily accounted for. Time indeed has been, when they have with no small Applause received some Deferters from us, who had prostituted their Characters to that Degree, as to have rendered themselves incapable of any Service, had they continued to be numbered with us; about which I well remember I once had a fair Opportunity of discoursing (before a great deal of Company) with Dr. Trimnel the late Bishop of Winchester, at Tunbridge Wells: When I freely told his Lordship that I took that for strange Sort of Management, that was not likely to contribute, either to the Credit of Religion, or the Honour of the Church, and he appeared readily to concur and fall in with me. But when they that change Sides, and go over from us to them, are Persons of real Worth, (tho' their Conduct may have an odd Aspect, if they had before gone deep into right Notions of Liberty, yet) it may well enough be expected that they should be countenanced and encouraged: For it is natural to be pleased with Proselytes.

We should shew but very little Knowledge of Mankind, if we expected any farther Motions towards a Comprehension, in haste. When three such advantageous Seasons for such a Purpose as presented themselves at the Restoration in 1660, upon the Discovery of the Popish Plot in 1678, and at the Revolution in 1688, were either

carelessly or by Design, let slip or lost, I cannot see what Reason we can have to look for any Offers on their Part that Way; or fancy that any from us would be agreeable. Bishop Burnet indeed takes Notice of some who profess great Zeal for the Legal Establishment and yet seem to be set on forming a New Scheme both of Religion and Government, and are taking the very same Methods, only a little diversified, that have been pursued in Popery, to bring the World into a blind Dependence upon the Clergy, and to draw the Wealth and Strength of the Nation into their Hands. (f) And should this Design go forward, it may perhaps at length become necessary, to do somewhat to put a Stop to it, for Fear of the Consequence: And there is no one Thing would check it so effectually, as a Comprehension, and the enlarging and widening our Foundations. And it has been observed by others, that there are some in the Church, that appear to be growing weary of their own Settlement in some Respects. There are a Number that are sick of their uncharitable excommunicating Canons, that are levelled against all indiscriminately, that affirm any Thing in their Articles, Liturgy, Ceremonies, or Church Government, to be repugnant to the Word of GOD: And this may in Time have some good Effects, and occasion Alterations. Dr. Stillingsfleet many Years ago acknowledged several Things to be very desirable towards the Happiness and Flourishing of the Church: As the Exercise of Discipline in Parochial Churches; the Reforming the Ecclesiastical Courts as to Excommunication; the retrench-

(f) Pref. to Vol. III. of the History of the Reformation, p. xii.

retrenching Pluralities; the Strictness and Solemnity of Ordinations; and the making a Book of Canons, suitable to this Age, for the better regulating the Conversations of the Clergy. (g) *And since that Time, there has a Number of them risen up, and some of them Men of Figure too, that have discerned and owned some Alterations to be necessary for the Sake of the Church of England, and for their own Sakes too. But as for any considerable Advance towards a farther Reformation, I cannot see any Reason to expect it, unless some such pressing Exigence should happen, as falls not within the distant Reach of humane Foresight. If there should come a remarkable Revival of the Spirit of true Piety among us, (which is what a great Number of good Christians among us, of all Denominations, are most heartily longing, and waiting, and praying for) then and not till then will this great Work be accomplished. The Distant will then be brought together, hard Things will become easy, what is rough will be made smooth, and the greatest Difficulties will vanish. Not by Might nor by Power, but by my Spirit, saith the Lord of Hosts: The great Mountain before our Zerubbabels shall become a Plain, and they shall bring forth the Head-stone thereof with Shoutings, crying Grace, Grace unto it. In the mean Time while this is deferred and delayed, let us*

VI. Consider what Sort of Carriage becomes us, and may be expected from us, and take care to behave accordingly. Most certainly my Brethren, both GOD and Men have their Expectations from us: And it will become us, and he

our Wisdom, to take Care to manage ourselves in such a Manner, as that we may answer both. Let us be thankful both to GOD and our Rulers, that our Circumstances are so easy, compared both with what they might have been, and what they would have been, if some Men had had their Wills. If (all things being considered) we are not very thankful, we shall be altogether inexcusable. But at the same time, let us be humble, and not assuming. Let us bear the Indignation of the LORD that is visible, in our remaining Difficulties, because we have sinned against him. Let us not because we have not gotten all that we could have wished for, or all that we might hope for, or might perhaps be apt to think we had a Right to, or had some Reason (on one Account or another) to expect, be hereupon sullen and discontented, and make light of what we have, on which our Fathers would have set so great a Value, and for which they would hardly have thought they could have paid too dear.

Let us take heed of degenerating from those that went before us. Let us follow their Faith considering the End of their Conversation. Let not that plain Way of serious Preaching, by which they were so instrumental in spreading and undefiled Religion in the Land, and doing much Good to the Souls of Men, ever be relished by us: Nor let their Integrity, and unfeignedness in their Carriage, ever be lost. Let us (as we have good Reason) be free from all thoughts of abusing Liberty, which is one of the most valuable of Blessings, to the Church. Let us encourage one another in our duty, and

encrease our Stock, as we are laying out and expending. Let us do the whole of our Work with Warmth and Vigour, and aim at the Hearts of those with whom we are dealing: Looking upon it as a Contempt of such great Things as we treat about, (as it really is) to speak of them without great Fervency and Affection. Let us with well doing endeavour to put to silence the Ignorance of foolish Men; taking heed to ourselves, and to all the Flocks that are under our Care. Let us maintain our own Innocence, and walk inoffensively: carefully keeping up both Christian and Brotherly Unity and Communion.

Let us shun Extremes on all Hands and endeavour that our Moderation may be that Way made known unto all Men. While we endeavour to stand fast in that Liberty which CHRIST has given us a Right to, let us not love Separation for Separation sake. Though we see Reason to prefer a free Way of praying, to the being ordinarily confined as to Words and Expressions, yet let us not run down all Forms of Prayer as dull and spiritless, and to be condemned; remembering that the best and wisest and greatest Men we have had among ourselves, owned them to be lawful and warrantable. Let us not out of Aversion to Impositions, run into a Fancy, that things must therefore be unlawful, because they are required by Superiors: And let us take constant heed of condemning ourselves in the Things that we allow. If it be possible, as much as lieth in us, let us live peaceably with all Men. Though some slight and others insult us yet let us be Catholick spirited. Let us love all without Exception that have any Thing of GOD in them; any thing of the Image of CHRIST upon them. Let us strive to return

to the Apostolical Simplicity; and take care that our Religion be that of the Bible.

Whatever you do, my Brethren, take heed of narrowing your Charity, and confining it within any humanely devised Inclosures. Be content with your own Liberty, and condemn not such as you differ from, but be ready as far as the Word and Conscience will allow, to have Communion with them, and with all the true Christian Churches upon Earth, in all Christian Offices and Duties. Manage your Differences with Modesty; carefully avoiding rash and intemperate Zeal. Take heed of inflaming Matters, by attempting to make the Differences which there are between the Church and Dissenters, to appear greater than they are in reality, or the Distance wider than it is. Endeavour after that Latitude and Enlargedness of Mind, as may fit you for general and extensive Service to the Christian Church: And never forsake that comprehensive Interest so far as to be ingulphed into a Party, upon any private and distinct Basis.

Let us take care to use our Liberty well, that so if it be possible, we may check any thing of an Inclination to abridge us of it. Bishop Stillingfleet formerly signified his Fear, that the Dissenters would grow more insolent upon a legal Indulgence, and bid Defiance to the legal Constitution. (b) Though the Suggestion looks a little ill-natured, yet it will become us to take heed of verifying the Prediction. Instead of Defiance, let us treat even the warmest and bitterest among the Church Men with Civility. Though some of them both in Speech and Carriage may discover Bitterness,

member the Lesson of the Ancients, so to speak off and to our Enemies, as those that expect and hope some time or other to become Friends.

In some Instances it must be owned, they are far from dealing with us in a friendly Manner; and there are things in which they are apt to be very touchy: But if we consider humane nature we need not much wonder at it. We never knew what it was to have their Temptations: or if we had, might perhaps have carried it as ill, as those we complain of with the greatest Freedom. They are upon the rising Ground, and have many Advantages on their Side. They are fond of Power; and it grates upon them to have their Right to it called in Question. They look upon that as an Injury, and therefore their Spirits rise in Opposition. How much soever we dislike this Temper let us shew that we heartily love their Persons. It is an old Saying of Seneca, that they that are sore, complain if they but think their Sore is touched. Many are ready to complain of the Unpeaceableness of their Neighbours, who by their good Will would have Peace with none but themselves, and those of their own Way. Let us pity those that are of this unhappy Disposition, and avoid whatsoever would needlessly irritate them. And though some among them should take Pains, and use Arts of Misrepresentation, to make us that are Dissenters appear despicable, and not fit to be favoured or countenanced, yet let us not offer to retaliate: But endeavour to overcome Evil with Good. Let us carry it towards them with Meekness and Gentleness, commend what is truly commendable in them, put the best Construction upon their Actions that we are able; and cover their Infirmities with the most charitable Interpretations we can find any Room for: And this will

will be the best and the most likely Way to mollify and overcome them.

Let us not envy them their Wealth and Pomp and Grandeur, so long as we can but enjoy the Worship of GOD in Purity, and without Molestation; move on vigorously towards Heaven ourselves, and be of some Service to others, to help them also thither. While we stand up for Liberty, let us shew by our Carriage that we are Enemies to Divisions, Hatred and Contention, and desirous of Peace upon scriptural Terms. Let us not judge or despise our Brethren, or be alienated in our Hearts and Affections from them. Let us do nothing through Strife or Vain-glory, but Manifest by our whole Behaviour, that we do not differ from those that are under the National Settlement, out of Humour or Peevishness or any turbulent Disposition, but purely out of Judgment and Conscience towards GOD. And let us take heed of running into Uncharitableness ourselves, while we freely blame others for it: And shew much more Zeal for Truth and Love, than for the Interest of those that think and act just as we do. And as such Things as these will be most pleasing to Almighty GOD, so shall we find they will much promote the Quiet of our own Consciences, and be helpful also to recommend us to others.

Let us live in Love among our own selves. Though there may be Differences ever and anon arising among us, yet let us remember, We are Brethren. Let us studiously avoid those Heat-burnings and Contentions, together with those mutual Jealousies and Suspicions, as tend to extinguish that Brotherly Love, without which we cannot have any just Ground to hope, that the Blessing of Love and Peace will be with us. It may so happen that a Heat may be a sudden hurry into wh.

bear Reflection, yet have we all the Reason in the World to beware of any Thing in our Management or Carriage, that should give the least Encouragement to that Remark (which is so justly offensive to all Christian Ears) that the Hatreds of Divines are implacable. Should we have more Liberty among us than formerly, and less Love, it would be very sad in itself, and a bad Prognostick, with regard to Time to come.

That there have been Heats among us, is too notorious to be denied or concealed: And though I am far from having any Design to revive them, yet I must take the Liberty to say, that all Sides have been to blame. The Church Party are apt enough to upbraid us: But it is as well known, that they also have been divided, and still are so, and that as much to the full as we; and perhaps I might upon good Grounds say more. They have had still the same Doctrinal Debates, and they have been managed with as much Warmth: And then they have also some Contests which are peculiar to themselves. Not a little do they differ about Church Power, the Rights of Convocations, the Dignity of the Priesthood, and other such-like Things. Some, (as Mr. Thorndike and Mr. Lessly) have appeared with a mighty Zeal for restoring the Right of Electing Bishops, to the Clergy and the Body of the People; and have represented the Want of this as the Cause why Episcopacy was and is so much neglected: While others again are of Opinion, that if the Regale (that is, the Right of the State in disposing of the Offices and Preferments of the Church) should be dropped, the Church would soon be in Confusion. Many of them differ widely from their Articles, notwithstanding their subscribing them; and others are for reviving several antiquated Notions and Practices of Popery, instead of purging out what of them are
yet

yet remaining. They have therefore very little reason to upbraid us; nor have we much occasion to regard it if they do.

They often twit us with our not being what we were, and tell us, that we have lost very much of our former Strictness: And I must confess, could heartily wish we could say with truth, that we had as much real Seriousness among us (which is what I suppose to be meant by Strictness) they had that went before us. They commonly tell us, that we are perpetually contending: And to them that are so ready to upbraid us with this, have no great reason to boast how much they themselves are united, yet I should be heartily glad that we could but behave ourselves so, as to be able to wipe off that Charge, and say that there was no Ground for it left remaining.

But let us my Brethren, take heed to ourselves, and endeavour to rectify what is amiss, and instead of endlessly drawing the Saw of Contention, be much in Prayer to Almighty GOD for the Influences of his purifying, quickning, and healing SPIRIT. Let us beg a fresh Effusion of the Divine Spirit from on High, to revive the Power and Life of Religion in the World. Nothing can be more manifest than that the Church of CHRIST at this Day, is most sadly degenerated, has long been in a very languishing State, and is become too like the Rest of the World. Formality has eaten out the Spirit of Piety; Selfishness, Covetousness, Pride, Wrathfulness, Envy and Malice, have most shamefully abounded in the Christian Church, and sadly defaced, disquieted, and infested it: And all Parties have been such Sharers in the common Guilt, that they must pretend an Exemption. The great Doctors of the Christian Religion have lost their Force, are professedly believed but for Fashions

while such as seem to entertain them, both are, and practise, just as they would do, if they believed them not. The Primitive Christians were lively and vigorous; Heavenliness and Spirituality sparkled in their Profession and Conversation. They looked like so many pieces of Immortality dropped down from Heaven, and tending thitherward: And this World was nothing to them; but trampled on, as a despicable and contemptible Thing. Whereas now, Religion is very generally grown a dead Thing; a mere piece of empty spiritless Formality: And many that make a great Profession are lost in Carnality, and crumbled into Parties, which are inflamed against each other, striving who shall get the better; which is much to be lamented. The Great Mr. Howe speaking of such an happy Union and Alteration as is necessary in so deplorable a Case as ours, freely says, that it must be effected not by mere humane Endeavour, but by an Almighty Spirit poured forth, which (*says he*) after we have suffered a while, shall put us into Joint, and make every Joint know its Place in the Body, 1 Pet. v. 10: shall conquer private Interests and Inclinations, and overawe Mens Hearts, by the Authority of the Divine Law, which now, how express soever it is, little availeth against Prepossession. Till then Christianity will be among us a languishing, withering Thing. When the Season comes of such an Effusion of the SPIRIT from on High, there will be no Parties. And amidst the Wilderness Desolation that cannot but be till that Season comes, it matters little, and signifies to me (*says he*) scarce one Straw what Party of us is uppermost. The most Righteous as they may be vogue'd, will be but

but as Briars and scratching Thorns ; and it is better to suffer by such than be of them (i).

(i) See his
Funeral Ser-
mon for Mr.
Mat. Mead,
in 12mo, p.
54, 55, 56.

Let us then beg of GOD with all possible Earnestness, that he would more generally and visibly impress his own Image on the Present, and the rising Generation, and diffuse an Holy Light and Love on all Orders and Ranks of Persons among us ; and particularly on Magistrates and Ministers, who are so likely to have a good Influence upon others : And that there may be such a Spirit of Prayer and Supplication stirring among us, as may bring down upon us all Manner of spiritual Blessings in a rich Abundance : And such an uniting Spirit as may effectually Check our Animosities and Divisions, and heal our Breaches ; and such a Spirit of Love and Peace as may make us like the first Christians, of one Heart and one Soul. That this good Time may be hastened, is and will be the hearty Prayer, of

Your Affectionate Brother,

and Companion in Labour,

Faith, and Patience,

Westminster,
May 1. 1727.

E. CALAMY.

The PREFACE.

TH E Acceptance I met with, in my Account of the Ejected and Silenced Ministers, of which I published my first Essay in 1702, in a particular Chapter of my Abridgment of the Life of Mr. Richard Baxter, and which in 1713 was improved into a distinct Volume by itself, was a great Inducement to me, as I had Opportunity to make Inquiries after other Particulars concerning those of whom I had already given some Characters; and also after other Persons, of whom I before could only give the Names: And what I have been able to collect, (with not a little Difficulty and Trouble) is here published, in Hopes that some good Ends may be thereby answered.

Mr. Thomas Cartwright in his Defence of the Admonition, that was published in the Reign of Queen Elizabeth, affirms that two Thousand Preachers, which preached and fed diligently, were hard to be found in the Church of England. I can easily believe that that was really true, for a great while after the Reformation from Popery; and think we have a great deal of Reason to be very thankful, that the Number of such afterwards so much increased among us as it did: And yet to have such a Number as two Thousand such silenced at once by a single Act of Parliament, I cannot forbear reckoning the greatest Blow to the Reformation, that it ever met with since its first Settlement. And as for this Reason, I could not help being much affected with so heavy

I have been capable of ob-
~~been~~ inclined to think that
 others (as far as it
 could

could be done at this Distance. would be a Piece of publick Service. And this has carried me the more chearfully, through the Pains I have taken in order to it.

In this Continuation of this Work (which I am very sensible has been long expected) I have rectified such Oversights and Mistakes in what I had already published, as I either took Notice of myself, or was informed of by others. And tho' perhaps to some of my Readers this may not be so grateful, as to be continually entertained with new historical Passages, yet to others I persuade myself it cannot but be agreeable, as it will be an Indication that such Mistakes as yet remain, (of which I think not but there are a considerable Number) would also have been rectified had I but known how.

In the farther Characters I have here added, of those that were silenced for their Nonconformity, I have gone as far as I was at present able: And am heartily glad, (and I believe since will be apt to be surprized) that I have been able to recover so much. Dr. Walker indeed tells the World, that those of the Ejected Ministers, whom I have passed over in Silence, (their Names only excepted) were Persons of such Characters as Partiality itself could not recommend. (a) How far he was herein in the Right, he and others now may judge, from the Characters I have here given of Mr. Arthur Barker, Samuel Lee, Dr. Samuel Annesley, Edward Wavil, and others who lived in London: And Mr. John Pointer, Mr. John Rogers, Mr. John Ray, and Mr. John ... and others, in the two Universities of Cambridge: Together with Mr. John Burgess, Mr. Nathaniel Jacob, and Mr. John Herring, &c.

Richard Saunders, Mr. John Quicke, and Mr. John Nofworthy, and many others in his own County of Devon: And of Mr. Joseph Sherwood, Mr. Samuel Tapper, Mr. John Lydfon, Mr. George Hammond, Mr. John Moore, Mr. Ames Short, Mr. Timothy Sacheverel, Mr. Robert Bartlet, Mr. Jeremy French, Mr. Matthew Warren, Mr. Emanuel Harford, Mr. James Stephenson, and Mr. John Bush, and several others, in the neighbouring Counties of Cornwall, Dorset, and Somerset; as well as a great many others all over the Kingdom.

There was a Respect that was most certainly due to these Men in as much as they were willing to suffer for the Sake of their Consciences. And as much as this amounts to has been freely owned by many High Churchmen: And some that were forward enough to bear hard upon them, and run them down, at the Time when they were exposed to legal Hardships, have been ready to speak well of them for their Steadiness, since we have had another Sort of Sufferers among us, that were dissatisfied with the Revolution, and unwilling to take the Oaths to the Government. And having mentioned that, I think it may not be amiss just to hint at an Observation which Persons may perhaps be led into, by running over my Account and the Continuation of it; viz. that the several Families that most befriended the Ministers that were ejected and in the several Counties, after the Restoration, in all Parts been the most firm Adherers to us, and the Protestant Succession: Families that bore the hardest on the Sufferers, have been the coolest towards the Revolution, and the greatest Benefactors that have been engaged in the variation have been on Foot from Time to time that, and the Protestant Succession, the illustrious House of Hanover.

The Preface.

have subjoin'd an Answer to the angry Reflection of Dr. Bennet, on the brief Account which, verly gave of Subscriptions to the Articles of Church; for an Answer to which he has discover'd Impatience: And I have the rather added it, because (among other Things) he from what I said about Subscriptions, so insultingly sneers at Account I had before given of the Excellency and Sufferings of the Dissenting Teachers, at which he appears not a little disturb'd. I have taken Notice of any other undeserved Reflections on these Worthy Persons as they came in my way. Among others, I have bestowed a few Remarks on some of a large Work, intit. *Magna Britannia & Germania, Antiqua & Nova*. In the Title Page of that Work, 'tis said to be collected and composed by an impartial Hand. I suppose it might have been so, had it been in many Hands, since there is such Evidence of a Change of Hands: And as for Impartiality, I think you there is no great Cause to boast of that, especially in the latter Parts, where Censures are freely passed on Sufferers for Nonconformity after the Restoration, who rather deserved to be pitied. I cannot think that Work would have wanted any of its Ornaments, had those Censures been wholly waved. The Compiler seems to have discovered much more than Discretion, in throwing in a parcel of Remarks more likely to give Disgust than Pleasure, to a set of Persons who if well used, might have been any to have been his Purchasers and Readers. I would think any thing of this Kind should be carefully shunn'd in an Undertaking of such Importance. He had studied to recommend the Persecutors, and not his Book-sellers: And I shall be taken if it be found to turn to the disadvantage of the Benefactors, rather than not to the disadvantage of the Ministers, with whom

I cannot perceive be had any thing to do, I could not perceive that I should run any Hazard at all of displeasing any Men of Sense and Temper, by wiping off the Dirt he has thrown. And accordingly, at the End of the County of Lancaster (where he first begins) and at the Close of the Counties of Norfolk, Northampton, and Nottingham, I have made a Return to his Illustrated Animadversions: And may perhaps have Occasion hereafter to follow him in his Remarks, should he go on in the Track in which he has begun, in the Counties that are yet behind.

At the Close of all there follows an Index of the Names of the Silenc'd Ministers, which will serve both for the Account of them that I published before, and also for this Continuation of it; which had been more Exact, had it not been for an Accident: But as it is it will be sufficient both to shew that the Number of Sufferers was much greater than many have been willing to allow, and also to find out the Places where any Persons of Significance are named and characterized.

Corrections of new Mistakes will be received with Thankfulness: And any well attested Characters of those of whom I still have the Names only, or Additions to the Account given of any, are desired to be communicated: And the best Use will be made of them that the Nature of the Case will allow.

I

A
CONTINUATION
OF THE
ACCOUNT
OF THE
MINISTERS, LECTURERS,
MASTERS and FELLOWS of COL-
LEGES and SCHOOL-MASTERS,
W H O
Were EJECTED or SILENCED,
after the RESTAURATION, in 1660;
By, or Before
The ACT of UNIFORMITY.

*The Ejected or Silenced Ministers, &c.
in London, Westminster and South-
wark.*

Page 1. FROM *St. Austin's*, Mr. SIMEON ASKE
Add; He wrote his Name *Aske*. He
was a Member of the *Assembly* of
Divines. This from which he was ejected, was the
Bequested Living of Mr. *Ephraim Udal*, of whom
Vol. I. B Dr.

Dr. *Walker* gives a large Account, *Attempt*, Part II. p. 178, 179. But Mr. *Udal* died in May 1647; and therefore Mr. *Ashe* had a legal Right to the Living, because he was in Possession. He is not however mention'd amongst the Rectors of this Parish by *Newcourt* in his *Repertorium Ecclesiasticum*, Vol. I. p. 288: But his Successor Dr. *Thomas Holbitch* we are told came to the Living in Aug. 29. 1662.

Dr. *Walker* in his *Attempt*, Part I. p. 48, observes of this very first Person that stands in my List of Confessors (as he jeeringly calls them) that in the Abundance of his Meekness, he utter'd large Invectives, against the Government and Governours of the Church, in his Sermon before the Commons in 1642, and charges the Eftablished Clergy, with being blind Seers, dumb Dogs, idle Drones, schismatical, heretical and scandalous Men.

That I might the better be able to judge of this, I did not with the Doctor, go and consult *Dugd. Short View*, from whence he quotes the Passage refer'd to, but I took the Pains to read over the whole Sermon, which I find to be a very grave and serious Discourse, no way unbecoming either the Preacher who deliver'd it, or the Auditory it was preach'd to: And I shall transcribe some Things from it, which (in my Apprehension) very well deserve Observation.

The Text was *Psal. ix. 9. The Lord is a Refuge for the Oppressed*. After some grave Admonitions and Exhortations, the good Man complains to the House of Commons, of some oppressing Grievances in the Church, and Loads laid upon Mens Consciences. He particularly mentions,

“ 1. *Subscription* urg'd upon all Graduates in both Universities, and upon all Men entring into the Ministry, as an heavy Oppression, driving some of promising Parts and Hopes, from theological Studies, and Thoughts of the Ministry, and ensnaring the Consciences of others.

“ 2. The pressing the Old Ceremonies in Divine Administrations, upon Pain of Suspension, Silencing, Deprivation, and Excommunication, by which many were depriv'd of some sacred Ordinances,

"dinances, Ministers lost their Liberty and Livings,
"and had their Families expos'd; many Congrega-
"tions were depriv'd of their Pastors, and many
"forc'd to leave the Kingdom: And all for Cere-
"monies held by those that plead for them, to be
"Things indifferent.

"3. Conniving at an ignorant, idle, erroneous,
"scandalous Ministry: Where he does indeed com-
"plain, of *blind Seers, idle Drones, misguiding*
"*Guides, and scandalous Ministers*, who pluck'd
"down more with their foul Hands, than they built
"up with their fair Tongues: And gives a Touch
"upon *Non-residency*, which he charges with breed-
"ing and feeding a Ministry, ignorant, idle, erro-
"neous, and licentious.

"4. The fearful Abuse of *Oaths*, amongst all
"Ranks and Conditions. Where he complains of
"the *Oath of Matriculation*, to observe the Statutes
"of the University, which not one of many Hun-
"dreds ever knew; and many other imposed *Oaths*,
"by which the Name of GOD is profan'd, and
"many thousand Souls ensnar'd.

"5. The Abuse of *Church Censures*: The Sentence
"of *Excommunication* being often pals'd and exe-
"cuted, for small Offences, for Acts not evil, and
"even for doing what GOD, and the Necessities
"of their Souls requir'd; for Non-appearance at
"the Cathedral Court, for buying, selling, or
"working on an idle Holiday; yea, for going
"out of their own Parishes to hear a Sermon, or
"repeating Sermons, and praying with their Neigh-
"bours in their own Families: While in the mean
"Time the true Officers of CHRIST in his
"Church had not Authority to keep Persons palpa-
"bly ignorant, and notoriously scandalously profane,
"from the Sacrament of the Lord's Supper.

"6. The Opposition made against the *Power of*
"*Religion*; such as were forwarder in holy Courses
"than others, being derided, discourag'd by re-
"proachful Names, and molested and persecuted,
"for frequenting the Ordinances of Grace, &c."

It must be own'd that these were heavy Charges:
But there was too much Truth in them, and the

Evidence was clear enough, by which they were supported. And as for the third of them, on which Dr. Walker has particularly fasten'd, he himself has taken care that suitable Proof should not be wanting, by inserting so many in his own List of Sufferers on the Church side, as deserv'd the harshest Characters given by Mr. Ashe, without being able to say any thing in their Vindication.

Dr. Walker's
Attempt, P.
L p. 114.

The same Author charges also this *Good Old Man* *, (as he styles him in a bantering way) with expunging the Name of Mr. Henman of St. John's College, and inserting that of Mr. Boteler, in one of the Warrants, after it was sign'd, sealed, and even issu'd: But then he owns he has this only from a broad Hint in the *Querela Cantabrigiensis*, which can be no sufficient Warrant to fasten so black a Crime on one of Mr. Ashe's Character, in the Opinion of any Man, that is not very desirous to condemn him. This Story seems much of a piece with what the Doctor but a Page before, † cites the very same *Querela* for, and which that contains yet more plainly, with reference to an Oath of Discovery, which at the Cambridge Visitation, (when the Earl of Manchester came to that University with his two Chaplains Mr. Ashe, and Mr. Good) was said to have been tendred to many, and universally refus'd, because it was reckon'd against all Law and Conscience, for Persons to be made to accuse their Dearest Friends, Benefactors, Tutors and Masters, and betray the Members and Acts of their several Societys, contrary to their peaceable Statutes. Dr. Fuller finding this in the *Querela*, wrote to Mr. Ashe about it, who return'd him an Answer, which the Doctor has printed, in his History of the University of Cambridge, p. 168. in these words.

Page 113.

“ TRULY Sir I am so great a Stranger to that
“ Oath of Discovery, which you mention,
“ that I cannot call to mind the moving of any
“ such matter, by the Lord of Manchester, or any
“ who attended him. And as for myself, having
“ been a Sufferer upon the Dislike of the Oath ex
“ Officio,

" *Officio*, I have all along my Life been very tender in appearing as an Instrument in any such matter. Sir I may be under mistakes through forgetfulness, but I hope there is a Principle within me, which will not suffer me to suggest an Untruth willingly.

Your Loving Friend,

London,
July 10. 1654.

Simcon Ashe.

Dr. Fuller hereupon declar'd himself satisfy'd, that no such Oath was tender'd by Mr. Ashe. But the peevish Dr. Heylin farther urg'd him * upon that Matter, and made such Remarks upon Mr. Ashe's Letter, as these; that 1. Mr. Ashe did not absolutely deny that there was such an Oath, but only intimated that *he was a Stranger to it*. 2. That he only saith that he *cannot call to mind that any such thing was mov'd by the Earl of Manchester*; when yet such a thing might be mov'd by that Earl, tho' Mr. Ashe after so many Years was willing not to call it to mind: Or that Part of the Tragedy might be acted by Mr. Good the other Chaplain, without communicating his Instructions to his fellow Visitor. Upon such Suggestions as these offer'd by Dr. Heylin, Dr. Fuller added farther, † that Mr. Ashe on serious and solemn Recollection did afterwards give him Assurance both by word of Mouth and Writing, that no such Oath was urg'd to his Knowledge; and that being a Minister of the Gospel, he thought himself in Charity and Conscience bound to believe him.

* *Animadversions on the Church History of Britain*, p. 267.

† *Appeal of injur'd Innocence*, P. III. p. 72.

Now when Dr. Walker knew all this, for him to revive this Accusation from the *Querela*, (which might as well be out in one thing as in another) to say the least, is very unbrotherly. Such a fact as that of altering the Warrant mention'd, is so disagreeable to the Character which Mr. Ashe bore universally, that there's no great Danger it will meet with Credit from any, but such as take delight in sullyng the Reputation, of those that are

of a different Party from that which they fall in with; which is very dishonourable, ungenerous and unchristian.

To Mr. *Ashe's Works* it may be added that there are also publish'd several Sermons of his before the Parliament, and before the Magistrates of the City upon Fasts and Thanksgivings: Together with Funeral Sermons, for Mr. *William Spurstowe*, only Child of Dr. *Spurstowe*; for Mr. *Jeremy Whitaker*, Mr. *Ralph Robinson*, Mr. *Robert Strange*, Mr. *Thomas Gataker*, Mr. *Richard Vines*, and the Countess of *Manchester*; and also several Prefaces before the Works of others.

Page 2. Mr. *JAMES NALTON*. Add, M. A; for he is so stil'd in *Newcourt's Repert. Eccl.* Vol. I. p. 395. where he is infered amongst the Rectors of *St. Leonard's Foster-lane*. thus: *Jac. Nalton, A. M. 13 Apr. 1642. per mort. Smith.* And in the Margin thus: *Ad Recommendationem sive Nominationem Honorabilium Virorum Dominorum in Suprema Curia Parliamentari Congregatorum, juxta ordinem in ea parte editum.* Mr. *Nalton* being concern'd in what was commonly call'd Mr. *Love's Plot*, fled over to *Holland* together with Mr. *Thomas Cawton*, who also was conscious to the Design: And the *English Church* at *Rotterdam* being at that very time destitute of a Minister, they were both desir'd to take the Charge of that Congregation upon them, which they accepted. Mr. *Cawton* continu'd in it to the Day of his Death, which was in *August 1657*: For there was no Mercy to be obtain'd for him, from those who at that Time had the Power in their Hands. But after Mr. *Nalton* had been there about six Months, he had leave to come back again to *England*, and so return'd home.

He was one of those who sign'd the Vindication of the Ministers in and about *London* from the Aspersions of bringing King *Charles* to Capital Punishment: As also the Representation and Letter the General and Army, against their Return in 1648.

Pag. 3. From St. Faith's: Mr. ARTHUR JACKSON. Add M. A. of both Universities. His Annotations on the Bible are commonly in Four Volumes.

Newcourt in his *Repertorium Ecclesiasticum*, Vol. I. p. 349. says that one Dr. Jackson was ejected out of this Living for Nonconformity in 1662: But he is the only Person I ever knew made him a Doctor: And he himself gives another Account of him, in the very same Volume, p. 497.

It is signify'd in the *Conformists fourth Plea for the Nonconformists*, p. 69. that when Mr. Jackson at the Head of the City Ministers, presented King Charles the Second with a Bible on the Day of his Triumphant Progress to Westminster, as he pass'd through St. Paul's Church-yard the King declar'd to this Effect, *that he must attribute his Restoration, under God to their Prayers and Endeavours.* And if so, he certainly made them but a sad Return afterwards, in using them with so much Rigour.

This Mr. Jackson was another of the London Ministers, who sign'd their *Vindication* against bringing King Charles to a Trial: And also the *Representation*, in a Letter to the General and his Council of War, against cutting off the King.

Pag. 4. St. Mary Aldermanbury: Mr. EDMUND CALAMY, B. D. In the Account given of him there is this Passage: *His Inclination to the Anti-Arminian Party, hindering his Preferment there (i. e. at the University) at that Time, Bishop Felton of Ely took notice of him, and made him his Chaplain.* This Bishop Felton was translated from the See of Bristol to Ely, March 14. 1618. Overagainst it, I would have this added, in a Marginal Note. It is not therefore at all likely, that he should then be of the *Laudensian Faction*, as Dr. Walker insinuates, *Attempt.* Part II. p. 253. nay I have good Evidence of the contrary.

He is mention'd among the Ministers of Aldermanbury by Newcourt in his *Repertorium Ecclesiasticum*.
v. B. 218.

He had the Vicaridge of St. Mary's in *Swaffham* Prior in *Cambridgeshire*, before he went to *Bury* in *Suffolk*; and I have heard God own'd him to do much Good there, but he did not live there. He had that Living by the Gift of Bishop *Felton*; for it was then in his Gift, though soon after, by a Lapse it came to be in the Gift of the Lord Keeper, who gave it to Mr. *Jephcor*. Mr. *Calamy* serv'd this Living while he was in the House of Bishop *Felton*, and resign'd it, about the Time he remov'd to *Bury*.

I before omitted his Sermon in the Morning Exercise at St. Giles's, upon the Resurrection of the Dead; from *Acts* xxvi. 8.

He was another of the City Ministers, who declar'd against the Proceedings of the Army in 1648. and the bringing King *Charles* to a Trial.

In the Life of *Oliver Cromwel*, printed in 1624. p. 233. there is this Story, which 'tis said *Harry Nevill*, who was one of the Council of State, us'd to tell upon his own Knowledge. "*Cromwel* having a Design to set up himself, and bring the Crown upon his own Head, sent for some of the chief City Divines, as if he made it a Matter of Conscience to be determin'd by their Advice. Among these was the leading Mr. *Calamy*, who very boldly oppos'd the Project of *Cromwel*'s single Government, and offer'd to prove it both unlawful and impracticable. *Cromwel* answer'd readily upon the first Head of unlawful, and appeal'd to the Safety of the Nation being the Supreme Law: But says he pray Mr. *Calamy*, why impracticable? He replied; Oh it is against the Voice of the Nation; there will be Nine in Ten against you. Very well says *Cromwel*; but what if I should disarm the Nine, and put the Sword in the tenth Man's Hand, would not that do the Business?"

In 1659. he join'd with the Earl of *Manchester*, and other great Men, in encouraging and persuading General *Monk* to bring in the King, in order to the putting an End to the publick Confusions.

In

In 1660. after the King was restor'd, he was encourag'd by the said Earl of *Manchester*, (who was made Lord Chamberlain) and other great Men at Court, to hope for considerable Favour, for himself and his Brethren. In *June* that Year, he was sworn Chaplain in Ordinary to his Majesty, and it was the same with some few others also, that were counted *Presbyterians*: But there was not any one of them, that preach'd more than once before him, in that Capacity. About this Time, he was often with his Majesty at the Lord Chamberlain's Lodgings, or elsewhere; and was always smil'd on, and graciously receiv'd. He had a main Hand in drawing up the *Proposals* made at that Time to the King about Church Government, which laid the Foundation of the *Savoy Conference*; and was not a little concern'd in the Concessions that were made in Ecclesiastical Matters by the Declaration that bore Date *October 25.* the same Year. And being one of the Commissioners appointed, he was employ'd with others, in drawing up *Exceptions against the Liturgy*, which were then deliver'd; and also the *Reply to the Reasons of the Episcopal Divines*, against the Exceptions given in by the *Presbyterians*, and the *Petition for Peace*, which was drawn up in a very moving Strain, and not duly consider'd.

In 1661. he was one that was chosen by the City Ministers to represent them in *Convocation*, but was not allow'd to sit there: He was at the several Meetings at the *Savoy*, and thought it his Duty to do what he could in order to an Accommodation, though without any Effect.

He preach'd his Farewel Sermon, *Aug. 17. 1662.* a Week before the Act of Uniformity took Place, from *2 Sam. xxiv. 14.* And advising with his great Friends at Court, a Petition was drawn up to his Majesty, and sign'd by a good Number of the Ministers in and about the City, who were affected with that Act. It was in the Words following.

To the King's Most Excellent Majesty,

*The Humble Petition of several Ministers in Your
City of London.*

May it please Your most Excellent Majesty,

“UPON former Experience of Your Majesty's
“Tenderness and Indulgence to Your Obedient and Loyal Subjects, (in which Number we can with all Clearness reckon ourselves) we some of the Ministers within Your City of London, who are likely by the late Act of Uniformity to be cast out of all publick Service in the Ministry, because we cannot in Conscience conform to all Things requir'd in the said Act, have taken the Boldness humbly to cast ourselves and Concernments at Your Majesty's Feet, desiring that of Your Princely Wisdom and Compassion, you would take some effectual Course whereby we may be continu'd in the Exercise of our Ministry, to teach Your People Obedience to God and Your Majesty. And we doubt not but by our Dutiful and Peaceable Carriage therein, we shall render ourselves not altogether unworthy of so great a Favour.”

This Petition was presented to his Majesty, *Aug.* 27. three Days after the Act took Place, by Mr. *Calamy*, Dr. *Manton*, Dr. *Bates* and others; and Mr. *Calamy* made a Speech upon the Occasion; intimating that those of his Persuasion were ready to enter the List with any, for their Fidelity to his Majesty; and did little expect to be dealt with as they had been: And they were now come to his Majesty's Feet, as the last Application they should make, &c. His Majesty promis'd he would consider of their Business.

And

And the very next Day the Matter was fully debated in Council, his Majesty himself being present, who was pleas'd to declare, that he intended an *Indulgence*, if it were at all feasible.

The great Friends of the Silenc'd Ministers, who had encourag'd their Hopes by a Variety of specious Promises, were allow'd upon this Occasion freely to suggest their Reasons, against putting the Act in Execution, and they argu'd very strenuously: But Dr. *Sheldon* Bishop of *London*, in a warm Speech declar'd, that it was now too late to think of suspending that Law: For that he had already in Obedience to it, ejected such of his Clergy as would not comply with it on the *Sunday* before; and should they now be restor'd after they were thus exasperated, he must expect to feel the Effects of their Repentment, and should never be able to maintain his Episcopal Authority among such a Clergy, who would not fail to insult him as their Enemy, being countenanc'd by the Court. Nor could the Resolutions of the Council-Board justify his Contempt of a Law, which had pass'd with such an Unanimous Consent, and upon such mature Deliberation of both Houses. Should the Sacred Authority of this Law be now suspended, it would render the Legislature ridiculous and contemptible. And if the Importunity of such disaffected People were a sufficient Reason to humour them, neither the Church nor State would ever be free from Distractions and Convulsions.

And upon the whole it was carried, that no *Indulgence* at all should be granted. On the 28th of *December* after this, Mr. *Calamy* going to the Church of *Aldermanbury*, where he us'd to be the Preacher, with an Intention to be an Hearer, he that was expected to be the Preacher at that Time, happen'd to fail: And to prevent a Disappointment, and answer the Importunity of the People present, he went up and preach'd, upon the Concern of old *Eli* for the Ark of *GOD*. And upon this, by the Warrant of the Lord Mayor, he was committed to *Newgate*, as a Breaker of the Act of Uniformity. When he had continu'd there a few Days, he was discharg'd by his Majesty's express Order. This being afterwards

wards complain'd of in the House of Commons, it was signify'd in that House that his Release from Imprisonment was not owing to the sole Command of the King, but to a Deficiency in the Act of Parliament, that had not fully provided for his longer Restrainer. Whereupon there was this Entry made in their Journal; *Die Jovis. Febr. 19. 1662. Upon Complaint made to this House, that Mr. Calamy being committed to Prison, upon Breach of the Act of Uniformity, was discharg'd upon Pretence of some Defect in the Act: Resolv'd, That it be referred to a Committee to look into the Act of Uniformity, as to the Matter in question, and to see whether the same be defective, and wherein.* And soon after, a Committee was appointed, to bring in the Reasons of, the House, for their Advice to the King against a Toleration, with an Address to his Majesty. And so an effectual Door was open'd for all the Rigour and Severiry that follow'd.

Pag. 7. St. Magnus: Mr. JOSEPH CARYL. Add, M. A. which Degree he took An. 1627. as I find in Wood's Fasti Oxonienses. He is not mention'd in Newcourt's Repertorium Ecclesiasticum among the Rectors of this Parish.

He died Febr. 7. 1673. Ætat. 71.

Pag. 8. lin. 5. 11 Vol. should be, 12 Vol.

Ibid. lin. 16. for October, read Octavo.

Pag. 8. From St. Sepulchres: Mr. THOMAS GOUGE. Add, M. A; for so he is stil'd in Newcourt's Repert. Ecclesiasticum, Vol. I. p. 534, where he is mentioned among the Vicars of this Parish, to which he was admitted Octob. 6. 1638. He was the Son of Dr. William Gouge a Person of as eminent Reputation among serious Christians in his Time, for ministerial Abilities, strict Piety, and indefatigable Labours for the Good of Souls to Old-age, as most Ministers that ever were in this City.

He was born at Bow near Stratford in the Countrey of Middlesex, Sept. 19. 1605. He was bred at Eaton School, and from thence chosen to King's College in Cambridge, being about Twenty Years of Age, in the Year 1626. After he had finish'd the Course

Course of his Studies, and taken his Degrees, he left the University and his Fellowship, being presented to the Living of *Coltsden*, near *Croyden* in *Surrey*, where he continu'd about two or three Years, and from thence was remov'd to *St. Sepulchres*, in the Year, 1638. He died *Octob. 29. 1681*. His Death was so sudden, that in all Probability he himself hardly perceiv'd it when it happen'd : For he died in his Sleep.

Pag. 11. lin. 23. after these Words, *The Young Man's Guide*, add, *through the Wilderness of this World to the Heavenly Canaan. The Christian Householder.*

This Mr. *Gouge* was another of the Ministers that subscrib'd to both the Papers, declaring against the Proceedings of the Army in 1648, and the bringing King *Charles* to a Trial.

Pag. 11. From *St. Bennet Fink*: Mr. SAMUEL CLARKE. Add, He is mention'd among the Ministers of this Parish by *Newcourt, Repert. Eccles.* Vol. I. p. 915. He is said to be Curate in 1661. He had two Sons ejected as well as himself: And a great Grandson of his, is now Pastor of a Congregation of Protestant Dissenters in *St. Albans*.

Pag. 12. In the Account of Mr. *Clarke's Works*, *lin. 1.* for 22, read 32: And at the End of the Catalogue of them, add, *A Looking-Glass for Persecutors*, 8vo. 1675. and, *An Account of the Spanish Invasion, and Powder Plot*, 8vo. 1671.

Pag. 12. Mr. THOMAS CASE. Add, *M. A.* which Degree he took *Anno 1623*, as I find by *Wood's Fasti Oxonienses*. In the Account of him, *pag. 13. lin. 2.* after *St. Mary Magdalen Milkstreet*, let it be added in a Parenthesis thus; (which was the Sequestred Living of one *Jones*. See *Dr. Walker's Attempt*, Part II. p. 172.)

This good Man is reflected on by *Dr. Walker, Attempt*, Part I. p. 48, 49, for a Sermon he preached at *Milkstreet*, in 1643: But the Persecution and Trouble he endur'd from Bishop *Wren* and his Court, may plead for a Pardon for him, supposing
that

that he should appear to have been too much heated. To see the most zealous and useful Preachers tear'd and worried, while the most loose and careless were cherish'd and encourag'd, (which in those Days was very common in the Diocese of Norwich, in which Mr. Case had liv'd) would have been apt to have rais'd the Indignation even of the most cool and calm.

To his Works may be added, *The Imitation of the Saints*, or a Funeral Sermon for Mrs. Anne Browne. To which is prefix'd a Letter to Mr. Case, from Mr. William Woodward, 8vo. 1666. He printed also a Funeral Sermon for Kingsmel Lucy, Esq; in 1653 : Another for Mrs. Elizabeth Scot in 1659 : And another for Darcy Wyvil, Esq; in 1659 : And a Sermon to the Citizens born in the County of Kent, in 1657.

He was another of the Ministers who subscrib'd the two Papers, declaring against the Proceedings of the Parliament in 1648, and the bringing of King Charles to a Trial.

This Mr. Case, was the longest Liver, of the Members of the Assembly of Divines, that continu'd among the Dissenters. It is easy to observe, how the Generality of our Historians, take Pleasure, in representing Mr. Selden as insulting the Members of that Assembly when he sat among them, about their little English Bibles with guilt Leaves, and attacking them with Greek and Hebrew, as to which there were many among them that were both able and ready enough to answer him : But methinks they should not, (as upon this Occasion they seem willing) forget that the same Learned Man, in his *History of Tithes*, where he deals with the Gentlemen of the Hierarchy, freely reproaches them with Ignorance and Laziness ; and upbraids them with having nothing to keep up their Credit, but Beard, Title, and Habit : Intimating that their Studies reach'd no farther than the Breviary, the Postil, and the Polyanthea. So that if his Judgment in lumping Mens Characters may be depended on, the Episcopal and Presbyterian Divines were pretty much alike. And were I consider'd, I should apprehend Men of Sense should

should be ashamed of pretending to draw any thing of an Argument, from the hasty Censures of such an one as *Selden*, as great and learned a Man as he was.

Pag. 13. Black Friars: Mr. JOHN GIBBON. Add, *B. D.* He is not mention'd in *Newcourt's Rep. Eccles.* Vol. I. p. 195, among the Ministers of this Parish, though that Author takes notice of none between *Mr. Gouge*, who is said to have come to the Parish in February 1627. and *Dr. Whitcomb*, who succeeded in it, Nov. 8. 1662.

I here add the Degree of *B. D.* because I find that added in his Poem at the End of the Funeral Sermon for *Mr. Samuel Jacomb*.

He was the Son of *Mr. John Gibbon of Waltham*, one of the *Assembly of Divines*.

Pag. 14. Mr. MATTHEW POOLE. He wrote his Name *Poole*. Add, He succeeded *Dr. Tuckney* in the little Parish of *St. Michael Quern*, and continu'd there about fourteen Years, till the *Bartholomew Act*; and was a very diligent Preacher, and a hard Student. He died in the 56th Year of his Age. Though he was so considerable a Man, yet *Newcourt* takes no notice of him in his *Repert. Eccles.* Vol. I. p. 490: But mentions his Successor in the Living, *Mr. R. Booker*, who came in his Room, August 29. 1662. *Dr. Walker* says that this was the Living of *Mr. Launce*, sequestred in 1642. *Attempt*, Part II. p. 172. But he appears uncertain whether or no *Mr. Launce* surviv'd the Restoration, or died before it.

As to *Mr. Poole*, I have been inform'd, that it was his usual Way while he was drawing up his *Synopsis*, and *Annotations*, to rise very early in the Morning, about three or four a-Clock, and take a raw Egg about eight or nine, and another about twelve, and then to continue his Studies till the Afternoon was pretty far advanc'd; at which Time he laid Study aside, went abroad, and spent the Evening at the House of some Friend, and at no one Place more frequently than at *Alderman Ashbursht's*. At such Times he would be exceedingly but innocently

cently merry, very much diverting both himself and his Company. After Supper, when it grew towards Time to go home, he would say, *Now let us call for a Reckoning*; and then would begin some very grave and serious Discourse, and when he found the Company was compos'd and serious, he would bid them good Night, and go home. This Course was doubtless very serviceable to his Health, and tended to enable him to go through the great Fatigue of his Studies, and it seems a noble Example of mixing *utile, dulci*. Were the Mirth of our Conversation always so clos'd, it would leave no uneasy Reflections behind.

When Dr. Oates's Depositions, &c. were printed, Mr. Poole found his own Name in the List of those Persons who were to be cut off, upon the Account (as was supposed) of what he had written against the Papiſts, in his *Nullity*, &c. To this he gave not the least Credit, till one Night having been at the Alderman's, when he went home, he took one to bear him company: And when they came together to the narrow Passage that goes from *Clerkenwell* to St. John's Court, there were two Men standing at the Entrance, and when Mr. Poole came along, one of them cried out to the other, *Here he is*. Whereupon the other said, *Let him alone, for there is some body with him*. As soon as they were passed, Mr. Poole ask'd his Friend that was so kind as to bear him company, whether he heard what those Men said. He answer'd that he did. Well says Mr. Poole, *I had been murder'd to Night, had not you been with me*. This made him give heed to what he disregarded before, and rais'd in him such an Apprehension of his Danger, as caus'd him soon after to retire to *Holland*, where he ended his Days: But whether or no by a natural Death has been doubted by several; and this Passage, which came from Mr. Chorley, who himself died a few Years since at *Norwich*, and was the Person that was Mr. Poole's Companion upon this Occasion, much confirms the Suspicion.

He wrote a Poem, and two Epitaphs upon Mr. *Jeremy Whitaker*. Two others, upon the Death
of

of Mr. *Richard Vines*. Another on the Death of his dear Friend Mr. *Jacob Stock*. He also wrote a Preface to twenty Posthumous Sermons of Mr. *Nelson's*, together with some Account by way of Character of him.

Page. 15. *lin.* 36, 37, 39, and 43. Dr. *Collins*, should be *Collinges*.

Page. 16. *St. Mary Stanning*. NATHANIEL HOMES D. D. No Notice is taken of him in *Newcourt's Repertorium Ecclesiasticum*, among the Ministers of this Parish; though his Successor is mention'd, Mr. *Austin*, who came in his Room, *Nov.* 6. 1662.

He was written against with Warmth, by Mr. *Thomas Hall*, in a Tract intituled, *Hometius enervatus*.

Ibid. *Allballows Breadstreet*: LAZARUS SEAMAN D. D. He is not mention'd among the Rectors of this Parish, in *Newcourt's Repert. Eccles.* Vol. I. p. 246: though particular Notice is taken of his Successor Mr. *Risden*, who came in his Place, *Aug.* 26. 1662. He was presented by Bishop *Laud* to *Breadstreet-Parish* in 1642, by Order of Parliament: But *Laud* acquainted the Lord of *Northumberland* (whose Chaplain *Seaman* was) that out of Respect to his Lordship he had before the Receipt of that Order design'd him for that Benefice. *Wharton's History of Archbishop Laud*, p. 199.

Page. 17. *lin.* 10. 1657 should be chang'd into 1675.

Page. 17. From *Christ-Church*: Mr. WILLIAM JENKIN. Add, M. A. for he is thus mention'd in *Newcourt's Rep. Eccl.* Vol. I. p. 320. *Will. Jenkins*, A. M. 1 Feb. 1642. *per mort. Finch*. See also Dr. *Walker's Attempt*, Part II. p. 170.

Ibid. *lin.* 11. from the Bottom: for *Subsistence* read *Substance*.

Page. 21. To the Year of Mr. *Jenkins's* Death; Add, *Ætat.* 72: For there is the following Inscription upon his Tombstone in *Bunhill Fields*.

IN DOM. GULI. JENKYN, M. D. V. Lond
Cujus graâ inter graves Ecclesia procellas Novopyli
(i. e. Newgate) incarcerationum, Martyr obiit, Anno
Ætatis LXXII. Minvrii LII. Dom. MDCLXXXIV
Ejusdemque filia Annæ Gurdon, generique Dom
Geo. Scot, cum filio suo Gul. Scot, Dom. Eliz
Juyce proles sola Superstes soror, uxor atque Mater
hæc Sepulchralia D. S. P. L. M. fieri curavit, Anno
Dom. MDCCXV.

Ibid. lin. 25. for 1684, read 1648.

Pag. 21. towards the Bottom, *St. Olave's in South*
mark: Mr. WILLIAM COOPER. Add, M. A
for so he styles himself in the Sermons he printed.
He prefac'd Mr. Norman's Cases of Conscience, and
gives a Character of the Author.

Pag. 22. Mr. RALPH VENNING, M. A. He
died March 10. 1673. *Ætat. 53.* In the Account
given of his Works, No. 5, his 43, should be 543
Orthodox Paradoxes. In two of his Dedications he
gives Mr. George Hughes of Plymouth the highest of
Encomiums. There is also a Book in print, intitled,
His Remains. 'Tis said of Mr. Venning, in
Dr. John Edwards's Preacher, Part I. p. 203, that
he turns Sentences up and down and delights in little
Cadences and chiming of Words. But then he owns
the same, in the Case of Bishop Andrews, who was
so famous in his Time.

Pag. 23. In the Account of Mr. SAMUEL SMITH,
let that Passage, *he hath since settled at Windsor*
where he is yet living, be thus alter'd; *he was af*
terwards Pastor to a small Congregation of Dissenters
in the Town of Windsor, in the County of Berks,
where he died, Anno 1714; and was succeeded by
Mr. Sheffield.

Pag. 23, 24. *St. Botolph Aldgate: Mr. ZACHARY*
CROFTON. Whereas I had said that he died in
Bedfordshire, I have since had Information from his
Grand-

Granddaughter, that he remov'd from *Bedfordshire* to *London*, and had a School in *East-Smithfield* in this Parish of *Aldgate*, which was pretty numerous, consisting sometimes of an Hundred Scholars, in which he continu'd till his Death. He was born and for the most part educated in the City of *Dublin*, where he was related to Sir *Edward Crofton*, Bart. In the *Irish* Troubles, he was forc'd to fly into *England*, and when he came ashore, had but one Groat, which he spent the first Night at his Quarters at *West-Chester*. When he was Pastor of the Church at *Wrenbury*, he met with much Trouble, of which there is an Account given in a Preface to his Book intitled *Bethshemesh clouded*, in answer to Mr. *Rogers's* of *St. Thomas Apostles, London*. Seventeen *Cheeshire* Ministers give under their Hands a worthy Character of him while Pastor there; and the same do his Parishioners also. He was Minister for some time at *St. James's Garlickbith*, before his settling at *Aldgate*. Sometime after his Ejection he retired into *Bedfordshire*. While he was there, he set up a Son in Law and his Daughter in a Grocer's Shop in *London*. In the Time of the Plague they went down to him, but could not be admitted into the Town, and were kept in little Hutts at a Distance, he hiring a Man to look after them. The Son and Daughter and Man all died, and Mr. *Crofton* took care of the Man's Children. The Son and one of the Daughters he prentic'd out, and took the other Daughter with him to *London* to be his Servant: And then he set up his School, and continued in it till he died, when he was aged between Fifty and Sixty.

His Works are these. 1. *Bethshemesh clouded*; or some Animadversions on the Rabbinical Talmud of Rabbi *John Rogers*: An Answer to his Tabernacle for the Sun, 4to. 1653. 2. *Catechizing God's Ordinance*, 8vo. 1656. 3. *The People's Need of a living Pastor*: A Funeral Sermon for Mr. *John Frost*, with an Account of his Life and Death. 4. *The Vertue and Value of Baptism*: A Sermon on *Heb. x. 22.* 12mo. 1658. 5. *Right re-enter'd, and the Reasons thereof render'd*; an Account of his Re-

Pag. 25. St. Antholin's: Mr. ELIAS PLEDGER. Add *M. A.* He succeeded *Mr. Charles Offspring* in this Parish, but is not mention'd by *Newcourt*, among the Rectors of it, in his *Repert. Eccles.* Vol. I. p. 284. He complains their Register Books, for the Time before the Restoration, were burnt in the Fire in 1666: But his Successor is taken Notice of, who came to this Living, *Sept. 9. 1662.* His *Farewel Sermon*, was from *Rev. ii. 9, 10.*

Ibid. St. Peter's Cheap: ROGER DRAKE, D.D. Wood the *Oxonian* says, he seems to have been a Physician: But he was well known in this City, to have been an able Divine. He is not mention'd among the Rectors of this Parish in *Newcourt's Rep. Eccles.* Vol. I. p. 522. He was by Order of the Parliament to be tried, (together with some other Ministers) by the *High Court of Justice*, for being in the Conspiracy with *Mr. Christopher Love.* *Whitlock's Memorials*, p. 486. And submitted to the Mercy of the Parliament, p. 487.

There is a Poem of his Extant, upon the Life and Death of *Mr. Jeremy Whitaker*; another on the Decease of *Mr. Ralph R. binson*; and another on the Death of *Mr. Richard Vines.* *Dr. Annesley* says, That his Writings will be esteem'd while there are Books in the World, for the Stream of Piety and Learning that runs through his Sacred Chronology. I before omitted his Sermon in the Morning Exercise at *Cripplegate*, upon that Question, What Difference is there between the Conflict in natural and spiritual Persons?

Pag. 26. lin. 16. let 1673 be chang'd into 1672.

Pag. 26. To the Account of Mr. TOREY, let it be added; his Name was ROBERT. He was admitted Pastor to the English Church at Middleburgh in Zealand, Nov. 21. 1683; and died in that Station, at the End of the Year 1691.

Ibid. From St. Lawrence Poulney: Mr. THOMAS WADSWORTH. Add, M. A. He was born Dec. 15. 1630.

1630, in *St. Saviour's Southwark*. He was so weak in the first Month of his Life, by a Thrush in his Throat, that the Milk for Want of Passage came out at his Nose, and he was given over for dead: But by a wonderful Providence, beyond all Expectation, he was on a sudden recover'd. About the sixteenth Year of his Age he was sent to *Christ-College* in *Cambridge*, under the Tuition of Mr. (afterwards Dr.) *Outram*, who had a great Value for him to his dying Day. While he was there, he made good Proficiency in that Learning that might help to promote his Usefulness in the Service of God and his Church which he was design'd for; and he even was useful while at the College. For a young Scholar of good Parts, falling sick, did on his Death-bed send for Mr. *Wadsworth*, and own him his Spiritual Father. He much improv'd in spiritual Knowledge while at the University, and when but *B. A.* gain'd great Respect by his Collegiate and Academical Exercises, but then he was call'd home upon the Sickness of his Father: And employing his Talents near home as Opportunities offer'd, he gave evident Proof of his excellent Gifts and Endowments; and on the Death of Mr. *Morton* of *Newington Butts*, he was fix'd in that Rectory, Feb. 16. 1632. In his Settlement here, it was very remarkable, that though the Parishioners were divided into two several Parties, and both upon the Vacancy went with their Petitions to *Westminster*, though neither Party knew the others Mind, yet he was the Person that was pitch'd on by both Sides. About this Time he was chosen Fellow of *Christ-College*, but accepted of the Charge at *Newington*, where he was so unanimously desir'd; and it pleas'd God to give him abundant Success. But in August 1660, Mr. *James Meggs* vouch'd himself to be the Legal Rector of *St. Mary Newington*, and forc'd Mr. *Wadsworth* to resign to him: Though Mr. *Meggs* sometime before his Death did acknowledge, that notwithstanding he had given Mr. *Wadsworth* Trouble, he yet had not (before the Resignation) that Legal Title to

Newington, that he had made the World believe he had.

But though he was thus surreptitiously remov'd from hence, yet did he not live uselefs: For besides his Lecture on *Saturday* Mornings at *St. Ansholine's*, and for some time likewise, at Five a-Clock on *Lord's Day* Evenings, and on *Monday* Nights at *St. Margaret's Fishstreet*, where he had a great Concourse of Hearers, he was chosen by the Parishioners of *St. Lawrence Poulney*, (in whom the Power of Prelation then was) to be their Minister; and so he continu'd till he was ejected there also, as well as out of his Lectures in 1662. His Parishioners desir'd him to give them a Sermon on the *Saturday* Night, before the Day in which the *Uniformity Act* was to take Place, and he complied, though they did not make the Motion till he was that Day at Dinner. They nam'd a Text, which was *Mal. iii. 16*, and he taking a little Time for Meditation in private, they rang the Bell, and he preach'd a Farewel Sermon upon it. This was no very difficult Thing to him, who often told his Friends, that if he had but a little Time for Premeditation, he was never at a Loss for Words in his Master's Work. He was indeed an extraordinary Person, one of singular Piety, and constantly bent upon promoting Holiness wherever he came. He would (though with much Prudence) reprove Sin, in any Person, of what Rank or Quality soever: But had not great Fondness for conversing with those that were rich, unless they could be prevail'd with to be free in the Acts of Charity. If he heard one Christian speak with Warmth against another, 'twas his usual Way to say, that *the other in all Likelihood meant better than he had expressed himself*. He would often give this Rule upon another's saying or doing, *If a good Sense can be put upon it, never take it in a bad one*. He was a Man of Prudence, always serious, and frequently chearful.

He was betimes inclin'd to sanctify the *Sabbath*, and continu'd in that Disposition all his Days. It was his usual Practice for many Years, as soon as he

Agony, but not a bloody one: And what are all my Pains to what Christ underwent for me! The Evening before he died, Mr. Bragge ask'd him how he did? He said he had been under a very sharp Rod, but it was that that his Heavenly Father had laid upon him. For he has said, As many as I love, I rebuke and chasten. That, said he, is a Paradox to the World, but everlasting Arms are underneath me: And I bless God he hath taken all the Terror of Death quite away from me. He said to Mr. Parsons his Fellow-Labourer, All my Self-righteousness I disown; and I trust only in Christ, and hope I have a Gospel Righteousness. When one ask'd him if he had not the Testimony of a good Conscience? He reply'd, I have served God in Sincerity; and can truly say, I have believ'd and therefore have I spoken. When they that were about him pity'd him for his great Pains and Agonies, he repeated that of Solomon, The Soul knoweth his own Bitterness, &c.: You know says he what my Pains are, but you know not what my Consolations are. O how sweet will my Glory and Triumph be after these sharp Pains! When his Relations wept about him he was displeas'd, saying, What! are you troubled that God is calling home his Child en! if you think I am afraid of Death you are mistaken; for I have no Fear of Death upon me: And under his sharpest Pains, no other Language came from him but this; Father, pity thy Child. He died on the Lord's Day, Oct. 29. 1676, when he was near Forty-six Years of Age.

Ibid. In the Account of Mr. Wadsworth's Works, after the mentioning his Discourse of *the Immortality of the Soul*, let there be added, *Faith's Triumphs over the Fears of Death*; being a Practical Improvement of what he had written of the Immortality of the Soul, 8vo. 1670. A short *Catechism* of twelve Questions and Answers. *A serious Exhortation to a holy Life*: A Plea for the absolute Necessity of inherent Righteousness. *Separation yet no Schism*: A full and sober Vindication of Nonconformists from the Charge of *Schism*, in answer to a Sermon preach'd before the Lord Mayor by J. S. 4to. 1675. His *Last Warning to secure Sinners*, being his two last Sermons.

Sermons, 8vo. 1677 ; with a large Preface by Mr. Baxter. A Collection of Meditations on the Lord's last Supper ; pious Letters when he was a young Student at Cambridge ; Practical Sermons ; and Hymns and Poems. A serious Exhortation to Self-Examination. He left some other Things in MS.

Considering the Treatment he and his Brethren met with 'twas a pleasant Way of solacing himself that he took in that Poem, which is publish'd in his *Remains*, and intituled, *A Spiritual Song of Triumph*, which I shall here transcribe.

You *Rahabekah's* 'mong whom I dwell,
 That palls me and my Cause to Hell ;
 Don't me condemn, and pass your Doom ;
 Till I am rais'd from my Tomb.
 Gaze not upon my thread-bare Skin,
 Stuff'd with a slimy Mud within :
 Nor on the Thatch upon my Back ;
 Nor Bread which I perhaps may lack.
 Gaze nor upon my watry Eye, &c.
 My blubber'd Cheek, my purblind Mind, &c.
 Gaze not upon me in my Race ;
 When stumbling I fall on my Face :
 Nor while in Blood and Wounds I fight ;
 With Hell, Self, World, till it be Night.
 For when my JESUS once doth come,
 My Skin shall change Complexion :
 My watry Eye dries up and clears ;
 Which was besprinkled all with Tears.
 My Woollen Thatch turns Robes of Light ;
 Whose Sunshine dims the strongest Sight.
 My Barley Bread turns Manna sweet,
 And I shall with the Angels eat.
 My sullied Cheeks shall then disclose,
 Their full blown Beauty in a Rose.
 My Lord shall brood within my Breast ;
 And hatch up Glory in that Nest.
 On this benighted Mind of mine,
 A sevenfold Sun shall cast its shine.
 The Morning of another Day,
 Shall scatter those Night Fogs away, &c. &c.

Pag. 27. At the End of the Account of Mr. THOMAS BROOKS, let there be this Addition: He died Sept. 27. 1680; and his Funeral Sermon was preached and printed by Mr. John Reeve, M. A., who was his particular Acquaintance, and succeeded him in his Congregation. This Mr. Thomas Brooks had been for some time a Preacher at St. Thomas Apostles: And about 1651 was chosen by the Majority of the Parishioners of St. Mary Magdalen Fishstreet, to be their Minister: And he gathering a Church there in the Congregational Way, the rest of the Parish prefer'd a Petition against him, to the Committee of Ministers, and he publish'd a Defence against their Charges. Besides a Fast and a Thanksgiving Sermon before the House of Commons, he publish'd a Funeral Sermon for Col. Rainsborough, in 1648: Another for Mrs. Martha Randall, 1652: Another for Mrs. Mary Blake, 1657. A Farewel Sermon in twenty-seven Legacies, 8vo. 1662. Heaven upon Earth. The unsearchable Riches of CHRIST, Apples of Gold, &c. The Mute Christian under the smarting Rod. An Ark for GOD's Noahs. The Crown and Glory of Christianity. The Privy Key of Heaven. An Heavenly Cordial for such as have had or escap'd the Plague. A Cabinet of choice Jewels, &c. London's Lamentation; or a Discourse concerning the late fiery Dispensation. A Golden Key to open hidden Treasures, &c. &c.

Pag. 29. St. Bartholomew Exchange. Mr. PHILIP NYS, M. A. He is not mention'd by Newcourt in his Rep. Eccl. among the Rectors of this Parish, tho he is taken notice of by the same Writer, in the Parish of Allhallows Staining, Vol. I. p. 915. where he stands thus; Phil. Nye, A. M. licentiat. 9 Oct. 1627.

In 1643. He (together with Mr. Stephen Marshall, was sent with the Commissioners that went from the Parliament down into Scotland, to move for Assistance from thence. He had afterwards a great Concern in choosing the Members of the Assembly of Divines, who were summon'd from all Parts. He
wa

was also one of the Chaplains that attended the Commissioners that went from the Parliament to King Charles I. into the Isle of *Wight*, in 1647. There was scarce a Book upon the Disciplinary Controversy which he had not look'd into; as may be seen and discern'd by his little Book call'd, *Beams of former Light*, &c. And soon after the Restoration, there was an Order of Parliament for lodging his Papers with the Archbishop of *Canterbury* at *Lambeth*, where they yet remain. See *Kennet's Case of Improvements*, p. 261.

At a Meeting of the first Parliament after the Restoration of King Charles II, it was debated for several Hours, whether Mr. *Philip Nye*, as well as *John Goodwin*, and *Hugh Peters*, should be excepted for Life; and the Result was, "That if *Philip Nye* should hereafter accept or exercise any Office Ecclesiastical, Civil, or Military, he should to all Intents and Purposes in Law stand as if he had been totally excepted for Life."

Pag. 30. Mr. *Lowder*, it should be Mr. JOHN LODER. He is interr'd in the New Burying-Ground near *Bunhill Fields*, and the Inscription on his Tombstone there intimates that he died *December 30. 1673*.

Ibid. St. *John Evangelist*: Mr. ROBERT TATNALL. Add M. A. He succeeded Mr. *George Walker* in this Living about 1651, but is overlook'd by *Newcourt* in his *Repert. Eccles.* and not reckon'd among the Rectors of this Parish, Vol. I. p. 374. However, Mr. *Simpson* that succeeded him is mention'd as coming in his Room, *Octob. 24. 1662*.

Pag. 31. St. *Bride's*: Mr. THOMAS WHITE, L. L. B. This was the Sequestred Living of Mr. *Thomas Palmer*, who died in 1659; of whom Dr. *Walker* gives an Account, *Attempt*, Part II. p. 714. Mr. *White* is not mention'd among the Ministers of this Parish, in *Newcourt's Repert. Eccles.* Vol. I. p. 317. There is a Preface to the second Edition of Mr.

Mr. White's Art of Divine Meditation, written by one R. A. (and whether or no that be Mr. Richard Allein I don't certainly know,) that says, that "All that knew him, honour'd and lov'd him. He was a burning and shining Light: He was too bright a Star to shine longer in the Terrestrial World. God made use of him to turn many unto Righteousness; and now he shines in the Kingdom of his Father." He died about 1672. He was sometimes a Preacher at St. Andrew's Holborn, and at St. Anne's Aldersgate; but I am told not of St. Bride's. He seems not to have been settled Pastor, but Lecturer only in the Places where he preach'd.

To his Works may be added, *A Treatise of blasphemous and other wandring Thoughts; their Kinds and Cures*, 12mo. 1662. *Directions for our Thoughts and Words, and the rest of our Conversation; with Comforts to those that are weak, (not careless) Christians*, 12mo. 1665. *Brief Directions for the right managing a Christian Family: On Gen. xviii. 19.* 12mo. 1668. *A little Book for little Children*, 12mo. 1676. And a Sermon in the Morning Exercise at St. Giles's, upon *Effectual Calling*, which was before omitted.

Pag. 32. St. Mary Magdalen Milkstreet: Mr. THOMAS VINCENT. Add, M. A. of Christ Church, Oxon. He was born at Hertford in May, 1634. He and Mr. Nathanael Vincent were Sons of the Worthy Mr. John Vincent, a Minister born in the West, but who died in the rich Living of Sedgfield in the Bishoprick of Durham. It was observed of this Mr. John Vincent, that he was so har-rassed, and forc'd upon so many Removes for his Nonconformity, that though he had a good Number of Children, yet he never had two of them born in one County. As to the Time of the Death of this Mr. Thomas Vincent, (who was the elder Brother of the two) the Year 1671, should be chang'd into 1678.

He succeeded Mr. Case in this Living, though neither the one nor the other of them are mention'd

in *Newcourt's Rep. Eccl.* Vol. I. p. 471: Only *Vincent's* immediate Successor is taken notice of, *Mr. Thompson*, who came to the Living, *Sept. 9.*

Mr. John Evans has added some farther account of him, before a late Edition of his useful Treatise intituled, *God's Terrible Voice in the*

It was one of the few Ministers who had the Firmness and Courage to abide in the City amidst all the Fury of the Pestilence in 1665, and pursu'd his Ministerial Work in that needful but dangerous Season with all Diligence and Intrepidity, both in publick and private. Some Divines of the Establishment maintain'd their Station at that time with a Private Zeal and Fervour. *Dr. Anthony Walker* of *St. Dunstons*, through the whole Visitation, preach'd his constant Weekly Lecture at his own Church. *Mr. Henry Wotton* also continu'd, and so did *Dr. Thomas Horne*, who was encourag'd to it by that extraordinary

Providence which had preserv'd him, when he was almost sacrific'd to the Plague, while his Nurse had been taken off by her. But the main Body of the Publick Ministers retir'd from the Danger, and left their Seats vacant. In this Case the Ministers that had been silent Three Years before, and had preach'd only privately and to small Numbers, thought their Duty to give the best Help they could to the many Thousands that remain'd in the City. They stay'd and preach'd to vast Congregations; the immediate Views of Death before them, made both Preachers and Hearers serious at an uncommon Rate. Among those thus employ'd, were, *Mr. John Chester*, *Mr. Turner*, *Mr. Franklin*, *Mr. Grimes*, who came from *Ireland*, and sometimes went by the name of *Chambers*,) and this *Mr. Thomas Vincent*. He was for some time employ'd in assisting *Mr. Little* at *Islington* in giving some Young Persons an Academical Education, for which Sort of Service he was thought well qualify'd. Upon the Progress of the Distemper in the City, he acquainted his good Friend with his Design to quit that Employment, and apply himself peculiarly to the Visitation of the Sick, and the instructing of the Sound, in that Time of pressing

pressing Necessity. Mr. D. endeavour'd to dissuade him, by representing the Danger he must run; that he thought he had no Call to it, being then otherwise employ'd; and that it was rather advisable he should reserve himself for farther Service to the rising Age, in that Station wherein he then was so usefully fix'd. Mr. Vincent not being satisfy'd to desist from his intended Service, they agreed to desire the Advice of their Brethren, in and about the City upon the Case. When Mr. D. had represented his Reasons at large, Mr. Vincent acquainted his Brethren, that he had very seriously consider'd the Matter before he had come to a Resolution: He had carefully examin'd the State of his own Soul, and could look Death in the Face with Comfort: He found no Timorousness and Dread in his own Temper: He thought it was absolutely necessary that such vast Numbers of dying People should have some Spiritual Assistance: He could have no Prospect of Service in the Exercise of his Ministry through his whole Life like that which now offer'd itself: He had often committed the Case and himself to God in Prayer; and upon the whole had solemnly devoted himself to the Service of God and Souls upon this Occasion: And therefore hoped none of them would endeavour to weaken his Hands in this Work. When the Ministers present had heard him out, they unanimously declar'd their Satisfaction and Joy, that they apprehended the Matter was of God, and concurr'd in their Prayers for his Protection and Success.

He went out hereupon to his Work with the greatest Firmness and Assiduity. He constantly preach'd every *Lord's Day* through the whole Visitation, either at *Aldgate-Church*, or *Great St. Helen's* in *Bishopsgate-street*, or *Allhallows* in *Thames-street*, or some other Church. His Subjects were the most moving and important; and his Management of them most pathetick and searching. It was a general Inquiry through the preceding Week where he was to preach: Multitudes follow'd him wherever he went: And he preach'd not a Sermon by which there were not several awaken'd, and as
far

far as Men could judge brought home to God. Besides this, he without the least Tenuity visited every one that sent for him, doing the best Office he could for them in their last Extremities: Being instant in Season and out of Season to save Souls from Death.

His Account of the Plague in his *Terrible* called *God's Terrible Visit in the City*, is very affecting. He there tells us, that it was in Holland in 1664, and the same Year began in some remote Parts of this Land, though the Weekly Bills of the City took notice but of three that then died there of that Disease. In the Beginning of May 1665, nine died of it in the Heart of the City, and eight in the Suburbs. The next Week, the Bill fell from nine to three. In the next Week it rose from three to fourteen, in the next to seventeen, in the next to forty-three. In June the Number increased, from forty-three to one hundred and twelve; the next Week to one hundred fifty-eight; the next to two hundred sixty-seven; the next to four hundred and seventy. In the first Week of July, the Number arose to seven hundred twenty-five, the next Week to one thousand and eighty-nine, the next to one thousand eight hundred forty-three, the next to two thousand and ten. In the first Week in August the Number amounted to two thousand eight hundred and seventeen, the next to three thousand eight hundred and eighty, the next to four thousand two hundred thirty-seven, the next to five thousand one hundred and two. In September a Decrease of the Distemper was hop'd for: But it was not yet come to its Height. In the first Week there died of it six thousand nine hundred eighty-eight: And though in the second Week the Number staid to six thousand five hundred forty-four; yet in the third Week it arose to seven thousand one hundred sixty-five, which was the highest: And then of the one hundred and thirty Parishes in and about the City there were but four which were not infected; and in those there were but few People remaining that were not gone into the Country. In the House where he liv'd, there were eight in Family; three

Men, three Youths, an old Woman, and a Maid was the latter End of *Sept.* before any of them touch'd. The Maid was first seiz'd with a Feverish Temper, which began with a shivering and trembling in her Flesh, and quickly seiz'd on her Vitals. This was on the *Monday*, and she died on the *Thursday* full of Tokens. On *Friday* one of the Youths had a swelling in his Groin; and on *Lord's Day* died with the Marks of the Distemper upon him. On the same Day another of the Youths sicken'd, and on the *Wednesday* following he died. On the *Thursday-Night* the Master of the Family fell sick, and within a Day or two was full of the Distemper, but was strangely recover'd, beyond his neighbours Expectations. In the fourth Week in *October* there was a Decrease, to five thousand five hundred thirty-eight. In the first Week of *November* there was a farther Decrease to four thousand five hundred twenty-nine; in the next to four thousand three hundred twenty-seven, the next to four thousand six hundred sixty-five, the next to four thousand four hundred twenty-one, and the next to one thousand and thirty-one. The first Week in *December* there was an Increase, to one thousand four hundred and fourteen; but it fell the Week after to one thousand and fifty, and the Week after to one thousand five hundred and fifty-two, and so lessen'd more and more till the End of the Year. And the whole Number of those that were reckon'd to die of the Plague in *London*, this Year, was sixty-eight thousand five hundred ninety-six. But God was pleas'd to bestow a particular Care of this Good Man. He continued in perfect Health all the while, and survived the sad Providence, and was useful by his unintermitted Labours to a numerous Congregation, till the 1678.

Ibid. *St. Mary Whitechapel*: Mr. T. WALLIS. No Notice is taken of him in *South's Rep. Eccl.* Vol. I. p. 761. He afterwards lived in *New England*, at the Town of *Barnstable*. See some Account of him in Dr. Cotton Mather's *History of New England*, Book III. p. 222, 223.

Pag. 33. St. John Zachary: MR. RALPH STRETHILL. No Notice is taken of him in *Newcourt's Repert. Eccles.* Vol. I. p. 376: But we are told that his Successor Mr. *John Heardman* was collated to this Church, *Sept. 3. 1662.*

Ibid. St. Olave Silverstreet: MR. THOMAS DOUGLASS. Neither is he mention'd by *Newcourt, Rep. Eccl.* Vol. I. p. 517. He was also the Author of the *sober Testimony against sinful Compliance*, in defence of which *Zerubbaal* was written. And this appears by the Preface, at the End of which he writes himself, *M. A.*

Ibid. Bridewell: MR. GEORGE FOWLER. I am told it should be FAWLER. He also is omitted in *Newcourt's Repert. Eccles.* Vol. I. p. 917; though his Successor is added Mr. *Brown*, who became Preacher or Chaplain to this Hospital, *Oct. 1660.*

Ibid. From Allhallows on the Wall: MR. SAMUEL DYER. He was *M. A.* of *Peter-house* in *Cambridge*. Add, He is not mention'd by *Newcourt*. I am informed that Dr. *Lewis* laying Claim to this Living, Mr. *Dyer* not willing to dispute it with him, quitted it to him before *Bartholomew-Day*: But then he was ejected from his Lectureship at *Lothbury*, which he had enjoy'd for some time before. After he was silenc'd he kept a School at *Mile-End*, for twenty-five Years or more, and was Chaplain to *Elquie Avery*. He was *Congregational* in his Judgment, and preach'd sometimes for Mr. *Mead* at *Stepney*. He died *Anno 1700. Aetate 67.* His Elder Brother Mr. *Richard Dyer* was ejected from *Magdalen-Hall* in *Oxon.*

Ibid. From the Lectureship at St. Antholin's: MR. TOBIAS CONYER; (it should be *Conyers*) A very learned and extraordinary Person. He was of *Peter-House* in *Cambridge*. He translated *Arminius's* Judgment concerning the Principal Points of Religion into *English*, and printed it, *8vo. 16*

also publish'd a Sermon which he preach'd before the Lord Mayor of London, and General Monk, Feb. 12. 1648: At which Time he was Minister of St. Ethelbert's in Bishopsgate-street. He has also (I am inform'd) some other little Things in Print; but I know not what they are.

Pag. 33. Mr. LOAVES. I take this to have been the same with Mr. Isaac Loefs, who is mention'd at Shenley in Hertfordshire, p. 360; and therefore he should be omitted here.

Ibid. From St. Mary le Bow: Mr. RUTTEN. He is not mention'd in *Newcourt's Rep. Eccl.* Vol. I. p. 440: But his Successor Mr. Geo. Smalwood is said to be collated to this Living, Oct. 16. 1662.

Ibid. From the Savoy: Mr. WILLIAM HOOKS. He is not mention'd in *Newcourt's Repert. Ecclesiast.* among the Ministers or Curates of this Place. He publish'd a Book intit. *The Privilege of the Saints*, 8vo. 1673, and some other Things. He died March 21. 1677.

Ibid. From Trinity-Parish: Mr. MATTHEW HAVILAND. He is not mention'd as Rector here in *Newcourt's Rep. Eccl.* Vol. I. p. 556: But then he says, *he was put in Rector, by the Rebels*: Which however would not have hinder'd him, any more than it did many others who at that Time complied with those who then had Power in their Hands, from keeping in the Living, could he but have been satisfy'd to have conform'd. He was one of the Ministers that was concern'd in both the Papers often mention'd, against the Proceedings of the Army in 1648.

Ibid. From Wapping: Mr. JOHNSON. *Newcourt*, Vol. I. p. 700, mentions one *Joh. Johnson* at *Whitechapel*.

Ibid. From St. Bennet's Paul's Wharf: Mr. JOHN JACKSON. He is not taken notice of by *Newcourt* in

in his *Rep. Eccl.* p. 202, among the Rectors of this Parish: But his Successor Mr. *Peter Lane* is said to be collated to the Living, *Aug.* 29. 1662. He is the same Person that is mention'd again, p. 670, and ought to be omitted either in one Place or the other. He publish'd his Father's Annotations on *Isaiah*, with a Preface, giving an Account of his Life and Death.

Pag. 34. From *St. Michael's Woodstreet*: Mr. THOMAS PARSONS; it should be *Parson*. *New-court* takes no Notice of him in his *Rep. Eccl.* Vol. I. p. 497.

Ibid. From *St. Andrew Hubbard* in little *Eastcheap*: Mr. WILLIAM WIGGANS. His Name was *Wickins*. He was born at London in *Sept.* 1614, and educated in *Emanuel-College, Cambridge*. Upon leaving the University, he liv'd sometime as Chaplain with Sir *Edw. Scot*, of *Scot's-Hall* in *Kent*, and was afterwards Minister of *St. Andrew Hubbard*, in the Room of Mr. *Ranew*, who it should seem was there sequestred; tho' Dr. *Walker*, *Att.* Part II. p. 165. represents Dr. *Richard Chambers*, as the sequestred Minister of that Parish. Mr. *Ranew* desiring of Mr. *Wickins* that he might continue for some time in the House belonging to that Living, he yielded to it, though as it fell out, his so doing prov'd much to his own Detriment. For he liv'd in the mean time next Door to Major *Randall's* in *Newgate-Market*; and a Fire breaking out one *Saturday-Night* at the Major's, burnt with great Fury, so that Mr. *Wickins* and his Family escap'd only with their Lives, not being able so much as to save their Cloaths. This Calamity he bore with great Patience, and so compos'd a Mind, that he told a Friend, that if he could be furnish'd with Cloaths, this should not hinder him from his Pulpit-work the very next Day. His Friend herein assisted him, and though it prov'd *Sacrament-Day*, he yet went through all the Service of the Day, as at other times. He continu'd at *St. Andrew Hubbard* fourteen or fifteen Years. But meeting there with many

Discouragements, and his Family and Charge increasing, some Friends without his seeking, procur'd his Removal to St. George's in *Southwark*, which was another sequestred Living, tho' he was insensible of it at the first. Upon the Restoration, one laying Claim to it, he readily resign'd it, and became Preacher at the *Poultry Compter*, where he continu'd till Aug. 24. 1662.

He was one of the Ministers that us'd to meet at *Sion-College*, and was often concern'd in the Ordaining Young Ministers. One of the last on whom he laid Hands, was the Excellent Mr. *M. Henry*, on May 9. 1687. He was for some time in the Family of Alderman *Forth* at *Hackney*, but finish'd the Course of his Ministry at *Newington Green*, in conjunction first with Mr. *Starkey*, and afterwards with Mr. *Benner*, who upon his Death preaching from *Acts* xiii. 36. gave a Character of him among his Old Friends, who had been, for many Years, the Witnesses of his Life and Conversation.

He was very happy in having a firm and constant Health, which enabled him to continue an hard Student even to Old-age. Next to the Holy Scriptures, there was no Study more delightful to him, than that of the Oriental Learning, and especially of the *Jewish* Laws and Customs, in the Knowledge whereof, he was reckon'd by some good Judges to have had but few Equals. The Originals of the *Old* and *New Testament* were very familiar to him, for he read them chiefly in his Closet, without much concerning himself with any Translation; though in the Pulpit (I am inform'd) he sometimes us'd an *English Bible*.

He was very chearful in Conversation; but commonly would take Care before he left any Company, to drop something that was serious and savoury, which made his Company profitable as well as pleasant. He was very desirous of doing Good to Souls: Which was his Inducement to continue Preaching, longer than some who had a true Value for him thought to be necessary: But when he found by a sudden Seizure he was disabled, he readily acquiesc'd in the Will of God. Removing

and have had no other letter. After
of Conference, and soon thereafter I
received a letter from the same
place, and was given a letter from the
same place.

My mother is a native of the
and Conference of the same place. She
and her family, and she has been
born in the same place. She has
been in the same place for many
years. She has been in the same
place for many years. She has been
in the same place for many years.

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He was very cheerful in Conversation; but commonly would take Care before he lost any Company, to drop something that was serious and favouring, which made his Company probable as well as pleasant. He was very desirous of doing Good to Souls: Which was his Inducement to continue Preaching, longer than some who had a true Value for him thought to be necessary: But when he found by a sudden Seizure he was disabled, he readily acquiesc'd in the Will of God. Removing

to *London* to be under the immediate Care of his near Relations, he after gradually decaying for about two Years together, had an easy and comfortable End. And being ask'd a little before, by a Friend that made him a Visit, how he was, he in a very serious and affecting Manner, cry'd out, help me in praising GOD for his great Mercy to me, that I have perfect Ease of Body, and blessed be his Name have that too which is much better; even Peace of Conscience, and good Hope towards GOD through JESUS CHRIST. He went to his Grave in a full Age, and was buried in *Bunhil Fields*, Sept. 21. 1699. *Ætat.* 85.

I may mention it as an Instance of his Self-Denial, and Generosity to his Friend, that when after his being silenc'd, (and he had no great Abundance) a Gentleman ask'd him if he did not need Assistance, and offer'd him five Pounds, he replied; I believe my Friend Mr. *Edward Lawrence* stands more in need of it, and requested that it might be dispos'd of to him; as was accordingly done.

He publish'd some small Tracts; as, *A Plea for the Ministry*, or certain Propositions from the Scripture, concerning the Ministry, its Continuance, Ordination, Work, and Maintenance, 4to. 1650. The Warrant for *Bowing at the Name of Jesus*, produc'd and examin'd, 4to. 1660. *Second Edition*. He also publish'd somewhat concerning the *Dates of St. Paul's Epistles* in 4to. And it is also suppos'd that there were some others, which through Distance of Time, and their being out of Print, are unknown to those that have given this Account concerning him: For they have heard him speak of such, tho' they cannot now recollect their Subjects or Titles.

Whereas I had before intimated, that *he was buried in his own Parish, in a good Old-age*, I have since been inform'd, he was interr'd in the Burying-Ground by *Bunhil Fields*.

Pag. 34. *St. Katherine's Tower*: Mr. SAMUEL SLATER, and Mr. RICHARD KENTISH. Add; Mr. SAMUEL SLATER when he was silenc'd, had been a Preacher near fifty Years; partly in the

Country; but for the greatest of the Time, in and about *London*. He continu'd in the City, all the Time of the Plague in 1625; and from that Time was Minister of *St. Katharine's*, to 1662. He afterwards continu'd the Exercise of his Ministry in private as he had Opportunity. He was one of eminent Piety, and great Plainness and Sincerity. His Income did not exceed 40*l.* a Year; and he was contented with it, having the Love of his Parishioners. He publish'd the Song of *Solomon*, and those of *Moses*, and *Deborah*, and *Hannah*, and that of the Church in *Isaiah* xxvi. in Familiar Metre, 8vo. 1653. He hath also another Thing in Print, call'd, *The Plague check'd*, in a Letter to a Friend, 8vo. 1665: And a small Piece or two besides, which are referr'd to in that Letter, though their Titles are not particularly mention'd. As for his Treatise of *Growth in Grace*, in nineteen Sermons, publish'd in 8vo. 1671, that came not out till after his Death, though I am not able to mention the precise Time of it.

MR. RICHARD KENTISH, who was his Collegue and Fellow-Labourer at *St. Katharine's*, has nothing that I know of in Print, but a Sermon preach'd before the Long Parliament, *Novemb. 24. 1647.* on *Rev. ii. 5.*

Pag. 34. From *St. Hellen's*: MR. ARTHUR BARHAM. Add; He was born at *Buckstead* in *Suffex*, *Nov. 22. 1618.* He was at first design'd for the Law: But after the Death of his Father, not being satisfied with that Profession, he sold his Law-Books, and went to *Cambridge*, and studied Divinity with great Industry and Diligence, and a peculiar Delight. When he quitted the University, he was first chosen Lecturer at *St. Olave's* in *Southwark*, and from thence remov'd to this Living, to which he was presented by Sir *John Langham*, who was not only his Friend, but his Relation by Marriage. There he continu'd about ten Years, preaching with good Success, till his Ejection in 1662. Then he remov'd with his Family to *Hackney*, and there continu'd till the *Five Mile Act*; at which Time he left his

his Family, and retir'd into *Suffex*. Upon the Indulgence in 1672, he took out a Licence, and preach'd in his own House twice every *Lord's Day*, catechiz'd in the Afternoon, and expounded some Portion of Scripture in the Evening. Besides which, he preach'd a Lecture every *Friday*, catechiz'd two Days in a Week, and perform'd Family Duties every Morning and Evening in two, and sometimes in three Families besides his own. But this was not suffer'd long: For no sooner was the King's Declaration recalled, than he was inform'd against, and his Goods were seiz'd, till he had paid a Considerable Fine. About six Weeks after, a second Warrant was issu'd out against him, though he had not then preach'd since the first: But being belov'd by his Neighbours, they gave him Notice of it, and he remov'd his Goods to *London*, and took Lodgings: And not long after, he was seiz'd with Apoplectick Fits, which took away his Memory, and quite disabled him from farther Service. For the last two Years of his Life, he liv'd with his Son in Law Mr. *John Clark* Bookseller in the City, and exchang'd this Life for a better, on *March 6, Anno 1697. Aet. 74*. He was a sincere, godly, humble Man: One that was of a mild, quiet and peaceable Disposition, and generally belov'd and esteem'd by all that knew him.

Pag. 34. Lecturer at St. Sepulchres: Mr. WILLIAM ADDERLEY. I find by the Diary of Mr. *Thorrowgood*, of which I have had the Perusal, that this Mr. *Adderley* had been a Sea-Chaplain to a Ship, in the Fleet under the Earl of *Warwick*; and Mr. *Thorrowgood* took Notice that while they were on the Sea-Coast, there were some Popish Books fell into their Hands, which Mr. *Adderley* order'd to be burnt, when Mr. *Thorrowgood* would have them. Afterwards, he with Mr. *Greenhill* *Tates*, wrote a Prefatory Epistle before Mr. *Bridge's* Works in 4to. 1640. He Hand, jointly with Mr. *Caryl*, in the *Lexicon* in 1661.

Page 34. Assistants and Lecturers at *St. Giles's Cripplegate*: Mr. ARNOLD, and Mr. STATHAM, who is also mention'd, p. 438.

As to Mr. ARNOLD, I have not been able to pick up any Account of him.

But Mr. STATHAM whose Name was SAMUEL, I am inform'd, was of *Christ-Church in Oxon.* He was Assistant to Dr. *Annesley*, and upon the Turn of the Times, was offer'd a good Living in the Church, by the *Huntingdon* Family, (in which his Father had been Steward) if he would have conform'd: But he prefer'd Sufferings and Reproach with a good Conscience. And he was a considerable Sufferer for Nonconformity. He was for two Years and nine Months in the Jail at *Leicester*, which was no small Charge to him. While he was in Prison, it pleas'd GOD to make him of great Use to several, for he preach'd ordinarily every *Lord's Day* to the Prisoners. There was one in particular, who was sentenc'd to Death for Murder, with whom he took Abundance of Pains. And when this Person was going to Execution, he with Tears embrac'd Mr. *Statham*, and return'd him his hearty Thanks; and with great Composure of Mind, signified to him, that though Man would not grant a Reprieve, yet he humbly hop'd that GOD had granted a Pardon. There was another that died (as afterwards appear'd) innocently; who upon his close Application to him, was so convinc'd of the Evil of Sin, that he could not be prevail'd with to confess himself guilty, though he had a fair Prospect of thereby saving his Life. Soon after his Inlargement, he was invited to *Banbury*, where he for some Years preach'd privately, with great Success; and his Name is very precious there to this Day. His Health was much impair'd after his Imprisonment. Upon a Journey towards *Loughborough* in *Leicestershire*, to see his Mother and his Son, he took cold, and could get no farther than Mr. *Burles's* at *Preston*, near *Deventry* in *Northamptonshire*, where he was confin'd to his Bed, and died in a few Days. This was in the Year 1685.

He left only one Son, who has for many Years been Pastor of a Congregation of Dissenters in the City of *Worcester*. No Notice is taken of him in *Newcourt's Rep. Eccles.* Vol. I. p. 256: But his Successor is mention'd, Mr. *William Hodges*, who came to his Living, O^r. 23. 1662.

Pag. 35. From *St. Alban's Woodstreet*: Mr. HASSLEFOOT BRIDGES. Add this at the End of the Account of him; and yet no Notice is taken of him among the Rectors of this Parish, by *Newcourt*, Vol. I. p. 238.

Ibid. From *St. George's in Southwark*: Mr. JOHN BISCOE, and Mr. HENRY JESSEY. As to Mr. *Biscoe*, I am not fully certain whether he was ejected from *St. George's* or *St. Thomas's* in *Southwark*, seeing some of his printed Works in 1655 mention him as Minister of the latter.

Mr. *Wood* says of this Mr. JOHN BISCOE, that he was born at *High Wickcomb* in *Bucks*, and was B.A. of *New-Inn-Hall* in *Oxon*; and afterwards Minister of *St. Thomas's* in *Southwark*: Assistant to the Commissioners of *Surrey*, for ejecting scandalous Ministers; and that he died in the Place of his Nativity, and was buried in the Church there, on the ninth of *June*, 1679. And I must own I think it very well deserves our Notice, that Mr. *Wood* not only under this Article, but very often, and under a great many others, takes Occasion to speak of those called *scandalous Ministers*. Of Mr. *Biscoe* he says, that he was Assistant for ejecting of such who were called *scandalous, insufficient, ignorant Ministers and Schoolmasters*. But it falls out unhappily for him and those of his Stamp, that they were not only called, but very often proved such before their Ejection. And besides the *Saints* as he calls them, a certain Writer of their own, a mighty Royalist, and a considerable Sufferer in those Times too, in a Book that is commended by as great a Man as Dr. *Hammond*, has these remarkable Words: "I fear
" if the Martyrology even of these suffering Times
" were scann'd, *Venus* and *Bacchus* would be found
" 10

"to have many more Martyrs, than G.O.D. and Loy-
"alty." And this Passage I verily think not only
spoils Mr. Wood's common Elegancy of *called scan-*
dalous, but also flies directly in the Face of Dr.
Walker's Attempt to revive the Memory of those
Men. And had but Dr. Bisse been aware of this,
I can scarce think he would, in his *Beauty of Holi-*
ness, have called such an heterogeneous Mixture as
that of Dr. Walker, a *Martyrology* which ought to be
kept in every Sanctuary.

Mr. HENRY JESSEY took the Degree of *M. A.* Anno
1627, as appears from *Wood's Fasti Oxonienses*. An
Account of his Life and Death was publish'd in
1671, (eight Years after his Death,) in which there
are some Things very remarkable.

It from thence appears, that he was born Sep-
temb. 3. An. 1627, at *West Rowton*, in the North
Riding of *Yorkshire*, near to *Cleveland*, and about
five Miles from *North Allerton*, and that of that
Place his Father was Minister. He was carefully
educated by his Parents till he was fit for Grammar
Learning, to which he was kept close, till he was
about seventeen Years of Age, when he went to
the University, and became a Pensioner in St.
John's-College, in *Cambridge*. There for the first
four Years he study'd Logick and Philosophy, and
was very diligent: But in the Year 1622, it plea-
sed G.O.D. to work a renewing Change upon his
Heart, by the Ministry of the Word, and he was
thereby fitted for the Employment for which G.O.D.
design'd him, and to which he himself was great-
ly inclin'd. In 1623 he became *B. A.* and was
chosen Scholar of the House. A little after, he lost
his Father, who had supply'd him hitherto accord-
ing to his Ability: But upon his Death, he was
straiten'd as to his Maintenance, not having for
some time above Three-pence a Day for Provision
of Diet; as yet so did he manage that small Pir-
tance, and to spare some Part of it towards the
Charge of hiring of Books, which he us'd to read
over, and then return them to the Stationer. He
continu'd six Years in the University, and often
us'd to recollect the Benefit of his well spent

there, with great Thankfulness to God. He then particularly became well vers'd in the *Hebr Tongue*, and the Writings of the *Rabbies*.

He remov'd from *Cambridge* in 1624, and was first entertain'd by Old Mr. *Brampton Gurdon* *Affington* in *Suffolk*, who was Father to Three Members of Parliament. In his Family he continued about nine Years, improving his Time well and among other Studies, he then applied himself to Physick. He went often to the University their Terms and Commencements till 1626, when he took the Degree of *M. A.* and then took his Leave. The next Year he took Orders from the Bishop, but was afterwards troubled for the Engagements he came under. He preach'd about the Neighbourhood as he was invited, and distributed a Number of good Practical Books among the Poor. He had several Offers about a Settlement but listen'd to no Proposal made, till in 1633 he was call'd to *Aughton* nine Miles from *Tork*, to succeed Mr. *Alder*, who was remov'd from thence for Nonconformity. Mr. *Jeffrey* was not likely to continue very long in that Place, since he durst not conform so far as Mr. *Alder* had done before him. And therefore the next Year, he also was remov'd from thence, for not using the Ceremonies and for removing a Crucifix. But he was no hereupon useless in God's Vineyard: For Sir *Matthew Boynton* of *Barneston* near *Briddlington* in *Yorkshire*, entertain'd him to preach there and at *Ronby*, a Place not far distant.

In the Year 1635, he remov'd with Sir *Matthew* to *London*, and the next Year to *Hedley House* near *Uxbridge*, where he had not been above a Month or two, before he was earnestly importun'd to remove, and join himself to that Congregation, of which Mr. *Henry Jacob*, and Mr. *John Lathorp* had been Pastors, which Church was gather'd by Mr. *Jacob*, in 1616. Mr. *Jeffrey* had his eye upon *New England*, and so at last made a Difficulty of undertaking this Charge: But after Consideration and Consultation, he answer'd their Call about *Midsummer* 1637, and concluded his journey among them

above twenty-five Years, in which Space of Time he bore much Hardship, and yet continu'd faithful and diligent. On *February 21*, after his Settlement with them, he and a Number of others being met together to worship God, the greatest Part of them were seiz'd, and carry'd away from *Queenbitch* by the Bishops Pursevants: And they met with like Disturbance in the *May* following, in another Place. In *Nov. 1639*, he was sent by the Congregation into *Wales* to assist old Mr. *Wroth* and Mr. *Cradock*, and others, in gathering a Church in *Llanvaches* in *Monmouthshire*. On *April 21. 1640*, he with a great Number of the Members of several Congregations, being met together upon *Tower-hill*, to seek God by Fasting and Prayer, were interrupted by the Pursevants, and imprison'd in the *Tower* by Sir *William Balfore*, who soon releas'd them; they being bound over by Archbishop *Laud* to answer at the next Sessions. They appear'd there, but were never call'd; the Prosecutors not thinking it advisable to proceed as Affairs then stood.

On *Aug. 22. 1641*, he with five of his Congregation were seiz'd by Order of the Lord Mayor, and committed Prisoners to *Woodstreet-Compter*, and they appealed to the Parliament, and were speedily releas'd: And this was the last Restraint he met with before the Wars.

Besides the *Hebrew* and *Greek* Tongues which are the Original Languages of the Holy Scriptures, in which he was well skill'd, he understood the *Syriack*, and *Chaldee*. He drew up an Essay towards an Amendment of the last Translation of the *Bible*, which was a Work that his Heart was much set upon. He tells us that Dr. *Hill* declar'd in a great Assembly, that a great Prelate, viz. *Bancroft*, who was a Supervisor of it, would needs have it speak the Prelatical Language; and to that End alter'd it in fourteen several Places. And Dr. *Smith*, who was one of the Translators, and the Writer of the Preface, (and who was afterwards Bishop of *Gloucester*.) complain'd to a Minister of that County, of the Archbishop's Alterations: But says he, he is so potent, that there is no contradicting him. Mr.

Festoy

Jessey was so great a Scripturist, that whoever can rehearse a Place, he could go on verbatim with the preceding and following Context : whoever enquir'd after a Place of Scripture could presently name the Book, Chapter and Verse so that he was not undeservedly call'd a *Concordance*.

In 1645. he began to set forth a *Scripture Lendar*, as a Guide to speak and write in Scripture Style, and he continu'd it to the Year 1660 about two Sheets of Paper. His particular Industry in it, was to restore the Knowledge and Use of Scripture Hours, Days, Nights, Watches, Months, &c. and to drop the Heathenish and Idol Names of Months and Days of the Week, and the Popish Bead-Roll of the Saints. He was ever solicitous and Agent for the Poor, with such success as to be able to supply their Wants. For this End he continually carried about him a List of the Names of the greatest Objects of Charity he knew of, to which he prefix'd the Title of, *Godly poor, who are well known to me, and I am persuaded Christ accounts what Mercy is shew'd unto them, as he has done to himself*: And for farther Satisfaction the Names of these Persons were adjoin'd, with their Ages, Infirmities, Afflictions, Charges, and Goods. Some can number above thirty several Familles that had all their Subsistence by his means, and upon his Death were expos'd to Difficulties. His Charity to the poor *Jews* was particularly celebrated, and beyond Precedent, and was express'd in Ways too numerous to be here related.

On November 27. 1661, he was seiz'd, and put in the Messenger's Hands, but releas'd by the Council, in December, after a Month's wretched Restraint. Aug. 30. 1662, he was again apprehended (upon Misinformation) and secur'd six Months in the Messenger's House, till by an Order of Council he was again releas'd, on February the 20th following. About five or six Months after his Release he fell into his last Sickness, which was an insurmountable Fever, attended with a Nauseousness in the Stomach, and an universal Languor or Weakness.

N

ce, and exhorting all about him to keep
God, and persevere in the Faith, and
for Trials : Adding for Encouragement, the
perience he had had of the Goodness of the
all Times and Conditions. The last Evening
(e) before his Departure, having a Mind to
he was led about the Room, and often re-
this Expression, *God is good : He doth not
whither I would not, as he did Peter : Good
Lord to me.* Being soon tir'd, he sat down
Bed, and lean'd on one who sat by him,
coursing with him, said, *They among whom
labour'd can witness, that you have been a
Servant of Christ, making his Glory your us-
d, for the Good of their Souls.* But he re-
say no more of that ; *exalt God, exalt God.*
he last Night of his Life, he spent the first
it in blessing God, and singing Praises to
ne, and fell asleep about eleven a-Clock.
; again between two and three, he fell into
erful Strain of abasing himself, and admiring
e of God, that he should *choose the vilest,
oribiest, and the basest,* which last Word he
d so many times that it was hard to number
Then he cried out, *Oh the unspeakable Love
! Oh the vilest ! Oh the vilest ! that he should
e. when I could not reach him ! And when*

Then he desir'd one present to pray with him, during which Time he was still, and seem'd afterwards much refresh'd. He repeated *Jos. ii. 2* and bid them turn to several other Texts that I mention'd: And as he lay, he would call for *more Tulip, more Tulip*, meaning more Scriptures; for he drank in much Consolation from the exceeding great and precious Promises therein contain'd, and continued to his last Gasp praising God. The last Words he was heard to speak were these, *be com'd me worthy*: And once laying his Ear close to his heard him say, *Friends keep low*: And when the Sound of his Words ceas'd, his Lips were observ'd still to move, and he seem'd to be inwardly declaring that God, whom in his Health he serv'd, lov'd, and prais'd, and made his Boast of continually, whose Law he preach'd, and whose Goodness declar'd as he was walking in the Fields, and travelling by the Way; of whom he would say feelingly, to any whom he met accidentally in the Street, *Verily God is good; blessed be his Name: fit close to him*. He departed this Life, Sept. 4. 1666 having compleated the sixty-third Year of his Age. Three Days after, he was carried from *Woodmargers-Hall* in *Dukes-Place*, to the New Burying-Yard the Place of his Interrment: Upon the Fame whereof several Thousands of Persons, of several Professions, assembled to accompany him thither, and made great Lamentation over him.

The Preface or Preamble to his Last Will and Testament was in the Words following:

“ I *Henry Jessy* of *London*, a Servant of *Jesus*
 “ CHRIST in the Ministry of the Gospel
 “ do declare, that from the LORD's most glorious
 “ Manifestation of his most free Love in
 “ Son, to me the chiefest of all saved Sinners
 “ have commited my Soul to him, as to a faithful
 “ Creator and Redeemer, being assur'd by
 “ Witness of his Good SPIRIT, that *Jesus*
 “ hath loved me, and washed me
 “ in his precious Blood, and
 “ everlastingly. Amen”

His Works are these, *The Glory and Salvation of Judah and Israel*. A Consolatory Letter sent to the dispersed Seed of *Jacob*. His Description of *Jerusalem*, with a large Map. *A Storehouse of Provision*; in sundry Cases of Conscience, 8vo. 1650. *The exceeding Riches of Grace advanc'd*; in a Narrative of Mrs. *Sarah Wight*, 8vo. 1647. *A Looking-Glass for Children*, 8vo. *The Lord's Call to England*, 4to. 1660. *A Catechism*, in Scripture Words. *Miscellanea Sacra*: Or divers necessary Truths plainly and compendiously prov'd, 8vo. 1665. (This Posthumous.) *The English Greek Lexicon*; containing the Derivations and various Significations of all the Words of the *New Testament*, 8vo. 1661, was what Mr. *Jessy* was chiefly concern'd in. There is there a particular Epistle of his, together with an *English Greek Index* of all the significant Words contain'd in the *New Testament*, and an Index of all the Proper Names of Men, Women, Cities, Countries, Hills, and Rivers, with their several Interpretations in *Greek* and *Hebrew*, of his drawing up. And his Printed Life mentions some other Works of his; but I know not whether or no they were ever publish'd.

Pag. 35. From *Pancras Soper-lane*: Mr. **GEORGE COCKAYN**. He wrote his Name *Cokayn*. He came to this Place, after Mr. *Thomas*, Mr. *Sprigg*, and some others had left it. Divers Eminent Citizens adher'd to him, after his Ejection; such as were Aldermen then, or became so afterwards: As Alderman *Tichbourn*, *Ireton*, *Wilson*, Sir *John More*, &c. After many Labours in the Service of his Master, and some Sufferings for him, he quietly ended his Days, and was carried to his Grave in Peace, with a numerous Attendance of Devout Mourners. He was succeeded by Mr. *John Nisbet*.

He publish'd a Sermon before the Parliament, preach'd Nov. 29. 1648, on *Psal. lxxxii. 6, 7, 8*. Also, *Divine Astrology*; or a Scripture Prognostick of the sad Events which ordinarily arise from the good Man's Fall by Death. A Funeral Sermon for Col. *William Underwood*, on *Isa. lvii. 1. 4* &c. 1657.

Page 36. From *St. Michael's Crooked-lane*: Mr. CARTER, Incumbent. No Notice is taken of him in *Newcourt*, Vol. I. p. 386.

Ibid. Mr. MALLORY, Lecturer at *Crooked-lane*. It should be Mr. THOMAS MALLERY. Besides what I mention'd before, he hath a Tract in Print, intitul'd, *The inseparable Communion of a Believer with God in his Love*: The Substance of several Sermons from *Rom. viii. 38, 39.* 8vo. 1674. And he with Mr. Greenhil, and Mr. Caryl prefac'd a Discourse of Mr. Malbon's of Death and Life. He was a Person of an Exemplary Conversation, and very faithful in his Ministry.

Ibid. *St. Martin's Ironmonger-lane.* Mr. JOHN FULLER. Mr. *Jeremy White* in his Funeral Sermon for Mr. Francis Fuller, says that he thought it belong'd to the Family of the Fullers to be learned. This Mr. John Fuller wrote a pretty large Prefatory Epistle to Mr. Beadle of *Essex* his *Journal or Diary of a Thankful Christian*. He wrote also a Latin Epitaph, and English Poem, on the Death of Mr. *Jer. Whisaker*; and another Poem on the Death of Mr. *Ralph Robinson*.

Ibid. *St. Botolph Bishopsgate*: Mr. SAMUEL LEE, M.A. Add, He was the only Son of an eminent and wealthy Citizen of *London*, who died in much Esteem, and at a good Old-age, possess'd of a considerable Estate, which this Son of his enjoy'd some Years after his Aged Mother's Decease. He had his first Education under Dr. Gale at *St. Paul's School*, and went from thence at fifteen to the University of *Oxford*, being by his Master recommended to the Tuition of the famous Dr. Wilkins, who was afterwards Bishop of *Chester*. There our Young Samuel increas'd considerably in Knowledge and Grace, and at length was chosen Fellow of *Wadham-College*, and afterwards was Proctor of the University, in the Year when Dr. Owen was Vice-Chancellor. About this Time he compil'd his *Temple*

of Solomon in Folio, and printed it at the Request of the University, and at their Charge. He afterwards repair'd to *London* and fix'd in this Living of *Bishopsgate*, where he spent his Pains with good Acceptance for three or four Years, till the Coming forth of the *Bartholomew-Act* in 1662, by which he was ejected and silenc'd, not being able to come up to the Terms which the Law prescrib'd in order to the holding of his Living. He was often admonish'd by his Learned and Pious Tutor, (who himself conform'd immediately upon the Restoration) to come into the Establish'd Church; but he thought it his Duty in this Case to see with his own Eyes, and made it his Choice to act in a narrower Sphere. He was *Congregational* in his Judgment, but so eminent for his Catholick Spiritedness and extensive Charity, that some who themselves were warm and rigid would not allow him to be an Independent, tho' he was a Minister of an Independent Congregation, among whom he officiated many Years together at *Newington-Green*. In his Retirement, he wrote a Piece of *Contemplations upon Mortality*, which he dedicated to his Ancient Father, who in a few Years after died. After which he wrote his *Triumph of Mercy*, and other Works which were well accepted in the World.

He was a considerable General Scholar, understood the Learned Languages well, spoke *Latin* fluently and elegantly, was well vers'd in all the Liberal Arts and Sciences, was a great Master in Physick and Alchymy, and no Stranger to any Part of Polite and Useful Learning. He had an open Hand of Charity to relieve the Necessities of the Poor, and was highly bountiful to the *Hungarian* Ministers when they were in *England* some Years before he left it. For the Times proving dangerous, and he being but of a timorous Temper, left a Good Estate behind him about the Year. 1670 for the sake of Peace and a quiet Mind, and remov'd to *New England*, where he was received as a Respect, and chosen Pastor of a Congregation at *Bristol*. He did not continue there much: Three Years: For hearing of the Glorious R

tion in 1688, he was willing to taste the Fruits of it in his Native Country, and soon determin'd to return back thither. Nay he grew so impatient of any longer Stay in *America*, that he with great Hazard travell'd to *Boston* to take Ship with his Wife and Family, and in the Midst of Winter set sail for *Old England*. There happen'd an Occurrence upon this Occasion that deserves a Remark. A few Nights before his going on board the Ship he was to sail in, he told his Wife he had view'd a Star, which according to the Rules of *Astrology* presag'd Captivity; wishing a few Days might pass before the Sailing of the Ship, for which he prevail'd with the Captain, though without acquainting him with the Reasons of his Request. He had studied the *Astrological Art*, and when he became acquainted with it durst not approve it, and burnt near an Hundred Books, the Design of which was to give an Insight into it, and he would freely inveigh against it, therein treading in the Steps of his wife and pious Tutor the Bishop, who in some of his Works reflects pretty severely on such Speculations. Mr. Lee at length, notwithstanding the Prefage, pursued his Voyage, and in his Passage met with such Opposition from the Winds, that the Captain observ'd and declar'd he had never known the like before for thirty Years together. The Ship was driven upon the Coast of *Ireland*, where being met and attack'd by a *French* Privateer, they fought for some Hours. Their Ship was set on fire several times, and in no small Danger of sinking, and at length intirely disabled, and so they were forc'd to surrender themselves Prisoners. They were continued cruising for some Weeks after, expos'd to all Extremities of Wind and Weather, and about *Christmas* the Ship was carried as a Prize into St. Maloe's in *France*, and he and his Wife and Daughter and two Servants were kept there for some time: But the rest of them unknown to him, were shipp'd off for *England*, while he by the King's Order was kept blind. Hereupon, through Grief to have his Wife and Child taken from him, and to be left alone in a Country where he was a perfect Stranger, he pre-

sently fell into a Fever, of which he died in a Days, in the Possession of those very Enemies w he all his Days had the most dreaded, but in Arms of the Compassionate Jesus, in the sixty-se Year of his Age. No Notice is taken of him by court in his *Repert. Eccles.* Vol. I. p. 313.

Among his Works, let this be added; *Ea Gemens*: Or two Discourses on the mournful of the Church, with a Prospect of her Daw Glory, 1677. He left also a Manuscript Tre on *Rev. xi*, written (as some apprehend) with Learning and Judgment. He thought the one t land two hundred and sixty Years, (which is the riod in the Apocalypse that is so much celebra would be at an End between 1716 and 17 reckoning them to have begun at the Abdicatio *Augustulus*, A. D. 476, by which Time the Wo was fully come into the Wilderness, having l carried thither by the two Wings of the great Ea the *Eastern* and *Western* Empire.

In his *Israel Redux*, he printed a small Tre drawn up by Dr. *Giles Fletcher*, who was A for Queen *Elizabeth* in *Moscow* many Years. Scope of that Treatise is to shew, that the N of the *Tartars* are the Posterity of the Ten Tri of *Israel*; which he does by such Argument these: They are ten Hoords; marry only w their own Hoords; are circumcis'd; have sev Names of Towns that have an Affinity to t we read of in *Israel's* Case; as *Samarchan*, the of *Tamerlain*, *Tabor* a Mount and Town, *Jerich* the River *Ardoce*, *Coraxen* the greater and less, They say they came from *Israel*: *Tamerlain* boe he came of *Dan*, &c.

He wrote also a large Preface to a *Treatis* Mr. *John Rowe*, intitul'd *Inmanuel*, with Ma Life and Character.

Pag. 37. lin. 2. After Mr. N add, M. A. Mr. Wood says, *Somersetshire*, and was some Oxen. He succeeded Mr.) vosthip of *Eaton-College*

self succeeded by Dr. *Nicholas Monk*, Brother to the famous General, the Duke of *Albemarle* in 1660. His Works speak him to be one that was very zealous and affectionate, earnestly bent upon the Conversion of Souls.

Pag. 37. From St. *Stephen's Walbrook*: Mr. THOMAS WATSON. Add, M. A. of *Emanuel-College* in *Cambridge*; for so I find he was, by *Wood's Athen. Oxon.* Vol. II. p. 491. No Notice is taken of him among the Rectors of this Parish, in *Newcourt's Rep. Eccl.* Vol. I. p. 541.

To his Works may be added, A Fast-Sermon before the Commons, in 1649, on *Heb. iv. 14.* The Christian's Character: A Funeral Sermon for Esquire *Hodges*; and another for Mr. *Jacob Stock*. Some publick Sermons before the Lord Mayors, &c. Funeral Sermons for Mr. *Wells*, and Mr. *Stubbs*. Among the *Farewel Sermons* of the City Ministers two are his. He has also four Sermons in the Volumes of the Morning-Exercise: The twenty-third in that at *Cripplegate*; the twenty-fifth in that at *St. Giles's*; the eighth Sermon in the *Supplement* to the Morning-Exercise at *Cripplegate*; and the third in the *Continuation* of the Morning-Exercise.

Ibid. From St. *Margaret's Westminster*: Mr. EDWARD PEARSE. He died *An. 1673. Æt. 40.*

Pag. 38. From *Allhallow's Honey-lane*: Mr. JOHN AFTER. No Notice is taken of him in *Newcourt*, Vol. I. p. 252.

Ibid. From St. *Katharine's Coleman*: Mr. JOSEPH CHURCH. Among the Rectors of this Parish in *Newcourt's Rep. Eccl.* is *Nat. Walker, Cl. 3 OF. 1663. per inconf. ultimi Rectoris*: But who that last Rector was that did not conform is not said. Mr. his Lady were Friends to Mr. *Ed. a Piece* Perfor- solu- of

Pag. 38. From St. Swithin's: Mr. JOHN SHEPFIELD. Add, M. A. No Notice is taken of him in *Newcourt's Rep. Eccl.* Vol. I. p. 544. Besides the Works before mention'd, he printed, *the Hypocrite's Ladder*; or a Discourse of the dangerous destructive Nature of *Hypocrisy*, 8vo. 1658. He was also the Author of a *Catechism*. He wrote a Poem on the Death of Mr. *Jeremy Whitaker*; another on the Death of Mr. *Ralph Robinson*; and a third, upon the Death of the Lady *Mary Armine*.

Pag. 39. Mr. JOHN SYMPSON. He died in June 1662, and so should not have been mention'd here among the Silenc'd or Ejected.

Ibid. From St. Stephen's Colemanstreet: Mr. WILLIAM TAYLOR. I have been inform'd that this Mr. Taylor died in 1661; and am assur'd by one that has seen and read it, that his Funeral Sermon by Dr. *Spurstone* preach'd on Sept. 12. 1661, is in Print. He could not therefore be ejected or silenc'd by the Act for Uniformity, and so ought to be dropped. But then his Son Mr. WILLIAM TAYLOR, who was for many Years Domestick Chaplain to Philip Lord Wharton, and died at Newbury in Berks, whom I have no where mention'd in my Account, may be allow'd to come in somewhere in this List, in his Room, as one that was silenc'd by this Act.

Ibid. From St. Olave's Jury: Mr. JOHN WELLS. Add, M. A. sometime Fellow of St. John's-College in Oxon. He is not mention'd by *Newcourt*, Vol. I. p. 515: But Henry Hibbert, A. M. is said to have come to this Living, Sept. 22. 1662, which leaves Room for the Nonconformity of his immediate Predecessor, though that is not express'd. Mr. *Watson* in his Funeral Sermon for him, says that his Preaching was plain and profitable, suitable to the Capacity of his Auditory. He was of an affable Disposition; of that Candour and Ingenuity as to oblige and win the Affections of many to him.

Grace

Grace and Good-nature met in him; and he was of a forgiving Spirit. Kindnesses made a lasting Impression upon him: But Injuries he forgot. He was very charitable; and the Backs and Bellies of the Poor felt the Effects of his Liberality, &c. Not long before his Death, he said, he had brought this to an Issue that he lov'd God, &c. Besides what was mention'd before, he wrote a *Latin* Poem, on the Death of Mr. *Jeremy Whitaker*: And another in *Englisk*, on the Death of Mr. *Ralph Robinson*.

Page. 39. *St. Leonard's Eastcheap*: Mr. *SERN WOOD*. Add; He had before been Minister of *Levington* or *Lenton* in *Lincolnshire*, where he was in great Esteem for his Ministerial Abilities, and the Holiness of his Life. He was an Eloquent Preacher. There was printed, a Sermon of his intit. *The Saints Entrance into Peace and Rest by Death*: At the Funeral of Sir *William Armynoe*, May 10. 1651.

Ibid. Mr. *JOHN ROWE, M. A.* Add, He was born in 1626. He was a Good Scholar, well read in the Fathers; and had so considerable a Knowledge of the *Greek*, that he began very young to keep a Diary in that Language, which he held on constantly, till his Death. In his last Illness, he burnt as many of those Papers as he could find, which were the greatest Part of them.

The Life of his Father was written entirely by him. In 1675 he publish'd some Sermons on the *Saints Temptations*, 8vo. And after his Death in 1680, thirty Sermons of his were publish'd on the Love of *CHRIST* in his Incarnation, being made under the Law, and his Satisfaction. They were put forth by his Successor Mr. *Lee*, who has prefix'd to them a Preface, in which he has given some Account of Mr. *Rowe*, 8vo.

It appears by the Inscription on his Tomb-stone, in the Burying-Place near *Bunhil Fields*, that he died, *Æt.* 52. *Anno* 1677. And under the same Stone lies Mr. *Thomas Rowe* his Eldest Son, who was also

also a Minister in ²London, who departed this Life Aug. 18. A. D. 1705. *Ætat.* 48.

Pag. 41. *St. Matthew's Friday-street*: Mr. HENRY HURST. Add, M. A. He was Fellow of *Merton-College*. He is mention'd among the Rectors of this Parish in *Newcourt's Rep. Eccl.* Vol. I. p. 476, but he came not to it, till *March* 11. 1660, and quitted it in 1662. Dr. *Walker* says that after the Restoration he accepted of the Bishop's Collation to this Living, though he was possess'd of it before. *Attempt*, Part II. p. 166. He was diligent and unwearied in his Ministerial Labours, till on the *Lords Day*, April 13. 1690, God was pleas'd to give him his *Quietus*, taking him the next Morning from his Work to receive his Wages. His Funeral Sermon was preach'd by Mr. *Richard Adams*.

Among his Works should be added, *A Funeral Sermon for Mr. Cawton*; and a Treatise intitled (*Ἀνδραγαθία* *Ἐυχαιστική*); or Sacramental Reflections on the Death of *CHRIST*, a Sacrifice, a Testator, and bearing a Curse for us, &c. 8vo. *Lond.* 1678. He drew up also the Annotations upon *Ezekiel*, and the Twelve Minor Prophets, in the Continuation of Mr. *Poole*. He has a Son in the Ministry among the Dissenters, at *Nayland* in *Suffolk*.

Pag. 41. *Covent-Garden*: THOMAS MANTON, D.D. Add; He is mention'd in *Newcourt's Repert. Eccl.* Vol. I. p. 707, as well as in *Wood's Athenæ Oxonienses*. Both those Authors speak of his taking Holy Orders in 1660, from *Thomas Bishop of Galloway*. And that the Bishop of Galloway, did at that Time ordain such of the *English* Clergy as came to him, and that without demanding either Oaths or Subscriptions of them, we are inform'd by *Bishop Burnet*, in the *History of his Times*, Vol. I. p. 150, whether Dr. *Manton* was one of them, or not. I say. If those Writers suppos'd, (as they have done) that the Doctor who had celebrated Preacher for many Years, and unordain'd, they were much mistaken, ordain'd by Bishop *Hall*, before

And Mr. *Joseph Hill* of *Rotterdam* was positive, that he never took any other than Deacons Orders, and never would submit to any other Ordination. For it was his Judgment that he was properly ordain'd to the Ministerial Office, and that no Powers on Earth had any Right to divide and parcel that out at their Pleasure.

I shall only add a Passage, relating to the Affair of *Wallingford-House*, and the Meeting there, in Consequence of which *Richard Cromwel* was depos'd from his Protectorship. Dr. *Manton*, as he told several Persons, had a Summons to this Meeting, but no Signification for what Purpose they were to meet, though he fear'd the worst. He went accordingly, and being in a dark Entry which led to the Room in which they that had been summon'd were met together, he heard one within crying out with a loud Voice, and several times repeating it with great Vehemence, *He must down, and he shall down: He must down, and he shall down.* He distinctly knew the Voice to be Dr. *Owen's*, and was so frighted with it, that he immediately drew back, and did not appear. And next Day, found this sufficiently explain'd, by the Dissolution of the Parliament, in order to the deposing of *Richard*. This Passage Worthy Mr. *Stretton* the Minister, assur'd me and several others (whom I could name if there was Need) he had from Dr. *Manton's* own Mouth. And the same Passage others had from Mr. *William Taylor* of *Newbery*, whose Intimacy with Dr. *Manton* was well known. And I have lately heard of a Worthy Brother, a Person of good Credit, that was told by old Mr. *Matthew Barker*, that he knew this Passage to be true.

Besides his other Works, there was also printed after the Doctor's Death, a Practical Exposition of his, upon the whole thirty-third Chapter of the Pro-

Pag. 44. St. Bride's: Mr. HERRING. No Notice is taken of him by *Newcourt*, Vol. I. p. 317. His Name I am inform'd was JOHN. He was one of those that sign'd the *Seasonable Exhortation* of sundry Ministers in *London*, to the People of their respective Congregations; warning them of the Danger of *Popery*, and the Prevalency of *Atheism*, *Enthusiasm*, and mad *Sectarianism*, &c. 1660.

Ibid. The Chapel in the Tower: Mr. HODGERS. *Newcourt* mentions none of the Preachers in this Chapel.

Ibid. St. John Baptist: Mr. PETER WITHAM. No Notice is taken of him in *Newcourt's Rep. Eccles.* Vol. I. p. 372.

Ibid. St. Andrew Undershaft: Mr. WOODCOCK. His Name was THOMAS. Add; He was born in *Rutlandshire*, of a Genteel Family. He was first of *Kasharine-Hall*, and then Fellow of *Jesús-College* in *Cambridge*, and thence presented Proctor, which Place he manag'd with great Applause, both as to his Exercises, and Prudent Government. He set up a Lecture at *Allhallow's Church* in *Cambridge*, which he preach'd constantly himself upon the *Lord's Day*, at four a-Clock in the Afternoon; and it was well frequented both by Scholars and Town's People. This he did *gratis* for some considerable Time before he left the University.

In the Account before given of him *Gentlemen Commoners* should be turn'd into *Fellow Commoners*. None of the Incumbents of this Parish are mentioned by *Newcourt*, Vol. I. p. 263, 266.

Ibid. Abchurch: Mr. KITCHIN, M. A. His other Name was JOHN. He was one of the Ministers that sign'd the *Seasonable Exhortation* in 1660, with Mr. *Herring* above mention'd, and several others. He has a Sermon in the Morning-Exercise at *Cripplegate*, upon this Question; How may we reprove, that we may not partake of other Mens Sins? He publish'd

lik'd also a Funeral Sermon for Mr. *John Cope*, preach'd May 11. 1660, from *Heb. ix. 27.*

Pag. 44. St. Mildred's Breadstreet : Mr. RICHARD ADAMS. Add, *M. A.* for he is own'd to have taken his Degrees in 1651 in *Newcourt's Rep. Eccl. Vol. I. p. 499*, where he is mention'd among the Rectors of this Parish. There is also some Account of him in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 1023. He publish'd two Books of his Brother Mr. *Thomas Adams*, viz. *Protestant Union*, &c. And *the main Principles of the Christian Religion, in 107 Articles*, 8vo. 1675. This last, he by an Epistle, dedicates to the Inhabitants of *Woodchurch* in *Wirral Hundred*, in *Cheshire*, where he says, that "his Grandfather, *Richard Adams* was Rector, and then by his Purchase, Patron of the perpetual Advowson: And that six of his Line and Name, were all devoted to the Ministry, viz. *Charles* his Father, his Uncle *Randal*, himself (*Richard Adams*;) and three Brothers, *Peter*, *Thomas*, and *Charles*, who were born in the Parsonage-House. His Father and Uncle did some short Part of their Time, exercise their Ministry among them: And all of them had preach'd an Occasional Sermon or more at the Place."

He and Mr. *Veal* wrote a Prefatory Epistle before Mr. *Charnock* of *Providence*; and another before his Volume on the *Attributes*; and a third before the other Volume of that Great Man's Works.

Pag. 45. From St. Leonard's Eastcheap : Mr. MATTHEW BARKER. Add, *M. A.* When he was between sixty-three and sixty-four Years of Age, he drew up an Account of himself, and the disposing Hand of Divine Providence towards him, which I have perus'd, and from thence I extracted the following Hints.

He was born at *Cransbury* in *Northamptonshire*, a little Village near *Broughton* which was famous for that Eminent Minister Mr. *Robert Bolton*'s preaching there many Years. From his Youth he was design'd for the Ministry. He was of *Trinity-College* in *Cambridge*.

Cambridge; under the Tuition of Mr. *Sherman*, who was a famous *Grecian*, and Philosopher, and a Pious Man. He staid at the University till he took two Degrees, and then went to *Banbury*, where he taught School: But was forc'd to remove to *London*, by the breaking out of the Civil War in 1641. There he was chosen Minister of the Parish of *St. James's Garlick-hill*, where he continu'd about five Years. From thence he remov'd to be Lecturer at *Mortlack* in *Surrey*, being invited thither by the Citizens that were there in the Summer. But Mr. *Robrough* the Minister of *St. Leonard's Eastcheap* dying, the Parish call'd him to be their Minister; and he continu'd so, from 1650 to 1662 *, and then left them, because (as he says himself) he was not able to satisfy himself in some Things requir'd of him about Conformity. However, he kept afterwards in the Work of the Ministry, though with many Hazards and Difficulties: And having been devoted to it, and not otherwise so well able to serve God and the End of his Being, he durst not cast off that Employment. There follows in his Manuscript an Account of the Dealings of God with his Soul, and the inward Workings of his Heart, and Frame of his Spirit: And among other Evidences there given of great Sincerity, and remarkable Humility, I shall transcribe the following Declarations.

I have (says he) denied myself in my Profit, much rather than I would hinder the Success of my Ministry. It is Matter of Sorrow to my Heart, to see the little Good I do thereby, and how little many People regard the Gospel. I pray continually for the Success of my Labours in my private Retirements. I often times am ready to charge it upon some Defect and Failing in myself, when I see true Godliness thrive more under my Ministry. I am commonly more troubled in my Mind on a Lord's Day than any other Day of the Week, through the many Failings in the Work of it to get a Frame of He-

* The Account here may I think be slow

more Love to Christ and Neighbour as I have, etc. Our
 rage against Luther and Disputation which was in the
 fore me in the 16th. Sec.

He came to the Grave in a full Age, in his eightieth Year, March 23, 1858. He is wholly over-look'd in Newman's *Act. Eccl.* Vol. I. p. 201, 202.

To his Works may be added, *Reformed Religion* or Right Christianity described, in its Excellency and Usefulness in the whole Life of Man, Nov. 1689: which I am inform'd is his. *Flora Interpres* makes; or Select Notions, Sentences, and Observations, out of several Authors; especially for the Use of young Scholars entering into the Ministry, Part I. and II. He also wrote the Annotations on the two Epistles to the *Theſſalonians*, in the Continuation of Mr. Poole.

Pag. 25. *St. Martin's Ludgate*: THOMAS JACOBUS,
 D. D. He is mention'd among the Rectors of this
 Parish in *Newgate's Rep. Eccl.* Vol. I. p. 416. His
 Funeral Sermon was preach'd by Dr. Bates, who
 gives us Character as large; and among other
 Things, names a number of Bishops, he had com-
 mended himself to the Patron of *St. Paul's*, and his
 Testament was read by the Dean of *St. Paul's*.

10-11-68

the 1990s, the number of people in the world who are illiterate has declined from 750 million to 500 million. The number of people who are illiterate in the United States has declined from 12 million to 8 million. The number of people who are illiterate in the United Kingdom has declined from 1.5 million to 1 million. The number of people who are illiterate in the United States has declined from 12 million to 8 million. The number of people who are illiterate in the United Kingdom has declined from 1.5 million to 1 million.

1. The first step is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

1. *Phragmites* (common)
2. *Phragmites* (common)
3. *Phragmites* (common)
4. *Phragmites* (common)
5. *Phragmites* (common)
6. *Phragmites* (common)
7. *Phragmites* (common)
8. *Phragmites* (common)
9. *Phragmites* (common)
10. *Phragmites* (common)

1. *What is the purpose of the study?*
 2. *What are the research questions?*
 3. *What is the significance of the study?*

there he took his Degree, both of Batchelor and Master of Arts at the usual Times. He was ordain'd in the Year 1644, that he might, with the Authority of a Minister, act the Part of a Chaplain, in the Ship call'd the *Globe*, under the Earl of *Warwick*, at that Time Lord High-Admiral: And this is taken notice of, in the Certificate of his Ordination, which runs thus :

“ **W**HEREAS Mr. *Samuel Annesley*, Master of
 “ Arts, aged above twenty-four Years, hath
 “ addressed himself unto us, authoriz'd by an Or-
 “ dinance of both Houses of Parliament, of the
 “ second Day of *October*, *Anno Dom.* 1644, for the
 “ Ordination of Ministers, desiring to be ordain'd
 “ a Presbyter, for that he is chosen and appointed
 “ for the Work of the Ministry, in the Ship call'd
 “ the *Globe* under the Lord High-Admiral, as by the
 “ Certificate now remaining with us touching that
 “ his Election and Appointment appeareth; and he
 “ having exhibited likewise a sufficient Testimonie
 “ of his taking the National Covenant, his Diligence
 “ and Proficiency in his Studies, and Unblameableness
 “ of Life and Conversation; he hath
 “ been examin'd according to the Rules for Examination
 “ in the said Ordinance expressed, and thereupon
 “ approved; and there having been no just Exception
 “ made against his Ordination and Admission: These may testify to all whom it
 “ may concern, that upon the eighteenth Day of
 “ this Month of *December* we have proceeded solemnly
 “ to set him apart to the Office of a Presbyter,
 “ and Work of the Ministry of the Gospel, by laying on
 “ of our Hands with Fasting and Prayer; by Vertue
 “ whereof we do declare him to be a lawful and
 “ sufficiently authoriz'd Minister of *JESUS CHRIST*. And
 “ having Good Evidence of his lawful and fair Calling,
 “ not only to the Work of the Ministry, but to the Exercise
 “ thereof in the Ship aforesaid, we do hereby send him
 “ thither, and actually admit him to the said Charge,
 “ to perform all the Offices and Duties

of a faithful Minister there; exhorting them the Name of JESUS CHRIST, willingly to give and acknowledge him as the Minister of CHRIST, and to maintain and encourage him in the Execution of his Office, that he may be able to give up such an Account to CHRIST their Obedience to his Ministry, as may be his Joy, and their Everlasting Comfort. In witness whereof we have set our Hands, this 11th Day of December, Anno Dom. 1644.

*

W. Gouge.

Arth. Jackson.

Sta. Gower.

Ric. Lee.

Henry Robrough.

Fran. Roberts.

Leonard Cooke.

ing thus ordain'd. and made Chaplain to the Earl of Warwick, the Earl who had other Chaplains were Doctors, was willing that Mr. *Annesley* should be a Doctor too; and accordingly he was made Doctor in the Civil Law, which was the occasion of that ill-natur'd Jest, which *Wood* had of the Royalists, and Dr. *Walker* from him; of which presently.

The Doctor spent some time in the Fleet, and then went to Sea with them, and kept a Diary of their proceedings, which I have seen and read. It has for title: *A Diary of my Sea Voyage*. It begins August 5. 1648, and ends on December 10: And is very particular, as to what pass'd at the Time of the Earl of Warwick's crossing the Sea to Holland, and the return of the Ships that had gone over to the King. But the Doctor having no great liking to a faring Life, soon settled on Shore, where he continu'd in the Exercise of his Ministry, with more success, and with considerable Success. In 1657 he was settled Lecturer at St. Paul's, as appears by the following Certificate.

“ **K** NOW all Men by these Presents, that the
 “ eighth Day of *July* in the Year One
 “ thousand six hundred fifty and seven, there was
 “ exhibited to the Commissioners for Approbation
 “ of Publick Preachers a Nomination of Dr. *Samuel*
 “ *Annesley*, to preach the Divinity-Lecture at
 “ five of the Clock on the *Lord's Days* in the Af-
 “ ternoon at *Paul's London*, in the Room of Dr.
 “ *Cornelius Burges*, made to him by his Highness
 “ *Oliver* Lord Protector of the Commonwealth of
 “ *England*, &c. under his Seal Manual, together
 “ with a Testimony in the Behalf of the said *Samuel*
 “ *Annesley*, of his Holy and Good Conversa-
 “ tion; upon Perusal, and due Consideration of
 “ the Premises, and finding him to be a Person
 “ qualified as in and by the Ordinance for such
 “ Approbation is required, the Commissioners
 “ above mentioned have adjudged and approved
 “ the same *Samuel Annesley*, to be a fit Person to
 “ preach the Gospel, and have granted him Ad-
 “ mission, and do admit the said *Samuel Annesley*
 “ to the Lecture at *Paul's* aforesaid, and do here-
 “ by signify and declare to all Persons concern'd
 “ therein, that the said *Samuel Annesley* is hereby
 “ enabled and authorized to receive, possess and
 “ enjoy all or any Stipend or Stipends, Rents,
 “ Dues and Profits whatsoever, which are or shall
 “ be due to him, according to the Establishment
 “ of the said Lecture. In witness whereof they
 “ have caused the Common-Seal to be hereunto af-
 “ fixed, and the same to be attested by the Hand
 “ of the Register in that Behalf appointed. Dated
 “ at *Whitehall* the eighth Day of *July*, One thousand
 “ six hundred fifty and seven.

Jo. Nye, Register.

He

He was afterwards fix'd in the Vicaridge of *St. Giles's Cripplegate*; as appears from the following Certificate.

"Know all Men by these Presents, that the
 "twentieth Day of *October*, in the Year
 "One thousand six hundred fifty and eight, there
 "was exhibited to the Commissioners for Appro-
 "bation of Publick Preachers, a Presentation of
 "Dr. *Samuel Annesley* to the Vicaridge of *St. Giles's*
 "*Cripplegate* in the City of *London*, made to him
 "by his Highness *Richard* Lord Protector of the
 "Commonwealth of *England*, &c. the Patron there-
 "of, under his Seal Manual, together with a
 "Testimony in the Behalf of the said *Samuel An-*
 "*nesley*, of his Holy and Good Conversation; upon
 "Perusal and due Consideration of the Premises,
 "and finding him to be a Person qualified as in
 "and by the Ordinance for such Approbation is
 "required, the Commissioners above mentioned,
 "have adjudged and approved the said *Samuel An-*
 "*nesley* to be a fit Person to preach the Gospel,
 "and have granted him Admission, and do admit
 "the said *Samuel Annesley* to the Vicaridge of
 "*Giles's Cripplegate* aforesaid, to be full and per-
 "fect Possessor and Incumbent thereof; and do
 "hereby signify to all Persons concerned therein,
 "that he is hereby intituled to the Profits and Per-
 "quisites and all Rights and Dues incident and
 "belonging to the said Vicaridge, as fully and ef-
 "fectually as if he had been instituted and induct-
 "ed according to any such Laws and Customs as
 "have in this Case been formerly made, had or
 "use, in this Realm. In witness whereof they
 "have caused the Common-Seal to be hereunto af-
 "fixed, and the same to be attested by the Hand
 "of the Register by his Highness in that Behalf
 "appointed. Dated at *Whitehall*, the twentieth
 "Day of *October*, 1658.

Jo. Nye, Register.

F 3

Richard

Richard the Son of Oliver Cromwel being set
 ter laid aside, and publick Affairs running i
 ther Channel, the Doctor was forc'd to lo
 for farther Confirmation in this Living, and
 by a Writing which I have seen, and for the
 liarity of it, have thought it proper here to
 It ran thus :

“ **T**O all to whom these Presents shall
 “ We the Commissioners in and by c
 “ of the late Parliament intituled, An Act
 “ probation and Admission of Ministers of
 “ spel to Benefices and Publick Lectures, r
 “ red, constituted and appointed Commissio
 “ the Purpose afore said send Greeting. W
 “ the seven and twentieth Day of *April* in th
 “ of our Lorr; One thousand six hundred an
 “ there was exhibited unto us the said Con
 “ ners a Presentation of *Samuel Annesley* Mir
 “ the Word, to the Vicaridge of *Giles's Cris*
 “ in the City of *London*, made to him by t
 “ nourable Sir *John Thorowgood* of *Kensington*
 “ *George Cowper*, *William Skynner*, *John Pocu*
 “ *chard Yong* Trustees for the Maintenance
 “ nisters, the Parsons thereof, together with
 “ stimonial or Certificate on the Behalf of t
 “ *Samuel Annesley* according to the Tenour
 “ said Act: Now know ye, that we the said
 “ missioners having perus'd and duly consid
 “ Premises, and taken and received due
 “ ledge and Satisfaction of the Ability and
 “ of the said *Samuel Annesley* for the Work
 “ Ministry whereunto we find he is likewise
 “ ordained; have adjudged and approved,
 “ these Presents do adjudge and approve t
 “ said *Samuel Annesley* to be a Person quali
 “ in and by the said Act is required, and fi
 “ admitted to the said Benefice: And the
 “ we the said Commissioners have granted h
 “ mission, and according to the Authority to
 “ that Behalf given, in and by the said Act,
 “ these Presents admit him the said *Samuel*”

the Vicaridge of *Giles's Cripplegate* aforesaid, the Rights, Members and Appurtenances of, to be Possessor and Perfect Incumbent of the Intents and Purposes of the same: And hereby signify to all Persons concerned thereat that he is hereby and by Verue of the said Statute intitled to all the Profits, Perquisites, Rights and Dues incident, belonging or in any wise appertaining to the said Vicaridge. In witness whereof we have caused our Common-Seal to be hereunto affixed, and the same to be attested in the Hand of the Register by us in that Behalf nominated and appointed. Dated at Westminster the seven and twentieth Day of *Aug.* the third Year of our Lord One thousand six hundred and sixty.

John Booth, Register to
the said Commissioners.

Days after the Date of this, *K. Charles II* returned Home by the Parliament, and upon the occasion, Things put on a quite different Face. We have seen a Presentation to the same Living, *Giles's Cripplegate*, granted to the Doctor King bearing Date, *Aug. 28. 1660.* But that would not protect him against the Act of Armiety. However no Notice is taken of *Newcourt's Rep. Eccl. Vol. I. p. 358:* But and more than enough, is said of him in *Dr. Att. Part I. p. 142.* He says indeed that *Man of an unblameable Life*, (and 'tis well he be acknowledg'd) but then he adds, that *he of so little Learning, that it was with Difficulty he at first got his Bachelor of Arts the Person who presented him being hardly of Perjury; and so grossly ignorant of any thing relating to the Faculty in which he was made* but some of the *Legallists who abhor'd him*, promised him a *good end* for him, but did not tell the *Word Pandect* had from *the* *Oxonian*, upon whom the

there can be no Dependence where a Nonconformist is concern'd; for he would not do them common Justice. As to the Improvement this Good Man had made in Learning, when he took his Degree of Batchelour of Arts, I cannot say anything; and know not how to get Information: But the Doctor cannot be insensible that some who have then made no great Advance, may make considerable Improvements afterwards. And what Skill he might have in the *Civil Law*, at the Time when he took his Degree in that Faculty, is not possible for me to judge. It most certainly must run very low if what he asserts from *Wood* was literally true. But whatever he was for a Civilian, his *Wood* will witness for him that he was a Good Divine and a considerable Casuist. And if *Solomon's* Maxim that *he that winneth Souls is wise*, may be allowed to stand good, Dr. *Annesley* must be own'd to have been one of more than common Wisdom. The *egregious Stupidity* which Dr. *Walker* speaks of, Part II. p. 39, will I doubt be found to lie on their Side who reflect and pour Contempt upon him. I am far from thinking the Doctor shew'd his Wisdom in repeating an ill-natur'd Piece of Banter from such a Man as Mr. *Wood*; and am of Opinion the Time will come when half the Usefulness of Dr. *Annesley* to the Souls of Men, would in the Review of him yie'd him a thousandfold more Comfort, than any Accomplishments as to Learning he may think himself Master of.

I had laid in my *Abridgment*, that the Sequestred Minister of *Cliff* in *Kent* whom Dr. *Annesley* succeeded, was one whose Life and Conversation was notoriously scandalous, taking it from the Account given by Dr. *Williams* in the Sermon he preach'd and publish'd upon Occasion of this Good Man's Funeral. Dr. *Walker* says that if it was Dr. *Griffyth Higgin*, whom he takes to have been the Person sequestred from this Rectory, this Story is a vile and detestable Calumny, Part II. p. 39. For my Part I am unable to say who the Person was that went before the Doctor at that Living; but have Reason to believe Dr. *Williams* had that Account from Dr. *Annesley*.

himself ; whose Testimony would to me (and believe to most others) be fully satisfactory : And after all his Bluster, our Doctor seems not to know but he was mistaken in his Man, and it might be some other Person that was Dr. *Annesley's* Predecessor in the Living mention'd, *Pag.* 267. And so, he was most certainly much too hasty in his Charge. For it but ill becomes one who was aware how wicked a thing it is to take up a Reproach against a Neighbour, to bring a Charge of *Spreading a vile and detestable Calumny*, when for any thing he knows, he himself may be mistaken, and what is declar'd may be strictly true. As mean a Person however as the Doctor was, the Earl of *Annesley* who was related to him offer'd to help him to considerable Preferment in the Church, if he would have conform'd : But that was no Temptation to him.

A Copy of Dr. *Annesley's* Last Will and Testament may be met with, in *Turner's* Compleat History of the most Remarkable Providences, *Chap.* 143:

And some farther Account of the Doctor may be also met with, in *Wood's Athenæ Oxonienses*, the Second Edit. Vol. II. p. 966. But the same Ill-nature is continu'd, as was shewn before, which will be far from recommending it to Persons of any Candour.

Pag. 48. Among Dr. *Annesley's* Works, let there be added ; His Funeral Sermon for Mr. *William Whitaker* : And the Life of Mr. *Thomas Brand*, with his Funeral Sermon. He wrote also a Preface to Mr. *Richard Allein's* Instructions about Heart-work : And join'd with Dr. *Owen* in a Preface to Mr. *Elisha Cole's* Practical Discourse of God's Sovereignty.

Pag. 49. St. *Dunstan's* in the West : *WILLIAM BATES, D. D.* Add ; he was born in Nov. 1625, and died July 14. 1699. *Æt.* 74.

No Notice is taken of him in *Newcourt's* Rep. Eccl. Vol. I. p. 337.

The Doctor in Conjunction with Mr. *Howe*, wrote a Prefatory Epistle to Mr. *Chaffy's* ingenious Treatise of the Sabbath, upon its being reprinted; another before my Lord *Stairs's* Vindication of the Divine Attributes.

Pag. 51. *Charter-House, &c.* Mr. GEORGE GRAYTH. Add, M. A. which Degree he took in 1626; as I find in *Wood's Fasti Oxonienses*, p. 852.

Ibid. *Allhallow's the Great*: Mr. ROBERT BRAGG *Newcourt's Repert. Eccles.* takes no Notice of him.

To his Funeral Sermon for Mr. *Venning*, let and ther be added for Mr. *Wadsworth*, on Nov. 12. 1676 4to. from *Psal. xxxvii. 37.* He and Mr. *Warham* and Mr. *Tutty*, and Mr. *Wadsworth*, wrote an Epistle before a Tract of Mr. *Faldo's* intit. *Quakers no Christianity.*

He departed this Life, April 14. 1704. Aged 7 Years; as appears by the Inscription upon his Tombstone in the Burying-Place near *Bunhil Field*. He has a Son in the Ministry among the Dissenters, that bears both his Names, who succede Mr. *Nathanael Mather*.

Ibid. *St. Michael's Cornhil*: Mr. PETER VINK, B. I. He wrote his Name *Vinke*. He is not mention'd among the Rectors here, in *Newcourt's Rep. Eccle.* Vol. I. p. 483: But Notice is taken of him as Curate at *St. Katharine's Cree-Church*, p. 913.

Whereas I had said, His Funeral Sermon was preach'd by Mr. *Howe*, let it be added, where his Character may be seen at large.

There is a Latin Poem of his, *Ad Tumulum v. quam Clarissimi Richardi Vines, Aula, &c.* at the End of Mr. *Vines's* Funeral Sermon, by Dr. *F. combe*.

Pag. 52. *St. Dunstons Church in Westminster* Mr. ONESIMUS was Chaplain to the King, and was expelled.

upon the Anvil, he was far from being so vehement and positive in discoursing against the Terms of Conformity as Dr. Meriton and some others who afterwards conform'd. After his Ejection from the *New Chapel*, where he succeeded Mr. *Herbert Palmer* in 1648, he liv'd sometime at *Hackney*, and assisted Dr. *Bates*. Afterwards, in the Time of King *William*, he preach'd frequently at *Clapham*; but left that Place also, some Years before his Death. He was a very healthy strong Man, of a firm Constitution, and liv'd to a good Old-age, being (as I have been inform'd) upwards of ninety when he died. He is mention'd in *Newcourt's Rep. Eccl.* Vol. I. p. 923; who says, that in 1648, Mr. Add was approv'd Minister of this Chapel, by a Committee of the Lords and Commons, and was also appointed by Sir *Robert Pye* in his Deed of Settlement.

Page 52. From St. *Alphage*: Mr. THOMAS DOOLITTLE, M. A. Add, He was a Native of *Kidderminster* in *Worcestershire*; and of *Pembroke Hall* in *Cambridge*, where he had his Education under the Tuition of Mr. *William Moses*. He was well beloved by his Parishioners at St. *Alphage*, who built him an House to dwell in, which after his Ejection was divided into two Tenements, without going to his Successors. He for some time taught University-Learning, and had several Persons under his Care that have since been very useful in the Church of CHRIST. He was a warm Practical Preacher, and his Caretaking was profitable to many. His Son Mr. *Samuel Doolittle*, died some Years since, Pastor of a Dissenting Congregation, at *Reading*, in the County of *Berks*.

In *Newcourt's Rep. Eccl.* Vol. I. p. 261, among the Names of this Parish, there is this inserted; *Thomas Doolittle, S. T. P. per inconform. Doolittle.*

For Works may be added, *A Complete Body of Divinity, being a New Improvement of the wherein the Truths and Duties are set forth to the Conscience, in a plain and easy manner: Written with a Design*

Design to revive dying Religion, in the Family and Cloſet, the Church and the World. This Work is recommended by a Number of Miniſters: And there are prefix'd to it, ſome Memoirs of the Author's Life, with his ſolemn Form of Covenanting with God.

He did not die as was before ſaid, on June 1; but May 24. 1707. *Ætat.* 77.

Pag. 53. *lin.* 4. Mr. BRUCE. He was ejected from *Marbury* in *Cheshire*, upon the Borders of *Shropshire*. He was a lively affectionate Preacher, and of an unblameable Converſation. He took Abundance of Pains in Catechizing publicly, and in repeating Sermons at his own Houſe every *Lord's Day* in the Evening, and was much lamented when he was ejected. His Pariſhioners were kind to him upon his Removal, and there was ſufficient Occaſion for it: For he had a Wife, and ſeveral ſmall Children, and but little to ſubſiſt on. Upon his leaving *Marbury*, he retir'd to *London*, and preach'd to a pretty numerous Auditory at his own Houſe in *George-Yard* near *Smithfield*: And afterwards he preach'd frequently at *Iſlington*. He was for ſome time Chaplain to Sir *Anthony Iſby*, but at length went into *Scotland*, which was his native Country, and I know not what became of him afterwards.

Ibid. Mr. DISNEY. This is the Perſon that is mentioned, P. 88, in *Trinity College* in *Cambridge*.

Ibid. *lin.* 5. Mr. MAY. His Name was SAMUEL. He was of *Wadham-College* in *Oxon*, where he had Mr. *Martin Moreland* for his Tutor. He went from the Univerſity to live with Sir *Charles Wolfely* at *Iſtleworth*, but left that Gentleman, when he went down with his Family into *Staffordshire*. He was afterwards Chaplain to Sir *W. Waller* and to Sir *John Langham*. He was led aſide by Temptations in his younger Years in the Univerſity, which he heartily lamented and bewailed, in an Account of himſelf which he afterwards drew

all Sticks laid together, kindle one anothers Lusts
corruptions, and enrage them into a dreadful

If there was Cause for a Complaint of this
: then, I doubt there has not been less since.
nt out M. A. in 1658, and preach'd his first
n soon after at *High Wycombe* in the County
ly: But I cannot find he was in Possession of
ving before the Act of Uniformity. How-
after that took Place, he continu'd to preach
nally in and about the City of *London*, and
valuable Man. I have seen and read some
of his Sermons, that argu'd him to have been
son of good Worth. He at length turn'd
r for the better Support of his Family. He
staid in the *Burying Ground* near *Banbury*
; and from the Inscription on his Grave-stone
it appears he died, *Decemb. 22. 1692. A.*
6

1. 33. in : M. M. 17. The same Person
of the same name : 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 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1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 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2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2

Lord Grey. He was against *Infant Baptism*. He was depriv'd of his Liberty of Preaching, and forc'd to hide and skulk, tho' he was always peaceably minded, and never gave any Disturbance to the Government. He had a great Zeal against *Socinianism*, making it much his Business to expose the Opinions of such as were that way given, and to keep his People from that Infection. He was much respected by his Flock. He is interr'd in the Burying-Ground near *Bunhil Fields*, where there is this Inscription upon his Tomb-stone:

Here lieth the Body of Mr. John Gosnold, a faithful Minister of the Gospel, who departed this Life, October the third, 1678; and in the 53d Year of his Age.

Page 53. lin. 7. Mr. JOB ROYSE. He was of *Pembroke-College Oxon*, where he took the Degree of *B. A.* He was afterwards a Preacher about *London*, which was the Place of his Nativity: And there he died in 1663. He wrote and published a Tract intit. *The Spirit's Touchstone, or the Teaching of Christ's Spirit on the Hearts of Believers; being a clear Discovery how a Man may certainly know, whether he be really taught by the Spirit of God, &c.* 8vo. 1657.

Ibid. lin. 8. Mr. JOHN GOODWIN. Add, *M.A.* He came to the Living of *Colemanstreet, Dec. 1633*, as appears from *Newcourt's Rep. Eccl.* Vol. I. p. 537. He was of *Queen's-College in Cambridge*, and died *An. 1665. Aetat. 72.*

To his Works may be added, *OEOMAXIA*: Or the grand Imprudence of running the Hazard of fighting against God. Two Sermons on *Act. v. 38.* 4to. 1644. *Carabaptism, &c.* ready to publish: A Treatise for *Infant-Baptism*, 4to. 1659. And besides these, and those mention'd before, he wrote such a Number of Controversial Pieces, that it would be no easy Thing to reckon them up with any Exactness.

Page 55. lin. 6. for explain'd, read examin'd.

Page 53, 54, 55. To the Account of Dr. JOHN OWEN, Add; *Wood the Oxonian* could hardly have fasten'd upon one of whom it could with less Truth be said, that he did *unwillingly lay down his Head and die*, than the Doctor. For but two Days before his Death, he dictated a Letter to his particular Friend *Charles Fleetwood*, Esq; in which he expresses himself in such a Manner, as plainly shews he was got beyond the terrifying Fears of Death: And the very inserting that Letter, sufficiently obviates that Calumny. It ran thus:

Dear Sir,

" ALTHOUGH I am not able to write one word
 " myself, yet I am very desirous to speak
 " one word more to you in this World, and I do
 " it by the Hand of my Wife. The Continuance
 " of your intire Kindness, knowing what it is ac-
 " companied withal, is not only greatly valu'd by
 " me, but will be a Refreshment to me, as it is
 " even in my dying Hour. I am going to him
 " whom my Soul has lov'd, or rather who has
 " lov'd me with an Everlasting Love, which is the
 " whole Ground of all my Consolation. The Pas-
 " sage is very irksome and wearisome, thro' strong
 " Pains of various Sorts, which are all issu'd in an
 " intermitting Fever. All Things were provided to
 " carry me to *London* to Day, according to the
 " Advice of my Physicians; but we are all disap-
 " pointed, by my utter Disability to undertake the
 " Journey. I am leaving the Ship of the Church in
 " a Storm; but whilst the great Pilot is in it, the
 " Loss of a poor Under-rower will be inconsidera-
 " ble. Live, and pray, and hope, and wait pa-
 " tiently, and do not despond; the Promise stands
 " invincible, that he will never leave us, nor for-

There are some Memoirs of the Doctor's Life, prefix'd to a Complete Collection of his Sermons, together with some Tracts and Manuscripts printed in Folio, 1721: But that Account of the Doctor's Life would have wanted none of its Beauties, had there been less Acrimony discover'd in it against Mr. Baxter: And he that considers what is printed by Mr. Sylvester in the Preface to Mr. Baxter's Life in Folio, as to the Offer made to the Doctor's Widow, and her Refusal to accept it, while Vouchers were living, that are since dead, will hardly find any Occasion for Severity, or Room for Insulting.

Pag. 56. At the End of the Account of Dr. John Owen, let this be also added: He lies interred in the Burying-Ground near *Bunhil Fields*, where upon his Tomb-stone there is this Inscription.

JOHANNES OWEN, S.T.P.

*Agro Oxoniensi oriundus ;
 Patre insigni Theologo Theologus insignior ;
 Et seculi hujus insignissimis annumerandus :
 Communibus humaniorum literarum suppetiis,
 Mensura parum communi, instructus ;
 Omnibus quasi bene ordinata ancillarum serie,
 Suae jussis famulari Theologiae, [casuum]
 Theologiae, Polemicae, Practicae, & quam vocant
 Harum enim omnium, quae magis habenda erant
 [ambigitur]
 In illâ viribus plusquam Herculeis, serpentibus
 [Tribus]
 Arminio, Socino, Cano, venenosa strinxit guttura
 In istâ, suo prior ad verbi amussim expertus pectori
 Universam Sp. Sancti Oeconomiam aliis tradidit,
 Et missis cæteris coluit ipse sensitque
 Beatam, quam scripsit, cum Deo communionem
 In terris viator comprehensori in celo proximus
 In Casuum Theologiae singulis oraculi instar habuit*
Quil

*Quibus opus erat & copia consulendi :
Scriba ad Regnum celorum usq; quaq; institutus ;
Multis privatos inter parietes, a suggesto pluribus,
A pælo omnibus, ad eundem scopum collineantibus,
Pura Doctrinæ Evangelicæ Lampas præluxit.
Et sensim, non sine aliorum, suoque sensu,
Sic prælucendo periit.
Affiduis infirmitatibus obstiti,
Morbis creberrimis impetiti,
Duriſque laboribus potissimum attriti, corporis
(Fabricæ, donec ita quassatæ spectabilis) ruinas
Deo ultra serviendo inhabiles, sancta anima
Deo ultra fruendi cupida deseruit ;
Die à terrenis potestatibus plurimis factò fatali
Illo à celesti Numine felici reddito.*

Mensis sc. Augusti xxiv. Anno
a Partu Virgineo MDCLXXXIII:
Ætat. LXVII.

Page 56. Mr. STEPHEN CHARNOCK, B. D.
Mr. Johnson's Funeral Sermon for him was on Mat.
xiii. 43. He (who had been acquainted with him
thirty-six Years) gave him an excellent Character;
and among other Things said; that he never knew
a Man in all his Life, that had attain'd near unto
that Skill that Mr. Charnock had, in the Originals of
the Old and New Testament, except Mr. Thomas
Cartwright.

His Library was burnt in the Fire of London. It
was only in his latter Years, when his Memory be-
gan to fail him, that he penn'd and read his Ser-
mons verbatim: But in his younger Days, he us'd
no Notes in the Pulpit.

Page 57. Mr. EDWARD VEAL, M. A; and Se-
nior Fellow of Trinity-College, Dublin, and after-
wards, B. D. He was ordain'd at Winwick in
Vol. I. G Lancashire

Nath. Hoyle, late Minister at *Donobrock*,
and late Fellow of *Trinity-College*,
Dublin.

Robert Chambres, late Minister of *St*
Patrick's Church, *Dublin*.

Samuel Coxe, late Minister at *Katharine's*, *Dublin*.

William Leclaw, late Minister of *Dunborn*.

Josiah Marsden, late Fellow of the above
said *Trin. College*, *Dublin*.

And here follows a Testimonial of his having taken the Degree of *B. D.*

“ **N**OS Præpositus & Socii seniores Collegii S.
“ Sanctæ & individuæ Trinitatis Reginæ *Elizabethæ*, juxta *Dublin*. Testamur *Edvardum*
“ *Veal* Virum omni genere melioris *Literaturæ* or-
“ natum, quamdiu apud nos commoratus fuit, ad-
“ modum honestè fuisse versatum; necnon eun-
“ dem *Edvardum* in Pleno Senatu Academico ha-
“ bito in Sacello Predicti Collegii tertio die *Julii*
“ Anno Domini Millesimo sexcentesimo sexagesimo
“ primo, plenum ac perfectum Gradum *Baccalari-*
“ reatûs in S. Theologia obtinuisse: Quod nostrum
“ de Predicto *Edvardo* Testimonium, ut omnibus
“ quorum intererit plenius innotescat, Publico Col-
“ legii Nostri Sigillo, & Subscriptis Singulorum Na-
“ minibus Confirmandum curavimus.

Datum Januarii 17. An. Dom. 1661.

THO. SE

Guil. Vincent.

Jos. Wilkins.

"and to maintain and encourage him in the Execution of his Office, that he may be able to give up such an Account to CHRIST of their Obedience to his Ministry, as may be to his Joy and their everlasting Comfort. In witness whereof we have hereunto put our Hands the fourteenth Day of *August*, in the Year of our LORD, 1657.

Given at
Winwick,
Aug. 14. 1657.

J. Bastersby, Reg.

Rob. Yates, Mod. pro temp.
Charles Herle.
Bradley Hayhurst.
Samuel Boden,
John Wright.

When he left *Ireland*, he brought with him the following Testimonial as to his Behaviour.

"THESE are to certify all whom it may concern, that Mr. *Edward Veal*, Batchelor of Divinity, and late Fellow of *Trinity College* near *Dublin*, is a Learned, Orthodox, and Ordained Minister, of a Sober, Pious and Peaceable Conversation; who during his Abode in the College, was eminently useful for the Instruction of Youth, and whose Ministry hath been often exercis'd, in and about this City, with great Satisfaction to the Godly, until he was depriv'd of his Fellowship for Nonconformity to the Ceremonies now impos'd in the Church, and joining with other Ministers in their Endeavours for a Reformation. All which we testify from our certain Knowledge, and Fellowship with him in the Ministry, and Sufferings of the Gospel of JESUS CHRIST. Dated at *Dublin*, Dec. 31. 1661.

Steph. Charneck, formerly Minister at *Warbrouroughs*, and late Lecturer at *Christ-church. Dublin*.

Edward Baines, late Minister of *St. John's Parish, Dublin*.

Nath. Hoyle, late Minister at *Donobrock*
and late Fellow of *Trinity-College*
Dublin.

Robert Chambres, late Minister of *St*
Patrick's Church, Dublin.

Samuel Coxe, late Minister at *Katharine's, Dublin*.

William Leclew, late Minister of *Dunborn*.

Josiah Marsden, late Fellow of the above
said *Trim. College, Dublin*.

And here follows a Testimonial of his having taken the Degree of *B. D.*

“ **N**OS Præpositus & Socii seniores Collegii S
“ Sanctæ & individuae Trinitatis Reginae Elizabethæ, juxta Dublin. Testamur Edvardum
“ Veal Virum omni genere melioris Literaturæ ornatum, quamdiu apud nos commoratus fuit, ad
“ modum honestè fuisse versatum; necnon eundem Edvardum in Pleno Senatu Academico habito in Sacello Predicti Collegii tertio die Julii
“ Anno Domini Millesimo sexcentesimo sexagesimo primo, plenum ac perfectum Gradum Baccalaureatus in S. Theologia obtinuisse: Quod nostrum de Predicto Edvardo Testimonium, ut omnibus
“ quorum intererit plenius innotescat, Publico Collegii Nostri Sigillo, & Subscriptis Singulorum Nominibus Confirmandum curavimus.

Datum Januarii 17. An. Dom. 1661.

Johannes Stearne

THO. SEELE, Pr. P.

Guil. Vincent.
Jos. Wilkins.

Ri. Lingard
Eben Phipps

H

He had several Pupils to whom he read University Learning, who were afterwards very useful Persons; one of which was Mr. *Nathanael Taylor*.

Besides what was mention'd before, he printed *Cencio ad Clerum*; and two Volumes of Sermons: And a Funeral Sermon for Dr. *Jeremy Butt*, one of the Physicians appointed for their Majesties Fleet.

Mr. *Veal* died June 6. 1708. *Etat.* 76: And his Funeral Sermon was preach'd by Mr. *Thomas Symons*, who succeeded him in the Care of his Congregation.

Pag. 57. Mr. JEREMIAH WHITE. Add, M. A. He had with a great deal of Pains and Charge, made a Collection of the Sufferings of the Dissenters by the Penal Laws, after the Restoration in 1660, which contain'd an Account of the Ruin of many Thousands of Families in the several Parts of the Kingdom, by the Severities of those Times. When King *James II.* came to the Crown, and gave the Dissenters Liberty, he was very much importun'd by several to print this Account. Some Agents of King *James* were with him, and made him very considerable Offers, if he would publish it: But as Circumstances then stood, he was not to be prevail'd with, for Fear of serving and strengthening the Popish Interest, which I mention in Honour to his Memory.

A Book of his has been publish'd since his Death, intit. *The Restoration of all Things*: Or a Vindication of the Goodness and Grace of GOD, to be manifested at last, in the Recovery of his whole Creation out of their Fall, 8vo. 1712. But this is perfect *Originism*, which is too unscriptural, too venturesome an Hypothesis, to be depended on with Safety.

Pag. 58. Mr. WAVEL: It should be Mr. RICHARD WAVEL. He may be as well mention'd here at London as any where, because tho' he was not properly any where Ejected by the Act for Uniformity, yet it was here that he was best known, after the Act Silence'd him. I have this farther Account to add of him.

He was the youngest Son of Major *Wavel* of *La-messen* in the Isle of *Wight*, born April 3. 1633. His Father was a strong Cavalier, but bred his Son up to Learning, to which he was most inclined. After having made a good Proficiency at a Grammar-School, he was sent to *Magdalen-College* in *Oxon*, where he continu'd till he was Bachelor of Arts, and then was sent to live with Mr. *William Reyner* of *Eggham* in *Surrey*; and he studied Divinity under his Direction. When he was duly qualified for the Pulpit, Mr. *Reyner* employ'd him to preach for him one Part of the *Lord's Day*; and marrying his Wife's Daughter, he went on to assist him constantly, as long as he continu'd to officiate in his Church at *Eggham*.

When the Act took Place, he was wholly to seek for a Livelihood. He was offer'd some good Livings, (particularly one of 200 *l. per An.* in the *Val* of *Whiteborfe*) if he would have conform'd. But not being able to satisfy his Conscience to do that, he cast himself upon the Providence of God. Being ask'd by a Friend about that Time, whether he could live upon a Good Conscience; his Answer was, that *a little with a good Conscience would well content him*. He therefore fix'd in a Grammar-School, and for a while had good Encouragement, but was so molested with Citations that he was forc'd to throw it up: Tho' he continu'd still preaching privately at *Eggham* in his own House, where he had a small Auditory that help'd to support him: But herein he was narrowly watch'd, and Intimation was given from some above, that it was not well taken of *Esquire Tynne*, (who carried it very civilly to Mr. *Wavel*;) to suffer a Conventicle under his Nose. Whereupon a Warrant was issu'd out against his Body and Goods, and he was forc'd to desist from Preaching. But sometime after, he upon the Decease of Mr. *Palmer* became Pastor to his People at *Pinnors-Hall*. The Laws being executed with great Rigour against the poor Dissenters, he told his People he would venture his Person if they would venture their Purfes, which they did, and it was no small Expence they were put to. For Mr.

Wavel

laid, he knew not why he should be call'd
nan. Sir Harry said that he was a Gentle-
and his Kinsman too, and that he had co-
his Acquaintance, tho' he never could doo in
spectfully blaming Mr. *Waver* for his Refe-
s. Sir Harry so wisely order'd Matters, that
Mr. *Waver*'s Trial, the Gentleman that was
l to bear the hardest upon him, was kept
l in Company and Drinking, not expecting
at Trial would have come on so soon: And
ear'd not a little displeas'd, when he heard
over. He was one of a pleasant Conver-
and much given to Charity. He would often
I cast my Bread upon the Waters, I am sure
it again after many Days. When any sought
ain him, by minding him of the Number
Children; he would reply, *Mine will never*
Their Heavenly Father will provide what is ne-
and more is but hurtful. For the Fortnight
was ill before his Death, he enjoy'd a con-
Serenity of Mind, expressing to those about
s Desire to depart, and rejoycing that his
was finish'd. A Minister that visited him,
him that he had suffer'd much for his Master
his Answer was, *He over and over*
in his Chair, he lifted up his Hands
his Children: and as he was dying

to exalt CHRIST, and the Grace of GOD in him: And yet it was his dying Advice to the Church he had the Care of, that he would choose one to succeed him, of whom they should have some Ground to hope, that he would preach CHRIST crucify'd more than he had done. He excell'd in Prayer: More especially upon particular Occasions, to which he would apply Scripture Expressions, with a great deal of Propriety. His Income was never very considerable: And yet by the Blessing of GOD upon his Discreet Management, he bred up a numerous Family, to which he shew'd a great Tenderness to his dying Day. It was his Principle and constant Practice, to receive all whom CHRIST had receiv'd, without Quarrels and Controversies about doubtful Disputables. It was a most frequent Petition in his Prayer, *Father glorify thy Name, Father glorify thy Son.* Often would he express those Words, with a Warmth of Desire, and a Relish of Delight, that was very remarkable.

The EJECTED, &c.

IN THE

University of OXFORD.

Pag. 59. **H**ENRY LANGLEY, D. D. Add; He was made Master of *Pembroke* College by an Ordinance of Lords and Commons in 1647. See *Rushworth's Col.* Part iv. Vol. II.

Mr. *Jessy* in *the Lord's Loud Call to England*, p. 2. gives an Account of a Scholar of *Pembroke* College, who said he went to *Oxford*, on purpose to see Dr. *Langley* ous'd, and declar'd that then he would give a Plate to the College: He was invited to Dinner by a Scholar, and was a *Br* more, but died.

Pag. 59. Mr. **THANKFUL OWEN, B. D.** Add; He was born in the City of *London*. He was remarkably preserv'd in his youthful Days, when he was swimming near *Oxford*, after he had sunk under Water once and again. He was much respected for the peculiar Purity of his *Latin* Stile. He perform'd Exercises for the Doctor's Degree, but did not take it. He never repented his *Non-conformity*. He wrote an Epistle to a Volume of Dr. *Goodwin's* Works, and soon after the finishing of it, he suddenly left this lower World, in the sixty-third Year of his Age. He was just chosen by Dr. *Goodwin's* Congregation after his Decease, and died himself about a Fortnight after. When Dr. *Owen* gave Notice of his Funeral, he said, that he had not left his Fellow behind him, for Learning, Religion, and good Humour.

He lies interr'd, at the East-End of the Burying-Ground in *Bunbil Fields*, near Dr. *Thomas Goodwin*, and has this Inscription upon him.

Sanctos cum Goodwino cineres charissimus illi commiscuit **THANKFUL OWEN, S. T. B.** *elapsa vix horula post absolutum proloquium ad magnum illud Goodwini in Epist. ad Ephes. Opus, cujus Editionem curaverat, eadem quâ vixerat Aequanimitate, absque ullo, præterquam cordis ad Christum, suspirio, animam expiravit, die April.—An. Sal. M.D.C.LXXXI. Etate, &c.*

Ibid. Mr. **FRANCIS JOHNSON.** Mr. *Lloyd* in his Account of him, says, that he was a Learned Man, and well read in Controversies, but modest to a Fault. His Life was made up of a Variety of Trials. He was formerly follow'd with an Affluence of the good Things of this World, but brought afterwards to a Condition next to poor and indigent, encompass'd with *Job's* Afflictions, and afflicted with the Dins of a foolish Woman; he bore all, with a Mind unmov'd, as at Prosperity, &c.

Pag. 60. Mr. RALPH BUTTON, B.D. He was of Merton-College. He was turn'd out of *Christ-Church*, and his Place of Orator, by the Visiting Commissioners at the Restoration, and was (sometime after) succeeded by Dr. South. Mr. Button has an *Hebrew* and *Latin* Poem, upon Occasion of King Charles's Restoration, in *Britannia rediviva*, printed at Oxford in 1660.

Pag. 61. Mr. THOMAS COLE. He has also printed, *A Discourse of the Christian Religion*, in sundry Points, 8vo. *The Incomprehensibleness of imputed Righteousness for Justification*, by Human Reason, till enlighten'd by the SPIRIT of GOD, 12mo. 1692.

Ibid. At the End of the Account of Dr. THOMAS GOODWIN, let this be added: His Son Mr. THOMAS GOODWIN, a Person of great and universal Literature, and of a most genteel and obliging Temper, who besides some Theological Tracts, has published the Life of King Henry V, was Pastor of a Congregation of Dissenters at Pinnor in *Middlesex*, and there kept a private Academy, and liv'd usefully upon his Estate for many Years.

As to the Doctor, he lies interr'd in the New Burying-Ground, in *Bunhill Fields*, where upon a low Altar Tombstone, at the East-end, there is the following Inscription:

THOMAS GOODWIN, S.T.P.

*Agro Norfolciensi oriundus ;
 Re antiquaria, præsertim Ecclesiastica
 Nec angustæ Lectionis, neque inexpeditæ,
 Sacris si quis alius scripturis præpotens,
 Inventionem admodum ferax,
 Nec solido minus subactoque iudicio,
 Variis inter se locis accurate collatis
 Reconditos Spiritus Sancti sensus*

Mira.

be printed. There was a remarkable Speech upon this Matter, on *Dec.* 18 that Year, made by Sir *Edward Deering*, who was chosen Chairman of the Committee of the House, that was order'd to enquire into this Affair. He upon this Occasion express'd himself after this Manner.

“ **M**^{r.} *White* ; the grand Committee for Religion, did authorize a Sub-Committee (among other Things) to take into Consideration the unjust Sufferings of good Ministers, oppress'd by the cruel Authority of Hierarchical Rulers, &c. The present Report I am to make to you, is concerning Mr. *Wilkinson*, a Bachelor in Divinity, and a Man in whose Character do concur, Learning, Piety, Industry, and Modesty. Two Hardships have been put upon him : One when he presented himself to receive Orders, that The Bishop of *Oxford's* Chaplain (Mr. *Fulham*) being the Examiner, (for Bishops now scorn to do Bishops Work) he propoundeth four Questions to Mr. *Wilkinson*, not taken out of the Depth of Divinity, but fitly chosen to discover how Affections do stand to be noveliz'd, by the Mutability of the present Times. The Questions were these :
 “ 1. *Whether hath the Church Authority in Faith ?*
 “ 2. *May the King's Book of Sports, (to some impious Bishops have abus'd our pious King, to call their Contrivance his Majesty's Book) may this be read in the Church without Offence ?* 3. *Is bowing to or before the Altar lawful ?* 4. *Is bowing at the Name of Jesus lawful ?* And because Mr. *Wilkinson* could not make a peremptory Answer to these capricious Interrogatories, Mr. *Fulham* would not present your Petitioner to the Bishop for Ordination. Thus you see Mr. *White*, a new Way of Simony. Imposition of Hands is to be sold, if not for Money, yet to make a Side, a Party, a Faction. They will not confer Orders, but upon such as will come in, and make Party with them in their new Practises, as is evident by these Questions.

proceed to his second Suffering, which was he Vice-chancellor of *Oxford*, for a Sermon sh'd in his Course at *St. Mary's*. He preach'd better than they were willing to hear. The Sermon fell into the Ears of a captious Auditory. In this Sermon he stands now suspended by the Vice-chancellor, from all the Spiritual Promotion he had, which was only the Reading a Divinity Lecture in *Magdalen-Hall*. The Committee sh'd the Vice-chancellor to send us the Sermon, with his Exceptions in writing. They were brought and read: Three in Number; great weighty in the Accusation; none at all in Proof. Nay (Mr. *White*) there is nothing presented to us, wherein to find a Colour or Shadow whereby to make the Accusation seemable, and consequently the Suspension just. The Particulars pick'd and chosen out of the Sermon by the Vice-chancellor are three; every one an heinous charge, and the first sounding little less than treason. Give me leave to read them, as Mr. Vice-chancellor hath sent them in writing.

Our Religious Sovereign and his pious Government as seditiously defam'd, as if his Majesty were better than the old Pagan Persecutors, or than St. Mary. 2. *The Government of the Church and University is unjustly traduc'd.* 3. *Men of Learning and Piety, conformable to the Publick Government, are uncharitably slander'd.*

The last of these being duly prov'd, will make Mr. *Wilkinson* worthy of Suspension. But if Mr. *Wilkinson* is guilty of the first, he is not worthy to live. Truth is, the Vice-chancellor hath learn'd to *criminate*, and failing in Proof, hath foul'd himself. Your Sub-Committee upon Consideration of the Cause and Circumstances, have hereupon unanimously voted, that *Wilkinson* is free from all and every of the Exceptions made against his Sermon by the Vice-chancellor. We are all of Opinion that there is nothing therein that deserves *notam Censuram, nec non* *nam judicis*.

" If (Mr. *White*) there be in a Sermon, (as there
 " ought to be) *aliquid mordacis veritatis*, shall the
 " Preacher be for this suspended? and his Mouth
 " shut up for Preaching boldly? It is contrary to
 " their Commission. For Sir, they have a great
 " Charter to speak freely. It is warranted unto
 " them *Jure divino*. I charge thee before God, and
 " the Lord Jesus Christ, preach the Word, be instant
 " in Season, out of Season; reprove, rebuke, exhort
 " for the Time will come when they will not endure
 " sound Doctrine. Here is our Case exactly. Here
 " was Reproof; here was Exhortation; here was
 " Preaching out of Season, to unwilling or to un-
 " prepared Hearers; and yet in Season: The
 " Theme was necessary and fitted to their Want
 " of Zeal; but the only Fault was, *the Time is*
 " *come when sound Doctrine will not be endur'd*.
 " Thus the Committee found it; thus have I faith-
 " fully but imperfectly reported it; and do now
 " subjoin the Opinion and Request of your Trustees
 " to this Grand Committee: Mr. *Wilkinson* is in-
 " nocent and free from this Accusation. He had
 " just Cause to petition. The Vice-chancellor hath
 " been without Cause, nay against Cause, rigid and
 " oppressive. The Sermon deserv'd Thanks. The
 " Preacher receiv'd Injuries. His Suspension must
 " be taken off: The Retracting or Dissolving
 " whereof ought to be as Publick as was the In-
 " flicting thereof.

" One Word more I ask leave to add: This
 " Business Mr. *White*, is spread into a wide and
 " ample Notice. Two great Primates have ap-
 " peared in it, and that with different, perhaps
 " contrariant Senses; Senses as distant as *Lambeth*
 " and *Armagh*. The Vice-chancellor saith that the
 " Preacher was censur'd by the Most Reverend
 " Lord Primate of *Ireland* who heard him, to be
 " a bold or rash Fellow for it. Hereupon I at-
 " tended that Learned, Pious and painful Primate,
 " and did read these Words of the Vice-chancellor
 " unto him. His Answer was, that he takes it as
 " an Aspersion upon him. He remembers the Ser-
 " mon and commends it. This is Additional to
 " the

"the Father" and with this I leave Mr. Vice
 "charge of the Bishop's Chaplain (*Pulham*,
 "to the Willing and Consideration of the Grand
 "Committee."

The Doctor was also a great Sufferer from
 But was ever esteemed a very plain-hearted, dis-
 burble, free and communicative, bold in his
 and free from Dissimulation. When he was at
Sible Henington, his Library was destroyed by the
 Preaching, and Books of great Value were stam-
 ped, being carried away in Cart: and he was
 rudely treated by some Magistrates, and yet was
 much for pressing Christians to Loyalty, Meekness
 and Patience, whatever they might suffer, and he
 practis'd accordingly. The Doctor was well ac-
 quainted with Archbishop *Ober* and his dic-
 tion from himself. And he was a great
All-sufficiency, (a Book of his, which he
 with) he *peg* 202. with some other things
 a very remarkable fragment of his
 Posterity, which is now in the

"There was a time when

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

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"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

"I remember the Doctor said

In the Account given of the Doctor formerly *Great Cornard*, should be *Great Cornberth*.

And to the List of the Doctor's Works may be added, *Counsels and Comforts for troubled Consciences*, contain'd in a Letter to a Friend, 8vo. 1679.

Pag. 63. CHRISTOPHER ROGERS, D. D. He was turn'd out from *New-Inn-Hall* in 1643, for flying to the Parliament, and was then succeeded by Dr. Prior; who was forc'd again to give way to him at the Coming of the Visitors from the Parliament. Dr. *Walker's Attempts*, Part II. p. 68.

He was Canon of *Christ-Church*, Nov. 7. 1648, and as such, join'd with Dr. *Edward Reynolds*, Mr. *Jo. Wall*, Mr. *Jo. Mylles*, Mr. *Henry Cornish*, and Mr. *Ralph Burton*, in writing a Letter to *John Selden*, Esq; who was Member for the University in Parliament*. The Letter ran thus:

“ W H E N we consider the Relation you bear in
 “ the Honourable House of Commons unto
 “ this University, and the singular Eminency of
 “ your own Learning, whereof therefore you cannot but be a Patron and Protector; we have
 “ taken the Boldness to put this ample Foundation
 “ of *Christ-Church* under your Wing for Shelter,
 “ beseeching you to improve your Interest for the
 “ preserving thereof (in regard to the wide Difference between it and other Cathedrals) from the
 “ Danger which general Words, without some effectual and full Exception, may expose it unto.
 “ We have to that Purpose sent up the Charters, and
 “ given Instructions to some of our Members to wait upon you with them. Sir, the Favour you
 “ shall herein do to Learning, and to one of the most famous Houses thereof in Christendom, we
 “ shall record in our Hearts, and transmit the Memory thereof unto Posterity, unto whom this will
 “ add

* See the Life of Mr. *Selden*, prefix'd to the Late Edition of his Works, Pag. xxix.

" add one eminent Degree of Obligation to all
 " those others, which your incomparable Labours
 " have laid on this, and on future Ages. So fear-
 " ing to give you any farther Trouble, we re-
 " main

SIR,

Your humble Servants, &c.

Pag. 63. EDMUND STANTON, D.D. His Name
 was STAUNTON.

There is a *Latin* Poem of his in *Britannia redi-
 vion*, printed in 4^{to}, 1660, upon King Charles's
 Return.

Pag. 64. Mr. THEOPHILUS GALE, M.A. Add;
 He was born in 1628, and sent to the University
 in 1647, and unanimously chosen a Fellow of *Mag-
 dalen-College* in 1650, when several of his Seniors
 were past by. While he continu'd there he was a
 considerable Tutor; among others, to the Famous
 Bishop *Hopkins*, who always paid him the greatest
 Respect imaginable.

In the latter End of 1657 he receiv'd a Call to
 settle at the Cathedral at *Winchester*, which he soon
 after accepted. He was there at the Time of the
 Restoration, and might perhaps have been more
 properly mention'd as ejected from thence.

In September 1662 he went over into France with
 two Sons of the late Lord *Wharton*, viz. him that
 was afterwards Marquis of *Wharton*, and Mr. *Good-
 win Wharton*; and settled with them at *Caen*. He
 staid in the Town two Years, and had an intimate
 Acquaintance with the Great *Bochart*, who was at
 that Time Pastor and Professor there. He left my
 Lord *Wharton's* Sons in France, and return'd into
 England in 1665: And after his Return, kept a Pri-
 vate Academy at *Newington*. Upon Mr. *John Rowe's*
 Death, he was chosen joint Pastor of his Congrega-
 tion with Mr. *Samuel Lee*.

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H

And

And to the Account given of his Works, *pag. 65*, this Addition may be made: He wrote also the Life of Mr. *Thomas Tregate*; and left several Manuscripts, which he had design'd for the Press, if he had liv'd. The most considerable of them was a *Lexicon* of the *Greek Testament*, which would have been much completer than any then extant. It was finish'd no farther than the Letter *Iota*; but he had already gone through several of the most considerable Words, under all other Letters. He printed Prose for publishing it, but a very little before his Death, wherein he gave a large Account of his Design. The Title he has given it in his MS, is only, *Lexicon Græci Testamenti Etymologicum Synonymum, pro Glossariis & Homonymis*. It was to have made a large Folio. He did not write the *Acta Synodi*.

He lies interr'd in the Burying-Ground near *Basil Field*.

A further Account of him may be met with in Mr. *Juan Prince's Worthies of Devon*, p. 349, &c.

Pag. 66. Mr. JOHN MILWARD. He died in 1653 or 1654.

Ibid. Mr. THOMAS RISHERT, M. A. Add; In 1716 he went down to the Grave-still of Years. His Funeral Sermon was preach'd, (and is now printed) by Mr. *Charles Owen* of *Warrington*. There is added to it some short Memoirs of his Life, from whence it appears he was born Aug. 27. 1630; and descended from a reputable and religious Family near *Warrington*. He was first bred up under Mr. *Aikworth*, Master of the School at *Warrington*, and went to *Oxford* in 1649, and enter'd in *Pembroke-College*, where being of four Years standing he was elected Fellow, and obtain'd by his *Comitia* general Applause. When upon the Restoration in 1660, Royal Visitors were sent down to the University, he was confirm'd in his Fellowship, and drew up the following Instrument in his Favour.

TO all Christian Peoples, to whom these Pre-
 sent Letters shall come: We the Commissioners
 for Visiting the University of Oxon. with authority
 by his Gracious Majesty duly appointed and as-
 signed, whose Names are here underwritten,
 And Greeting. We the Commissioners aforesaid,
 having received sufficient Testimony of the honest
 Life and Conversation of Thomas Hylly, Master
 of Arts, and Fellow of Pembroke-College in Oxon,
 as also of his Diligence in the Schools, his Pro-
 gress and Sufficiency in Learning, and Proficiency
 in the Doctrine and Discipline of the Church of
 England, the Government of the University, and
 the Statutes of the College wherein he lives, as
 by these Professors aforesaid, and others be-
 hind Mr. Thomas Hylly in the said Fellowship in
 Pembroke-College aforesaid, with all Right, Law,
 and all Persuasions themselves belonging, consid-
 ering any Nullities, Irregularities, or Inconve-
 niences, which in a full Incorporation of the said
 College Statutes, may be objected against his Re-
 ception and Admission into the said Fellowship:
 In witness whereof, we have ~~signed~~ our Letters
 to these Professors: ~~dated the xxv. day of June~~
 in the Year of our Lord 1551.

Robt. Hall. Vice-Chanc.
 Nicolas Muscard. Sec. T. P.
 Thomas Basset. Sec. I. P.

So that he held his Fellowship all day 22. Feb.
 when he was oblig'd to have been absent: he did
 not comply with the *Act for Dissolution* in a timely
 manner. However the Rector then was for him
 and their Unfidelity in not doing as a Mem-
 ber of their Body, promised them that they should
 Year to consider the Cause. He was sent to be
 examin'd and studied the Terms of September with
 great Diligence and Impassion, that he was able
 able to satisfy others as well as his own Conscience
 that he was not carried away by the blasphe-
 mous

Education. Upon *November 10. 1662*, he was ordained Deacon and Presbyter the same Day, by the then Bishop of *Norwich*, who in his Certificate gave him a very Honourable Character. But upon mature Deliberation he could not for any Place, be satisfied to come up to the Conditions prescrib'd by the Act. He retir'd therefore to his Estate in the Country, where during the Storm of Persecution, he employ'd himself in preaching privately to such of his Neighbours as scrupled Conformity to the Established Church, and in visiting such of them as were sick, for whose Sake he applied himself to the Study of Physick, on Purpose that he might be serviceable to their Bodies as well as their Souls; and by the Practice of it, he more effectually engag'd their Attention, when he administer'd to them spiritual Advice. When he had been in the Country about four Years, the Vice-chancellor of *Oxford* sent him a pressing Invitation to return thither, promising him Preferment to encourage his Conformity: He had also good Offers made him by *Dr. Hall*, and *Dr. Sherlock* of *Winwick*; but a Regard to Conscience, hinder'd his Acceptance. He made a tolerable Shift in the latter End of the Reign of King *Charles*, and that of King *James* who succeeded; and when Liberty of Conscience was granted, after the Revolution in 1688, his Neighbours who had been his private Auditors before, resolv'd themselves into a Regular Society, and committed themselves to his Pastoral Conduct, and he was very useful among them by his Ministerial Performances, and Exemplary Life and Conversation; and was entirely satisfied in his Nonconformity to the last. He had however, a truly Charitable and Catholick Spirit; was much respected by many of the Established Church, and corresponded with some of his old Fellow Collegians to the last; and particularly with *Dr. Hall*, late Bishop of *Bristol*. He died in the 86th Year of his Age, and left behind him a Son who succeeds him in the Ministry.

Bishop Hall of *Bristol* concluded one of his Letters to him in 1709, in these Words. *I am very glad*

glad you have so much Strength and Ability to do so much Work for God. I wish your Labours may live a great deal of Success, and that you may have a great deal of Comfort in them, and an abundant Reward for them. I take a great deal of Pleasure in conversing thus, with such an Old Acquaintance, whom I have not seen so many Years; and am never like to see again in this World. It is some Comfort to think of another World, whether if we can get, we shall live together for ever with the Lord: The Lord prepare us for our Removal thither. The Presence of such a Spirit among us, as this discourse, would have kept us in our Differences from running Things to Extremity, which would have been a very happy Consequence.

Page 67. Mr. JOHN JOHNSON, M.A. *ibid.* Notice is taken of him by Mr. Wood, in the *High Oxoniensis*, pag. 71, and 99. He was much afflicted in his Old-age with a Rhumat, that was occasioned by his straining his Voice in preaching to a great Congregation. He was a very Learned and Holy Man. His Sermon on the Death of Mr. Cleeve, was on March. xiii. 23. I have seen a Manuscript of his upon this Question: Whether should be ordained? Or whether one that has been ordained a Presbyter, according to the Form of Presbyterian Ordination, should be ordained Priest or Deacon, or both, according to the Episcopal? Whether he may ordain him? Or may it be no more? It is a curious and judicious Discourse, but scarce.

Ibid. See 31. for more of him.

Page 69. To the Words of Mr. John Johnson. Add: The *Emersonian* and *Emersonian* of Believers and their Infants, *Emersonian* and *Emersonian* to a Religious *Emersonian* but not.

Page 70. *ibid.* See 4. in the *Emersonian* of Mr. Henry Hickman. I L. *Emersonian* of *Emersonian* about the Time of the *Emersonian*. *Emersonian* in Utrecht, in the Year 1791 or 1792, and to a Son in the Ministry among the *Emersonian* and *Emersonian*.

died suddenly at *Wandsworth* in *Surrey*, as he was upon a Journey out of the Country, towards the City.

Among this *Mr. Hickman's Works*, there is one Treatise ascrib'd to him, viz. *The Nonconformist vindicated from the Abuses put upon them by Duvet, and Scrivener*, of which I am inform'd that it was not he, but *Mr. Barret of Nottingham* that was the Author.

At the same time an Addition may be made to his Works, viz. *The Danger of the House of Feasting, and the Benefit of the House of Mourning*: In a short Discourse on *Ecclef. vii. 2.* 12mo. 1666: And, *Concise de Hæresum Origine, Latine habita ad Academicos Oxonienses*, 12 Aprilis 1659, 8vo. *Adjicitur brevis refutatio Tileni.*

Pag. 70. Mr. JOHN POINTER. Add; He was born after his Mother had discontinu'd Child-bearing fifteen Years, and was advanc'd to about fifty Years of Age. He was in the Purpose of his Mother, devoted to the Work of the Ministry from the Womb; for she promis'd to bring him up to be a Preacher of God's Word, if he prov'd fit for it, and inclin'd to it: But she died when he was about eight Years old. About a Year before her Death, he was carried by *Mr. William Hancock* his Brother in Law, a Mercer in *Coventry*, to be taught in the great School there. After her Decease he continued with *Mr. Hancock* to be educated in *Coventry* aforesaid, a very considerable Estate being left, to enable his Guardian to give him a Liberal Education. At about eighteen Years of Age, he was sent to the University, and enter'd into *Brazen Nose-College*, as the Eldest Son of an Esquire; and within two Years and a half proceeded *B. A.* and Com-pounder: A Year after, he left *Oxford*, and boarded with old *Mr. Dod* at *Ashby*, where he had *Mr. Timothy Dod* (old *Mr. Dod's* Son) a Pious and Learned Man, for his Companion. Here he studied about three Quarters of a Year, after which *Mr. Tim Dod* going to *Leyden* to live with *Dr. Ames*, *Pointer* accompanied him; and continu'd at *Leyden* almost

almost an Year, till an Ague seiz'd him and caus'd him to return Home to *England*. Some time after, he undertook a Lecture in *London*, at *St. Mildred's Breadstreet*, where he preach'd twice every *Lord's Day*. After two Years Labour there, he was forc'd by the Incumbent to quit, and return'd to *Hanwell*; from whence, after an Year and half, he was call'd to be Lecturer at *Wootton waven*, in *Warwickshire*: But he was forc'd to depart from thence, by the Threats and Opposition of the Papists, and went to *Hornton* near *Hanwell*, which Place he also left in a Year's Time, because of a Pestilential Fever, and went to *Warwick* with his Wife and three Children. Having spent a Year and half there, his Father *Dr. Harris* advis'd him to apply himself to the Company of *Mercers* in *London*, from whom he obtained a Lecturer's Place in *Huntingdon*, notwithstanding there were at that Time Eleven Competitors. He preach'd the Lecture there on *Saturday*, (the Market-Day) for the Benefit of the Country People, and gave the Town a Sermon every *Lord's Day* in the Great Church *gratis*. Some Years afterwards, the Lecture being supplied by neighbouring Ministers, he preach'd twice every *Lord's Day*. In this Place he continu'd eleven Years, till the Troubles of the War forc'd him to *London*, from whence after a Year and half, he was call'd to *Buers* in *Essex*, where he continu'd full six Years; till a Fever which return'd every Spring and Fall, put him under a Necessity of removing with his Family to *Oxford*. There he continu'd three Years without any stated Employment, being unwilling to accept any Sequestered Living; having refus'd the Offer of about twenty of that Sort. At length he preach'd for *Dr. French* in his Turn at *Whitehall*, and while he was there the Doctor died, and without any seeking for it, *Cromwell* gave him the Cannon's Place that was vacant by the Doctor's Death, but not without making him promise that he would take as much Pains in the Ministry, as he had done at *Huntingdon*; which Promise he fulfill'd, by Preaching once in six Weeks in the College, and every *Lord's Day* at *St. Thomas's Church gratis*. He kept his Turn at

fo at St. Mary's, and in four Towns in the County. After the Restoration, July 27. 1660, he was cast out of *Christ-Church*. He never preach'd after he was ejected; but visited the Sick, whom he was officious to serve. He was very studious; as (as I am inform'd by one of his Descendants) die in his 84th or 85th Year. *Wood* says it was, Jan. 1683.

Pag. 70. Mr. WILLIAM WOODWARD. I do not know but he may be the same that was mention'd Pag. 353, in the County of *Hereford*.

Ibid. Mr. GEORGE PORTER. There are three Letters of his in Mr. *Timothy Rogers's* Discourse of Trouble of Mind.

Ibid. Mr. COOPER, M. A. It should be Mr. GEORGE COWPER.

Pag. 71. Mr. JAMES ASHHURST, M. A. Add He was a Gentleman of a Good Family, had a Learned Education, and was a close Student all his Days. He was esteem'd a very Judicious Divine, and a Methodical Profitable Preacher. He was exceedingly valu'd by his Neighbour Mr. *Charles Morton*, who has often said, that he thought him as well vers'd in *Ecclesiastical History* as most he knew. He had much Leisure for Study by living privately, and was very constant and diligent in it. He had some Estate of his own, and liv'd handsomely and reputably, being much belov'd and respected. He was Pastor to a small Congregation that was chiefly made up of such as had been of Dr. *Manton's* Church while he was Minister of the Parish of *Stoke Newington*, and could not fall in with the Publick Establishment. He was a considerable Man; though not so much known as some others, by Reason of his Fondness of Retirement.

Pag. 72. Mr. Sir was WILLIAM.

Ag. 72. Mr. CONWAY and Mr. SPRINT of *gdales-Hall*. Add; This Mr. *Conway* I find several times mention'd in Mr. *Birch's* Manuscripts, joining with him in keeping Days of Prayer and Fasting in private, after the passing of the Act of Uniformity.

He liv'd at *Witney*, tho' when or where he died I cannot learn.

ibid. Mr. JOHN SINGLETON, M. A. He was a Scholar to Dr. *Owen*. He has an *English* Poem in *annua rediviva*, printed in *Oxon*, 1660. When he was turn'd out of his Place in *Christ-Church*, Oxon, he went into *Holland* and studied Physick; tho' I am not certain whether or no he took a Degree in that Faculty, yet he was always afterwards call'd Dr. *Singleton*: But he did not practise farther than to give his Advice when desir'd, as a particular Friend upon Occasion. After his Return from abroad, he liv'd with the Lady *Scot* in *Hertfordshire*, and preach'd at *Hertford* to some converts there, before Mr. *Haworth* fix'd in that town. He was afterwards Pastor to a Congregation in *London*: And when the Meetings there were generally suppress'd, and there was a Breach among the People, he went down into *Warwickshire*, and liv'd with his Wife's Brother Dr. *Tim. Gibbons* a Physician, a Pious Man, who had been educated in *Christ-Church* in *Oxford*. Upon King *James's* giving Liberty to the Dissenters, he preach'd at *Ston* a small Hamlet about a Mile distant from *Cottingham* to a Congregation that came from divers Places in the Neighbourhood. From thence he remov'd to be Pastor to the Independent Congregation there, who had been first under Mr. *Baister*, afterwards under Mr. *Boon* a Pious Gentleman, who had been educated in *Emanuel-College* in *Cambridge*, and follow'd the Law, but being chosen Pastor to the People, he gave himself wholly to Ministry, was an excellent Practitioner, and expos'd himself to much Danger: that came with a Decaying

sign to inform against him, were affected and awed with his Preaching, and would not offer to do him any harm. Mr. Boon was descended from some that were Martyrs in Queen Mary's Days, had a good Estate, and was Learned and Pious. His Principles were Congregational, but his Zeal was for the great Things of Religion, Faith and Holiness. Mr. Tong in his Preface to Mr. Warren's Funeral Sermon for Mr. Joshua Merrel speaking of this Gentleman, expresses himself thus : Mr. Boon you have often heard was bred up a Lawyer, you know he was a Gentleman of a good Estate and Family, and I am persuaded it was out of a real Zeal for the Honour of Christ, and the Good of Souls, that he gave up himself to the Ministry of the Word : He was excellently qualified for it, and very useful in it, till bodily Distempers and Weakness took him off from his constant Attendance upon it. He had a noble Geni^{us}, a wise, grave and serious Spirit. I had the Favour of much Friendship from him, and was a Witness of the End of his Conversation.

From Coventry Dr. Singleton was call'd again to London, to be Pastor to a Congregation there, in the Room of Mr. Thomas Cole.

Pag. 73. Mr. THOMAS CAWTON. He has an Hebrew Poem in *Britannia rediviva*, printed in Oxon, 1660.

Pag. 75. Mr. JONATHAN GODARD, M. D. Fellow of the College of Physicians, and of the Royal Society, and Professor of Physick in Gresham-College. He has several Things in Print. A Discourse setting forth the unhappy Constitution of the Practice of Physick in London, 4to. 1670, &c. And there is a Comical Dedication of *Antony Wood's* to him, before his Brother's Sermons, Printed in 1656.

Ibid. At the End of the Account of Mr. HITCHCOCK, let it be added that out of the same *Lincoln* College was cast Mr. ROBERT STEELE, M. A, who went afterwards to *Jamaica*, and exercis'd Ministry there at *Port Royal*.

Pag. 75. Mr. PANTON of *All-Souls*. The ſame is mention'd in the County of *Suffex*, pag. 695. His Chriſtian Name was JOHN.

Pag. 76. After Mr. RICHARD INGLET. I may add,

Mr. RICHARD DYER, M. A, who was before altogether omitted. He was the Son of Mr. Gower Dyer of *Aldermanbury*, and Elder Brother to Mr. Samuel Dyer, who was of *Allhallow's on the Wall*, London. He was of *Magdalen Hall* in *Oxon*, and afterwards Student of *Chriſt-Church*, whence he was ejected in 1660 for his Nonconformity; having before been Chaplain to Three Lord Mayors, *Frederick Viner*, and *Kendrick*. He never preach'd after he was ſilenc'd; but was ſometime Chaplain to Eſquire *Conyers* of *Walthamſtow*, and Tutor to his Son. He afterwards liv'd in *St. Katharine's* by the *Tower*, and kept a Grammar-School for about ſeven Years. He was a very Pious but Melancholy Man. He had written out for the Preſs, ſeveral of his Sermons preach'd at the Univerſity, and at *St. Paul's*, with other Theological Diſcourſes, which he deſign'd ſhould be publiſh'd after his Death. Their being conſum'd in the Fire at *St. Katharine's*, much griev'd and troubled him. He laid it rather more to Heart than his Loſs in the Great Fire of *London*; tho' that was not inconfiderable: For he, and his Brother, and Siſter, then loſt above a thouſand Pounds in Value, in City Rents. He died in 1695. *Eſtat.* 70.

Ibid. I here alſo add, Mr. JOSEPH MAISTERS, who was of *Magdalen-College* in this Univerſity, under Dr. Goodwin. He was born at *Kingsdown* near *Hebeſter* in the County of *Somerſet*, Nov. 13. 1640. He went to *Magdalen-College*, the latter End of February 1656, and there he continu'd till upon the Reſtoration of King *Charles*, Commiſſioners were ſent down, as *Wood* expreſſes it, to rectify all Things in the Univerſity *. Among other Rectifications, they

* See P. Oxon. Vol. p. 624. and

in the Ceremonies of the Church of England

into that as well as other Colleges; and Mr. *Maisters* thereupon remov'd to *Magdalen-Hall*, and at that Time standing for his Degree of Bachelor of Arts, it was deny'd him purely because of his refusing Conformity: And in this Respect he was one of the first Sufferers. Having seen some Certificates of this, I shall here subjoin them, and leave my Reader to his own Remarks.

Feb. 5. 1667.

THESE are to certify whom it may concern, that *Joseph Maisters* Student of *Magdalen-Hall*, (lately of *Magdalen-College*) in *Oxon*, during his Abode in the said University, did behave himself piously and studiously; and was forc'd to leave his Place in the said College, as also was denied his Degree of Bachelior in Arts (having compleated his Time, and perform'd all Exercises thereto requir'd by the Statutes,) only upon this Reason, *viz.* for his Nonconformity to the Ecclesiastical Discipline lately introduced into the said College. In Testimony whereof we subscribe our Names

Henry Wilkinson, D. D.

I AM perswaded that Mr. *Maisters* in Respect of his Life and Learning is without Exception, and I have attested it before by my own Hand in the Register of the Congregation, that his Presentation was unduely denied, after his Grace was by me pronounced granted, meerly upon the Pretence of Nonconformity: So that the said Mr. *Maisters* (in my Opinion) hath a good Right to challenge a Presentation to his Degree, if it please the Vice-chancellor accordingly to admit him thereunto. *Ita testor*

Tho. Tanner, Acad. Proc.

He was bless'd with a peculiar native Modesty and Mildness of Temper, which were improv'd by Care, and heighten'd by Religion. He was so happy as to pass a Life of almost seventy-seven Years without a Blemish; and few have ever been known to behave themselves more inoffensively.

He has left some Manuscripts behind him, no design'd for the Press, but for private Use; and chiefly for Young Men. He had drawn up a Discourse upon *the Communion of Saints*; but burnt it a few Days before his Death: saying, that though he believ'd it might please many, yet it would offend some; and as he gave no Offence in his Life time, so he would leave nothing behind him, that he thought might give any, by being made publick afterwards. But some that knew and valu'd him, think of this Loss with Regret.

I here also think it proper to add,

Mr. SAMUEL ANGIER, who was born at *Dedham* in *Essex*, Aug. 28. 1639, and bred up in *Westminster-School*, from whence he remov'd to *Christ-Church* in *Oxon*, where he was matriculated, Dec. 8. 1659, as appears by his Certificate in these Words:

Dec. 8. 1658.

“ Q UO die, coram me comparuit *Sam. Angier*,
“ ex *Aide Christi*, Generosi Filius, & fideliter promissu, se observaturum Statuta, Privilegia, & Consuetudines, hujus Universitatis *Oxonienfis*.

Jo. Conant, Vicecan.

He continu'd Stud
was cast out by the
quested by a near
count of his Eject
his Answer was,

died in September 1677. He was ordained,
29. 1672, by Mr. John Angier, Mr. Henry
ne, Mr. Robert Eaton, Mr. Henry Finch, and
liver Heywood. His Preaching afterwards ex-
him to many Troubles and Difficulties. War-
were often out against him. And in 1680 he
excommunicated at Stockport Church. He
'd for several Years in an Out-building near
use: But on Aug. 19. 1708, he began to
in a Commodious Place which his Congre-
erected for him, where he continu'd his La-
the Sabbath before his Death, Nov. 8.
in the 75th Year of his Age. His Funeral
was preach'd by Mr. Aldred, from 2 Cor.

was an Excellent Scholar, and retain'd much
School-Learning, and had it very ready.
a most judicious and lively Preacher, and
his Ministry of the Doctrine of Free Grace,
he was fully furnished with his Nonconfor-
mity. He was an eminent Christian,
author of Good Works: Much in Prayer,
or particular in praying for his Friends and
ours, especially in affliction. When his Sight
fail'd, he frequently entertain'd himself with
the sweetest Part of David's Psalm, and
in the 136th Psalm, and in the 137th Psalm.

Hic requiescit in Domino
Samuel Angier
Jesu Christi Minister
Vir primævæ pietatis, & omni virtute præclarus,
Deebamiæ in Comitatu Essexiæ
Piis & honestis parentibus
Natus Aug. 28. 1639.
Westmonasteriensis Scholæ, deinde Aedis Christi
Alumnus Regius
Concionator egregius & assiduus
Continuis Evangelii Laboribus & Morbis
Fere obrutus
Lumine etiam ingravescente ætate orbatus
Tandem animam placide
Deo reddidit
8vo Novembris, Anno salutis
MDCCXIII.
Ætatis LXXV.

Pag. 76. To what is said concerning Dr. JOHN CONANT, let it be added, that he was a Member of the *Assembly of Divines*:

A farther Account of this Excellent Person may be met with in Mr. Prince's *Worthies of Devon*, Pag. 223, &c. from whence I think it not amiss to transcribe one Thing, upon the Account of the Peculiarity of it; and that is, this Dr. Conant's Declaration, before the Commissioners, when he took the Engagement.

The Words of the Engagement were these :

YOU shall promise to be true and faithful to the
 Commonwealth, as it is now established, without
 King or House of Lords.

And

And the Doctor's Declaration, when he appeared before the Commissioners, was in these Words :

BEING requir'd to subscribe, I humbly promise :

1. That I be 'not hereby understood to approve of what hath been done, in order unto, or under this present Government, or the Government itself; nor will I be thought hereby to condemn it: They being Things above my Reach, and I not knowing the Grounds of the Proceedings.

2. That I do not bind myself to do any Thing, contrary to the Word of GOD.

3. That I do not hereby so bind myself, but that if GOD shall remarkably call me to submit to any other Power, I may be at Liberty to obey that Call, notwithstanding the present Engagement.

In this Sense, and in this Sense only, I do promise to be true and faithful to the present Government, as it is now establish'd, without King or House of Lords.

John Comant.

A Sixth Volume of the Doctor's Sermons was publish'd in Ann. 1722, wherein the Holy Trinity is defended.

The EJECTED, &c.
IN THE
University of CAMBRIDGE.

Pag. 77. **T**O the Account of Dr. ANTHONY TUCKNEY's Works there given, it may be added, that in 1654 he publish'd a Sermon on *Acts* iv. 12, preach'd at St. Mary's in Cambridge, on the Commencement-Sabbath, July 4, 1652 : To which is annex'd an Enquiry after what Hope may be had of the Salvation of Heathens, Jews, Infants, Ideots, &c.

Ibid. lin. 4. of this Page, 1659 should be 1599.

Pag. 78. lin. 9. After the Word *Vicechancellor*, Add; the first Publick Commencement after the Parging the Univerfity was in 1659; at which Time Dr. Tuckney, and Mr. (after Dr.) William Dillingham kept the two Divinity-Acts : And the next Year they were kept by Dr. Cudworth and Mr. Cradock, who were all Emanuel-College-Men. This was particularly taken Notice of by Mr. Stephen Marshal, in his Sermon preach'd after the latter of these two Commencements, in Emanuel Chapel. For it was good Dr. Tuckney's Custom to have a Sermon preach'd in the Chapel of Emanuel, and St. John's, the Morning after every Publick Commencement, by one that had been of the College. And this was kept up for many Years : But *sem-pora mutantur*.

Ibid. lin. 24. After the Restoration of King Charles the Second : Add ; Provision was made by the Act of Parliament for confirming and restoring of Ministers, that Dr. Tuckney should be restor'd to the Rectory

Rectory of *Somersham* in the County of *Huntingdon*: But he did not enjoy it long.

Pag. 80. the last Line but 4: *Francis Pierrepoint*; it should be *Robert*.

Pag. 81. At the End of the Account of Dr. *Tuckney*, let this be added: He had a considerable Hand in the *Westminster* Assembly's Confession, and Catechism. Many of the Answers in the Larger Catechism, and particularly the Exquisite Exposition of the Commandments, I am inform'd were his, and were continu'd for the most Part in the very Words that he brought in.

Pag. 83. Mr. WILLIAM MOSES, M. A. He was a very quick and ready Man, and upon that Account Mr. *Baxter* was very desirous to have had him been one of the Commissioners at the *Savoy*, after the Restoration, but he could not prevail. When he was Master of *Pembroke-Hall*, he upon a certain Occasion, outwitted *Oliver Cromwel*. There was a certain Vacancy that was to be fill'd up by the Master and Fellows of that House; and an Order was sent down to them from *Cromwel*, to elect a certain Person whom he nam'd, without any Delay, into that vacant Place. Mr. *Moses* had private Intelligence, that such an Order was given out, and that the Messenger that brought it was upon the Way, and when the News came, could easily judge by Calculation, that he must be pretty near at Hand. This being convey'd to their Statutes and Privileges, Mr. *Moses* immediately shuts up the Hall-Gates, summons the Fellows and proceeds to an Election before the Messenger arriv'd, and then takes Horse for *London*, and waits on the Protector, and informs him that they had chosen another, before his Order arriv'd: At which he was not a little disturb'd. And after his Ejection, he sav'd the Hall some Hundreds of Pounds in a Law Affair, for which they acknowledged themselves greatly oblig'd to him. He had very good Practice as a Counsellor, and died a rich Bachelor. There is a short *Latin* Poem of his, in the University of *Cambridge's* Congratulation of King *Charles II.* upon his Return.

Pag. 83. Mr. JOHN SADLER. Add, M. A. Dr. Walker, *Attempt*, Part II. p. 151, says, he has been inform'd that Mr. Sadler was a *very insignificant Man*: But I had the Character I have given of him from Mr. Stancliff (since dead) who knew him well. And another who knew him in the University, (and he a Clergyman of the Church of England too) tells me in so many Words, "We accounted him, not only a General Scholar, and an Accomplish'd Gentleman, but also a Person of great Piety, which he discover'd when he resided in the College, which was at some certain times of the Year. Tho' it must be own'd he was not always right in his Head, especially towards the latter End of his being Master of the College."

He was depriv'd of the Mastership of *Magdalen College*, at the Restoration in 1660, to make way for Dr. *Rainbow*, afterwards Bishop of *Carlisle*, who was cast out from it in 1650, for not taking the *Engagement*. He was Town-Clerk of *London* all the Time of his being Master of *Magdalen*, and before; but not long after.

A Remarkable Story is told of him, in Dr. Cotton Mather's *Magnalia Christi Americana*, Book VII pag. 102.

Ibid. lin. 27. to be expung'd; because Mr. JOHN FIDO, the Fellow of *Trinity College*, is here mentioned in the County of *Northampton*, where he was properly ejected.

Ibid. In the Article of Mr. THOMAS MORE, lin. 4. instead of *Bachelors Ait*, it should be *Bachelors School*, which is more proper.

Pag. 84. Mr. JAMES ILLINGWORTH, B. D. Fellow of *Emanuel College*, an excellent Scholar, and eminent Divine. Add; He was a little Man, but of great Worth, for Learning and Piety, and Usefulness in the College as a Tutor. After his Ejection, he was Chaplain to *Philip Foley, Esq;* at *Prestwood-Hall* in *Staffordshire*, where he continu'd several

several Years. He wrote and publish'd a Narrative of the Case of *John Duncalf*, whose Hands and Legs rotted off at *Kings Swinford*, in that Neighbourhood, after he had often visited and taken great Pains with him, in order to bring him to a Sense of his Sins, and to true Conversion. It is annex'd to Dr. *Simon Ford's* Discourse of God's Judgments, in 8vo. 1678. He had also made very considerable Collections, of the Memoirs of noted Authors, especially those of *Lancashire*, his Countymen; but printed nothing besides the Narrative here mention'd. He died Domestick Chaplain to Dame *Elizabeth Wilbraham*, and was buried at *Weston*, under *Lyziard*, in *Staffordshire*, Aug. 30. 1693. There is an ingenious Elegy and Epitaph of his, on the Death of Mr. *Edward Bright*, Minister of *Christ-Church* in *London*, 1656.

Pag. 84. Mr. GEORGE DUNCOMBE, M. A., Fellow of *King's*. Add; His Name was WILLIAM: Which I gather from his Subscription to his Copy of Verses, in the *Sœcæ Cantabrigiensis ad Carolum II. reducem*, where he writes himself thus: *Gulielmus Duncombe Coll. Regal. Soc.* And it is suppos'd he was also the Author of a Tract intit. *Forgetfulness of God the great Plague of Man's Heart*: Compos'd for the Use of a private Family on Occasion of the great Plague in 1665; by W. D. M. A.; once a Fellow of *King's College*, *Cambridge*, 8vo. 1683.

Ibid. Mr. JOHN REYNER, of *Emanuel*: Add; M. A: Whereas I had said *he was taken off by an untimely Death*, I would be understood as meaning, that being seiz'd with the Small-Pox, he was carried off after a Fortnight's Illness, tho' according to Appearance, he might otherwise have liv'd, and been useful many Years. There is also an Elegy of his for Mr. *Bright*, at the End of Mr. *S. Fa- comb's* Funeral Sermon for him.

Pag. 85. Mr. BUTLER from *Magdalen-College*; some say Mr. BATLOE, M. A.

Pag. 86. At the End of the Account of Dr. HENRY SAMPSON, let it be added, That upon Occasion of his Death, Mr. *John Howe* first preach'd and afterwards publish'd, a Discourse relating to the Expectation of future Blessedness, on *Heb. : 36*: And at the End of it there is some Character of the Doctor, of Mr. *Howe's* drawing up, and also an Account of him, by Dr. *Grew*.

Ibid. FRANCIS HOLCROFT. In the Account of him, *lin. 9*, *University Act*, should be *Unifmity Act*.

And to the Account of him, let there be the Addition:

He was (I am inform'd) for some time a Communicant with Mr. *Jephcot* at *Swaffham*, as some other Scholars were, who were desirous of Christian Discipline: But afterwards being acquainted with some that were *Congregational*, he fell in with the Way, and was zealous for it. He gather'd Church in *Cambridgeshire*, but many Members liv'd in other Counties. He and Mr. *Oddy* his Assistant or Fellow Pastor, went about preaching in Abundance of Places, and commonly administer'd the Sacrament every *Lord's Day*, at different and distant Places, and those Members of the Church that were near came to it; and some would go very far, rather than they would hear Mr. *Scadders*, or other Ministers. He was much against holding any Kind of Communion with the Parish Churches; fell in with the Old *Brownists*, and was angry with his Dissenting Brethren that were more Catholick-spirited. Thus those Ceremonies and Inventions, that had their Original from *Rome*, have been the unhappy Occasions of dividing Christians among themselves, so that some are in the National Church, and others out of it, and both Sort divided among themselves. They that are for imposing humane Inventions, and persecuting such as fall not in with them, often represent those as false Brethren, that are only for submitting to them and letting those, that dare not, be quiet. On the
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other Side some are against tolerating in their Societies, or having Communion with their Dissenting Brethren, who like them as little as themselves, but have more Charity for those that use them, and will upon Occasion have Communion with them. Take away what is humane Invention, and establish only such Things as are of divine Institution, and probably in less than half an Age, our Divisions and the Animosities that arise from them will die of themselves. But no doubt but Satan will use all his Power and Interest to keep up such Things as so much serve his Design to cause Divisions and Contentions, with all the sad Fruits of them, and to hinder Love among Christians as long as he can.

Mr. *Holcroft* us'd little Method in Preaching, and but little Premeditation, not confining himself to his Text or Subject: But he preach'd often and fervently, and was instrumental in turning many from Darkness to Light, and from the Power of Satan unto God. But then he did hurt too, in bringing many to lay too much Stress on the Things in which they differ'd from their Brethren, and to refuse Communion with them, when they might have had it without Sin, and much to their Edification.

However, he fell into great Trouble of Spirit, about the Time that King *James II*, gave Liberty to the Dissenters, and continu'd under it till his Death, which was about *December 1690*. He told some at the Beginning of his Affliction, that the Headiness of some of his People, who were for turning Preachers, or encouraging such as did so, was a great Grief to him: But having a Load upon his Spirit, he could not do any thing to set them right, but he sunk the more. He was worn out with his Grief, which made his Body languish, and hasten'd his Death. He express'd some Hope of Salvation, a little before he died; which was at *Triplow* in *Cambridgeshire*, *Jan. 6. 1693*. *Aet. 63*: And his Funeral Sermon was preach'd by Mr. *Milway*, then of *Bury* in *Suffolk*, on *Zach. i. 5, 6*: And it was afterwards publish'd, and prefac'd, by

Mr. Thomas Taylor, and Mr. Hufsey of Cambridge. Mr. Holcroft publish'd a Sheet intit. *A Word to the Saints from the Watch-Tower*, 12mo. 1668, written when he was Prisoner in Cambridge-Castle.

Pag. 86. Mr. WILLIAM GREEN, M. A. He spent many, I am inform'd fourteen, Years in the Univerſity. In the latter Part of his Time, he liv'd at *Ffenny Stanton* near *St. Ives* in *Huntingdonſhire*, about which Place, many were edified by his Preaching and Holy Converſation. Beſides that Piece of his already mention'd, he publiſh'd alſo, *A needful Preparative to the Lord's Supper*; by way of Queſtion and Answer.

Pag. 87. Mr. JOHN RAY, M. A. Fellow of Trinity: Add; He was born at *Black Notley*, in *Eſſex*, An. 1628. He had his Grammar-Learning at a School in *Braintree-Church*, was firſt enter'd at *Katharine-Hall*, Anno 1644, whence in 1646 he remov'd himſelf to Trinity, and in 1649 he was elected Fellow, and was Tutor to many Gentlemen and Clergymen. After the Reſtoration; viz. in December 1660, he was ordain'd by Dr. *Sanderſon*, Biſhop of *Lincoln*; and yet quitted his Fellowſhip in 1662, becauſe he could not comply with the Act of Uniformity. It has been often ſaid by Mr. *Stephen Scandret*, who was of the ſame College with him, that the College were peculiarly deſirous to keep him in, but he could not comply with all that was neceſſary to full Conformity. In his Preface before his *Wiſdom of God in the Works of the Creation*, he ſays that becauſe he could not ſerve the Church by his Voice, he thought himſelf the more bound to do it by writing. In the Account given of him in the *Complete Hiſtory of Europe*, for 1706, we are told that upon Aug. 24. 1662, he quitted his Fellowſhip: But the Reaſon of his doing it is expreſs'd ſo very darkly, that it is no eaſy thing to make Senſe of it. Whereas I have it from one, that knew him well, and that I think I can confide in, that the true Reaſon of it was, that he could not by any Means ſaſtifiy himſelf to declare, that none were bound by
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the *Solemn League and Covenant*, that had taken it, tho' he himself never took it. A Declaration of this Kind being requir'd by the Act of Uniformity at that Time, and he questioning the Lawfulness of such a Declaration, was therefore as necessarily cast out by the Act, as if he had scrupled several of the other Parts of Conformity. And it is observable, that tho' he liv'd many Years after the Obligation to sign such a Declaration ceas'd, and was wholly at an End, he yet was not to be prevail'd with to return to the Work of the Ministry, for which he was design'd, and upon which he had made an Entrance.

After quitting his Fellowship, he liv'd sometimes at *Chester*, with Bishop *Wilkins*, and sometimes at other Places. But after his Return from his Travels in 1665, he for the most part liv'd at *Middleton*, with his Dear Friend *Francis Willoughby*, Esq; who dying in 1672, he was made one of the Executors to his Will, and Guardian to his Children: And tho' the next Year after married, yet he continu'd for the most part in *Warwickshire*, until 1677, when he return'd into *Essex*; and in 1679 remov'd into an Estate he had purchas'd in the Parish of his Nativity, in which he continu'd till the Day of his Death, which was Jan. 17. 1705.

Although he was a Lay-Conformist, and frequent-ed the Publick Prayers and Sacraments as long as his Health and Strength would permit, yet was he a considerable Sufferer by the Act of Uniformity, and he was never to be perswaded to a Ministerial Conformity. After the Revolution, when Dr. *Tillotson* (who was his intimate Acquaintance) was advanc'd to the See of *Canterbury*, some of his Friends at *London* were earnest with him to move that Prelate for some Preferment in the Church, but he always declin'd it; giving this Reason to an Acquaintance in the Country, that urg'd him upon that Head, that though he made Use of the Book of Common Prayer, and approv'd of it as a Form, yet he could not declare his *unfeigned Assent and Consent*, to all and every thing contain'd in it. To another Person he said, he thought the

Parents

Parents the fittest Persons to be intrusted to promise for their own Children; and accounted it an Error to have Sponsors; and condemn'd the Practice of bringing scandalous and unfit Persons under such a solemn Vow and Promise, in the Office for the Baptizing of Children. These were his declared Sentiments, when in his Health, and his Parts were good: But how far they agree with the Account given by Mr. Pyke, of his Dying Words and Behaviour in his Funeral Sermon, and since publish'd by Mr. Derham, at the End of his Philosophical Letters*, must be left to the Reader's Candour.

To his Works already mention'd, may be added, *Miscellaneous Discourses concerning the Dissolution and Changes of the World*, 1692; which have been since reprinted with Additions: And his *Letters*.

Appendix ad Catalogum Plantarum circa Cantabrigiam nascentium, 1662.

Stirpium Europæarum extra Britannias nascentium Sylloge, 1694.

Methodus Insectorum, 1705.

Historia Insectorum: Opus Postumum, 1710.

Synopsis Methodica Avium & Piscium: Opus Postumum, 1713.

There is a pretty long Congratulation of his, among other *Cantabrigians*, to King Charles II, upon his Return.

Pag. 88. Mr. THOMAS SENIOR, B. D. Add, He always had a great many Pupils under him. As to the Tract mention'd, intit. *God, the King, and the Church*, it was not his; but came from one of quite another Spirit.

Ibid. Mr. JOSEPH ODDY. Add, M. A. He was born in the Parish of *Leeds* in *Yorkshire*, and was sent from the School there to *Trinity-College* in *Cambridge* of which he was Fellow. He lost both his Fellowship, and the Living of *Melndre* in *Cambridge*.

* Phil. Let. between the late Learned Mr. Ray, and several of his ingenious Correspondents, Natives and Foreigners, Pag. 374.

do more Justice to these Sufferers : Though
Circumstances being consider'd, I must confess
it happy that I have been able to do so
towards it. However I am this Way able
to this farther Account of Dr. *Hutchinson*.

was born in *London*, *April 15. 1638* : And

Grammar-Learning, bred partly at *Mer-*
Taylor's School, and partly at *Eaton-College*.
Ten Years of Age he went to *Cambridge*, and
was not only Batchelor but Master of Arts.
Chosen Fellow at about twenty or twenty-
At the Time of his Election, there were but
Fellowships vacant, and no fewer than twenty-
at far as Candidates, and he was the youngest
among them : However he had that Re-
new'd him, that as he gave up Verses

they were read first : And he so well an-
swer'd the Questions that were put to him, and so
perform'd all the Exercises that were requir'd
on that Occasion, that he was chosen, *ne-*
contradicente. And not long after he had
making an Interest for him, to be Orator
Univerſity. But the Scene, that open'd upon
Restoration in 1660, soon dash'd his Hopes.
And indeed an Hand in the Congratulatory
which were presented by the Univerſity

his Chaplain, and he continu'd in his Family, much respected, till his Marriage. He at that Time got some Knowledge in the Law, which was of Use to him afterwards, when he liv'd at *East Sheen* near *Mortlack* in *Surrey*, where he dwelt several Years, and preach'd as he had Opportunity, among those who some Years before sat under the Ministry of *Mr. Clarkson*. Here he met with some Trouble. He was excommunicated, though by a false Name. His Goods were seiz'd, and carried off to be sold: But he bid the People buy them at their Peril: for being illegally seiz'd, they were stolen Goods. When they that seiz'd them had kept them some time in Possession, they restor'd them to him again. He was one of Exemplary Piety, and great Sincerity, and very serene and calm in his last Hours. He died in *May*, 1689.

He had good Skill in Musick, and play'd well on the Base Viol.

Ibid. Mr. JOHN HUTCHINSON, B. A. He was commonly call'd Dr. HUTCHINSON. My Account of the Ejected Sufferers for Nonconformity happening to fall into his Hands, he complain'd I had not done him Justice, which he was sensible was only occasion'd by my not knowing the Particulars of his Case: And thereupon he drew up a Paper in the following Words, which I transcrib'd from the Original.

“ **W**HEN King *Charles* return'd into *England*,
 “ there was a great Revolution and Change
 “ of Affairs. I was then newly chosen Fellow of
 “ *Trinity-College* in *Cambridge*, by Dr. *Wilkins*.
 “ But he being soon after turn'd out, and Dr. *Fenn*
 “ put in, all that did not conform to the Forms
 “ and Ceremonies of the Publick Worship, were
 “ cast out of their Preferments, in which Number
 “ of Nonconformists was I; who lost for Conscience
 “ sake my Fellowship to the Value of an 100 l. a
 “ Year, which was a great Oppression to me,

John Hutchinson.

And he order'd his Son, who kindly transmitted me this Paper, to give me particular Information concerning him. And could but others who were affected about the same Time, and who suffer'd in the same Cause, who were living when my Account was first publish'd; could but they or their surviving Relations have been prevail'd with to have taken the same Method, I might have been able to have done more Justice to these Sufferers: Though all Circumstances being consider'd, I must confess I think it happy that I have been able to do so much towards it. However I am this Way able to give this farther Account of Dr. *Hutchinson*.

He was born in *London*, April 15. 1638: And for his Grammar-Learning, bred partly at Merchant-Taylors School, and partly at *Eaton-College*. At fifteen Years of Age he went to *Cambridge*, and there was not only Batchelor but Master of Arts. He was chosen Fellow at about twenty or twenty-one. At the Time of his Election, there were but four Fellowships vacant, and no fewer than twenty-four that sat as Candidates, and he was the youngest but one among them: However he had that Respect shew'd him, that as he gave up Verses first, so they were read first: And he so well answered the Questions that were put to him, and so well perform'd all the Exercises that were requisite upon that Occasion, that he was chosen, *ne-minus contradicente*. And not long after he had Friends making an Interest for him, to be Orator of the University. But the Scene, that open'd upon the Restoration in 1660, soon dash'd his Hopes. He had indeed an Hand in the Congratulatory Verses which were presented by that University King *Charles* upon his Return; but soon after (as has been hinted) lost his Fellowship for his conformity, and then went to *London*. P
At that Time to Mr. *Joseph Hill*, he fell into correcting *Schrevelius's* Lexicon: and Mr. *Hutchinson* to take Part with *W. Hill* and he complied. Mr. *Hill* call'd *Græco-Latinum*, and Mr. *Hutchinson*

Latino-Græcum, as appears by the Preface to that Lexicon.

Afterwards, Mr. *Hutchinson* travell'd into *France* and *Italy*; and in order to his Improvement he among other Things attended the *Anatomical* Dissections in *France* very diligently. At his Return home, he was invited to become a Fellow of the College of Physicians in *London*, but wav'd it; and was contented with submitting to an Examination, when Dr. *Micklethwait* was Censor, upon which he was approv'd, and had a Licence to practise as a Physician *per totam Angliam*. Some time after, he settled at *Hitchin*, in the County of *Hertford*, where he continu'd practising Physick for near thirty Years. There he was particularly acquainted with Dr. *Eales*, who was the celebrated Physician of those Parts; who often us'd to say of Dr. *Hutchinson*, he is a modest Man, but knows more than all of us. He preach'd sometimes at *Bendish*, and occasionally at *Hertford*, *Ware*, and *Bedford*, but always *grati*; and would not though press'd, take upon him the Charge of a Congregation.

He was Congregational in his Judgment, but very candid to those of different Sentiments. One of so genteel a Spirit, that he often refus'd handsome Fees when offer'd him. He had good Skill in *Musick*, was an excellent *Grecian*, spoke *French* very fluently, and was reckon'd no contemptible *Poet*. He was of an humble, meek and peaceable Temper, and a great Enemy to rash Anger; and very patient and submissive, under any Trouble or Disappointment.

After leaving *Hitchin*, he liv'd two Years at *Clapham*, where he practis'd Physick with a great deal of Reputation and Success.

His last Remove was to *Hackney*, where he kept a Boarding-School, and taught *Latin* and *Greek* nine Years: And being at length burthen'd with Age, and longing for his Departure, he changed this for a better Life, *February 9. 1777.*

Pag. 88. Mr. JOHN DAVIS, M. A. and Fellow. He was Senior Fellow of the College; usually call'd Rabbi DAVIS. He was a very Learned Man.

Ibid. Mr. SAMUEL PONDER, B. A. He was a Northamptonshire Man, eminent for his Piety and Humility.

Ibid. Mr. THOMAS LOCK, Scholar; a very sober, pious young Man.

Ibid. JOHN PRATT, M. D. I find a Copy of Verses with his Name in the *Sæce Cantabrigiensiæ, ad Carolum II. reducem*. He there writes himself Fellow of Trinity-College.

Ibid. Mr. WILLIAM DISNEY, M. A. He was Senior Fellow. A very sober solid Man, and mighty studious, but had a fickle Countenance and Constitution, and was inclin'd to Melancholy. I find also a Copy of his Latin Verses, in the Collection of Poems presented by the University to King Charles II, after his Restoration.

Ibid. Mr. ROBERT EMMET. I have seen a great many pleasant and curious Letters from him, but I shall here transcribe a short Poem, one of one of them came:

*I have (says he) George Jones a son of God,
wonderful preserving from the snares of sin,
from the Malice and Violence of our base Men. I once
had great Comfort in my Infirmary, and seen
something of the Faith of my Neighbour. And for ever
bless'd be God. I have good Hope of seeing as well
hereafter to all Enemies as my Prelate, and Prelate,
that ever were a Minde.*

Pag. 90. Mr. JONATHAN TUCKNOR, M. A. Add;
When a School-Boy, he was accounted a Prodigy
for the Pregnancy of his Natural Parts
Proficiency in School-Learning. And in

was much admir'd by those that were his Acquaintance in the University. Tho' he was a Man of Good Learning, yet he was render'd useless by Melancholy. He wrote a Latin Poem on the Death of Dr. Edmund Staunton.

Pag. 90. Mr. FOWLER, B. A. I suppose the same as is mention'd, pag. 494, in *Northamptonshire*.

Ibid. Mr. DAY, Scholar of *Emanuel-College*. He afterwards settled Pastor to some Part of Mr. *Holcroft's* People near *Saffron Walden* in *Essex*. He was settled there in Mr. *Holcroft's* Time and with his Consent; and died there some Years since. He was a worthy pious Man.

Ibid. Mr. ABRAHAM CLIFFORD, B. D. See *Newcourt's Rep: Eccl.* Vol. II. p. 477. Wood in his *Athen. Oxon.* Vol. II, p. 858, says, that this Mr. *Abraham Clifford* took the Degree of Doctor of Physick in that University, when the Prince of *Orange* made a Visit there in 1670. This Dr. *Clifford* died in the Parish of *St. Sepulchres* in *London*, in the Beginning of the Year 1675.

Pag. 91. Mr. ROBERT WHITAKER. Add; He was often much overcome with Melancholy. He has a Son in the Ministry among the Dissenters.

Ibid. Mr. EDMUND HOUGH of *Jesus-College*, of whom it is said, that he conform'd, and died Vicar of *Halifax* in *Yorkshire*: And let it be added; But though he conform'd, he was one of great Moderation, and frequent in Private Fasts. He constantly preach'd on *Fridays* before the Sacrament, and carried it in a very friendly Manner to the Dissenters. He was sadly persecuted by some hot Men, who were the Occasion of his taking a great many wearisome Journeys in his Old-age, to the Court at *York*. Archbishop *Lampugh* no way favour'd him; but was rather against him: So that he died (as

an inform'd) Heart broken with Grief, *April 1.*
1689. *Ætat.* 59.

Pag. 91. I may here also mention Mr. DANIEL EVANS, who was born at *Monk Moor* a little Village near *Shrewsbury*, and brought up in the Free-School there. When he was fit for the University, he was sent to *Jesuw* College, where he continu'd till the Uniformity Act took Place in 1662, after which he could not remain there any longer without conforming. Some time after, he was recommended as Chaplain to Chancellor *Smith* at *Norwich*, with whom he continu'd about three Years: Then coming for *London*, he was kindly entertain'd in the same Capacity, by Mr. *Honeywood* of *Hampstead*. At the latter End of King *Charles's* Indulgence, he settled with a small Dissenting Congregation at *Woolwich*, amongst whom he labour'd sixteen Years, and then remov'd to *Bethnal Green*, where he continu'd eight Years. There he died, in the Month of *July* 1698, Aged 58.

The EJECTED, &c.

IN THE

County of BEDFORD.

Pag. 91. **H**OUGHTON Conquest: Mr. SAMUEL FAIRCLOUGH of *Ketton* in *Suffolk*; it should be thus: Mr. SAMUEL FAIRCLOUGH, Son of Mr. *Samuel Fairclough* of *Ketton* in *Suffolk*.

He has seven Pages before Mr. *John Shower's* Funeral Sermon for Mrs. *Anne Bernardiston*, relating to that young Gentlewoman's Piety, and happy Exit, *1681*. He also publish'd and wrote an Epistle before his Brother in Law, Mr. *Richard Shute's* Funeral Sermon, in 1689.

L. J.

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Pag. 92. Deane : Mr. ROBERT PERROT Add ; He was born at *St. Ives* in *Huntingdonshire*, which was also the Birth-place of Dr. *Robert Wild*. He was a serious lively useful Preacher. He took great Pains in visiting his Flock ; and was remarkable for starting and prudently managing, spiritual Discourse in common Conversation : And indeed his whole Carriage was exemplary, and so was his Exit. In his last Sickness, he was very compos'd and resign'd : Neither fond of Life, nor afraid of Death ; and quietly slept in JESUS, at the Age of eighty-seven. His Funeral Sermon was preach'd by Mr. *John Durrant*, who succeeded him in his Congregation at *Maidstone*. He publish'd, *The safe and sovereign Way of England's being bless'd and sav'd*, in 8vo. And some Account of the Life of Mrs. *Lucy Perrot*, his Wife, and Sister to Mrs. *Elizabeth Moor* : And it is the Opinion of many that a Number of such Instances publish'd to the World, would do more to convince Men that Assurance of Salvation is a Thing attainable in this Life, than contentious Debates upon that Subject.

Pag. 93. Pertenhal : Mr. JOHN DONNE. He was bred in *Cambridge* in *King's College*, when Mr. *Dell* to whom he was Kinsman, was Master. His Living of *Pertenhall* was of good Value. He would not trouble any of the Parish for his Tithes ; and at the same time was very charitable to the Poor. After his Ejection, he liv'd (as I think I have been inform'd) at *Keston*, in the Neighbourhood ; where he had a Congregation among whom he took a great deal of Pains : Preaching constantly at his Meeting every *Lord's Day*, and sometimes also on Week-days. Being disturb'd, he did not desist, but preach'd in the Wood, and other obscure Places. At length he was imprison'd at *Bedford*, and continu'd there some Years, which occasion'd an ill Habit of Body, and hasten'd his End. He was one of great Courage, and an hearty Lover — all Good People. He left a Widow and five Children, with but little to support them ; but the Pro-
vidence

vidence of God kept them from Want. He was a Man of great Faith, and yet would say, that *were it not for Christ, the shaking of a Leaf would af- fright him.*

Pag. 93. In the Character of Mr. ASHURST, I have this Expression. He took for his small Tithes just what his Parishioners were pleas'd to give him. Upon which, Mr. Lewis in his Observations, makes this Remark. I suppose, says he, Dr. Calamy intended this for a Commendation: But sure it was a notorious Act of Injustice to his Successors. As to which I have only this to say, that I was not singular in my Sentiment; but a Worthy Clergyman of the Church of England, from whom I had the Account, was of the same Opinion with me.

Pag. 94. Rokefsden, read Roxden: Mr. MA- JISON.

Ibid. Mr. WILLOWS. I am told he was much applauded for his Piety, Ministerial Abilities and Usefulness.

Pag. 95: After the Account of Mr. JOHN THORNTON, Add this:

Mr. SHEPHERD also, (WILLIAM I think) Rector of Tilbrook, in this County of Bedford, conform'd at first, and continu'd for some Years in his Living as a Conformist, and was a great Blessing to that Town, and the neighbouring Parishes. He had the true Spirit of his Office. His Preaching was very awful and affecting, and his Life very holy. He was much follow'd from all Places round, for which the Clergy greatly malign'd him, and us'd to reflect upon him at their Visitations, and continually had an evil Eye upon him. At length he quitted his Living, and became Pastor to a Dissenting Congregation at Oundle in Northamptonshire, and afterwards succeeded Mr. Maidwell at Kettering, where he died some Years ago.

He had also a Son Mr. THOMAS SHEPHERD, who follow'd his Steps. He was first Minister at *St. Neots* in *Huntingdonshire*, where he met with much Opposition from some, and Encouragement from others, as he hath given a Particular Account in Print, in a Book against Mr. Benner of *Colchester*, printed in 1703. He afterwards had a Living in *Buckinghamshire*, and then relinquish'd the Establish'd Church, and became Pastor of a numerous Congregation of Dissenters at *Braintree* in *Essex*, where he is still living, and very useful.

The EJECTED, &c.

IN THE

County of BERKS.

Pag. 96. **I**N the Account of Mr. BENJAMIN WOODBRIDGE, after the Words *true and real Worth*, let this be added; When the *Five Mile Act* took Place, he remov'd from *Newbury*. But his Successor Mr. Sawyer thinking him too near where he was, got some by Night to measure the Ground, but fail'd in his Design, because he prov'd to be out of Reach.

He publish'd Mr. James Noyes of *Newbury* in *New England*, his *Moses and Aaron*, or the Rights of Church and State, in two Disputations, 4to. 1661, which has a Dedication before it to K. Charles II, by Mr. Thomas Parker of *New England*.

Pag. 97. Mr. HENRY BACKALLER. Add; He was at *Woodland* in *Devon*, about the Year 1655; and was afterwards Assistant to Mr. *Whebridge* at *Newbury*, and ejected with him. He

1661

terwards return'd into *Devonshire* again; and there being no Minister settled at *Woodland* and very little Maintenance, he again preach'd there by Connivance, for some time. But about the Time of the Revolution, he took upon him the Pastoral Care of a small Congregation at *Shobrook* in *Devon*, and continued there till his Death, *Febr. 20. 1704*. And therefore whereas, p. 256, I have at *Woodland* in *Devon* mention'd one *Blackabler*, in my Second Edition, there not only is a Mistake in the Name; but some say it ought to be wholly expung'd.

Pag. 97. line the 9th from the Bottom, *Thomas Smith*, should be *Thomas Speed*, the Quaker at *Bristol*.

Pag. 98. lin. 10: 1678, should be 1676.

Pag. 99. falsely pag'd 90; *Cholsey*: Mr. RICHARD COMYNS. Add, *M. A*; for I am assur'd he was so by his Widow. He died Oct. 4. 1705. I don't know whether he can justly be said to have been Pastor to a Congregation at *Wallingford*, as my former Account represented him. For tho' its true he alternated the *Lord's Days* Work there, with one Mr. *Stennet* a Lay-Preacher, (Father to the Excellent Mr. *Joseph Stennet*.) and after his Death preached there almost constantly, yet I am inform'd he never administer'd the *LORD's* Supper at *Wallingford*, but at *Cholsey*, to some of his *Ante Bartholomew* Hearers; a few of *Wallingford* People communicating with him.

Ibid. Bray: Mr. THOMAS WOODWARD. Dr. *Walker's Attempt*, Part II. p. 240, says, that he succeeded in this Living (which was worth 120 l. a Year) Mr. *Anthony Farrington*: And adds, that he was a violent Independent, and Chaplain to *Oliver*. And yet it does not follow but he might be very hardly used upon the taking Place of the Act for Uniformity. He has a very ill Character also given of him by *Wood* the *Oxonian*, who gives him the Name of *Hexkiab Woodward*. And if half what he says of him be true, I should not have a Word to say in his Fa-

vour. He preach'd in private after the Restoration at *Uxbridge*, where he died, *March 29. 1675.*

Pag. 100. Little Witleham: Mr. EDWARD WEST. Add, *M. A.*; for I find he had taken that Degree, by the Account given of him in *Wood's Athenæ Oxonienses*. He lies interr'd in the Burial-Ground near *Bunhil Fields*, and there is this Inscription over his Grave.

EDWARD WEST, the Son of Mr. Thomas West, of Northampton, M. A. sometime of Christ's Church in Oxon, and Minister of the Gospel: Who having preach'd twice to his Congregation on the Lord's Day being the Thirtieth of January, and finished his Work, departed this Life in the Night, and went to his Rest, in the forty first Year of his Age, and of our Lord, 1675.

Ibid. West Ilsey: Mr. JOHN JAMES. Add; *M. A.*, of *Alban Hall in Oxon.* He was born at *Bicester in Oxfordshire, An. 1620.* He was episcopally ordain'd, and first exercis'd his Ministry at *Brighthelmston in Suffex*: And after continuing there about seven Years, came to this Living, worth (as I am inform'd) between 3 and 400 *l. per Annum*, and preach'd there about six Years. *Dr. Walker* who in his *Attempt*, Part II. p. 32, represents this as the Sequestred Living of Bishop *Godfrey Goodman*; and afterwards, *pag. 240*, as the Sequestred Living of *Dr. Fulham*, (which is what he himself seems to be in Pain about) tells us in the Place last cited, that the Bishop of *Worcester*, in some short Manuscript Notes of his on my *Abridgment*, says, that he thinks *Dr. Fulham* was restord to this Living: Whereas I have it from the Son of this *Mr. James*, that his Father was much envied by a neighbouring conforming Clergyman, who did what he could to get his Living from him, but it pleas'd God to preserve him in it, continu'd preaching there, two Years after he came in.

Mr *William Harris* in his *Memoirs of the Life of Dr. Thomas Manton* printed in 1723, has fully cleared this Matter. For he there tells us, * That this *Mr. James*, who was commonly call'd *Black James*, was just at the Point of being cast out of this Living, which was a Sequestration, and came to *London* to make Friends to the Lord Chancellor *Hyde*, and applied to *Dr. Manton*. He came to him late in the Evening, and when he was in Bed. He told his Case to *Mrs. Manton*, who advis'd him to come again in the Morning, and did not doubt but the Doctor would go with him. He answer'd with great Concern, that it would then be too late: And that if he could not put a Stop to the Matter that Night, he and his Family must be ruin'd. Whereupon the Doctor rose, and because it rain'd, went with him in a Coach to the Lord Chancellor at *York House*; who spying the Doctor among the Croud, where many Persons were attending, call'd to him to know what Business he had there at that Time of Night. When he acquainted him with his Errand, my Lord call'd to the Person who stamp'd the Orders upon such Occasions, and ask'd him what he was doing? He answer'd, that he was just going to put the Stamp to an Order for the passing away *Mr. James's* Living: Upon which he bid him stop; and upon hearing farther of the Matter, bid the Doctor not trouble himself, his Friend should not be molested: And he enjoy'd the Living to the Time of his Ejection in 1662, which was a great Help to his numerous Family.

Mr. James was afterwards offer'd several Preferments, by *Dr. James* then Warden of *All-Souls* in *Oxon* (and particularly a Canonry of *Windfor*) if he would have come into the Church: But he could not be satisfied to conform. He had six Children when he quitted his Living, and was harra's'd by the *Five Mile Act* in three or four Places, before he could settle to his Ministry at *Stanes* in *Middlesex*, where he continu'd nine Years. He came from thence to *London*, where he died, in *July* 1694, leaving behind him a good Reputation both for Piety and Learning.

Pag. 100. *Inken*: Mr. WILLIAM GOUGH I have this to add concerning him, that he was one of those that would not accept of any of the Sequestred Livings in the Parliament Times; and that at his first setting out in the Ministry, he upon that Account the more readily accepted of the Living near *Warmister*, because it was not of that Number.

Mr. *Strickland Gough* who died Pastor of a Congregation of Dissenters in the City of *Bristol*, was his Son.

Pag. 103. Mr. THOMAS CHEESMAN, M. A. Add; he hath one Piece in Print, intit. *Death compar'd to a Sleep*, in a Sermon preach'd upon Occasion of the Funeral of Mrs. *Mary Allen*, in 4to. 1695.

Ibid. Among those I mention'd as conforming afterwards in this County, is Mr. *John Francis* of *East Ilfley*, of whom Dr. *Walker* in his *Attempt*, Part I. p. 104, tells an unhappy Story; and he (according to a Custom that is very common with him) repeats it again, Part II. P. 190, that it might make the more Impression. He says, that Mr. *Barnes* the Sequestred Rector obtain'd from the Commissioners, a Grant of the Fifth of the Profits of the Living, for the Maintenance of his Wife and seven Children. His Wife supplicated to this Mr. *John Francis* for what had been granted him, but was denied it. Then He sent his little Daughter, hoping her Innocence might move him; but was denied again. The Child said, *We must all starve, if not reliev'd*. Mr. *Francis's* Answer was, *Starving is as near a Way to Heaven as any*. This to be sure as the Doctor intimates, argu'd great *Inhumanity*, and was worse too; but he should have remember'd, that tho' he left this County at the Restoration, yet he was taken into the Church elsewhere: So that if he had mention'd the Matter twenty times over, instead of twice, it could not be charg'd upon Nonconformity. That and much greater Crimes could be easily overlook'd if Persons would

The EJECTED, &c.
IN THE
County of Bucks.

Pag. 104. **M**R. GEORGE SWINNOCKE. He also publish'd the Life of Mr. Thomas Wilson of Maidstone in Kent: And several Occasional Sermons.

Ibid. Langley Marsh: Mr. NATHANAEL VINCENT, M.A. Add; he came to the City soon after the Fire in 1666, and preach'd to large Multitudes. Sometimes he would have Thousands to hear him, as he was preaching in the Ruins. This was censur'd by some as Rashness; but God was pleas'd to own his Zeal, by the Conversion of a great Number of Souls under his Ministry. His Popularity drew upon him the Anger of the higher Powers, and he met with much Disturbance. Having a Meeting place in Southwark, the Red-coat Soldiers would come sometimes in the Morning, and take Possession of it, and hinder him from Preaching: And once they rudely pull'd him out of the Pulpit by the Hair of the Head, after they had planted four Muskets at the four Corners of his Pulpit, with which he seem'd not terrify'd. As they were carrying him through the narrow Alley adjoining, the Multitude crowded in between him and the Soldiers, and rescu'd him. But upon a Lord's Day quickly after, they again got him into their Hands, and kept him under Guard all Day; and at Night Justice Reading and three others, fin'd him 20 l. Soon after, (and this was in the Year 1670.)

1670,) he was taken again, and was committed to the *Marshalsea* in *Southwark*, where the great Number of People that came to visit him gave Offence. Hereupon, on a sudden, without the least Warning, and without suffering his Family to have the least Notice, he was hurried away, and none of his Friends had known whither, had not one that knew him, been accidentally by the Water-side, when his Guard put him into a Boat. This Acquaintance took a Pair of Oars, and went after them, and saw them lodge him in the *Gatehouse* at *Westminster*, where he was committed close Prisoner during the King's Pleasure. There he was lock'd up in a Room, without Pen, Ink or Paper, and not so much as suffer'd to write to his Wife, to give her Notice where he was: But the Gentleman who follow'd him to Prison, gave her an Account of it. In a little Time she carried him Linen, and other Necessaries, but could not be admitted to the Sight of him, without a large Fee; and then only for a few Minutes. This Imprisonment was the harder upon him, because he had a severe *Quartan Ague*, which had hung upon him a considerable while. One Day the Jailor going with the Criminals to their Trial at the *Session-house*, took the Key of Mr. *Vincent's* Room along with him, and he happen'd that very Day to have his Ague: And yet he was kept all Day long, without any Refreshment, and without having any one come near him, so that his Fit was very severe: But it pleas'd God to order it so, that it never return'd again. While he was in Prison, some were endeavouring to draw up Articles against him, to touch his Life, but could not bring their Design to bear. Mrs. *Vincent* made all the Friends she could, and took a great deal of Pains to petition the King and Council; and in seven Weeks Time got off the close Imprisonment, tho' he was to remain a Prisoner for half a Year upon the *Five Mile Act*. Under this Confinement he printed a Book, intit. *A Covert from the Storm*: Or, the Fearful encourag'd in Times of Suffering: And when he had got his Liberty, he printed another Book, intit. *Worthy Walk-
ing*

ing pressed upon all that have heard the Call of the Gospel; being the first Sermons he preach'd after his Enlargement. From that Time he was unmo-
 ested, and went on Preaching to a numerous Con-
 gregation, and his Ministry had great Success, till
 he Year 1682, when another Storm arose against
 him. Justice Pierce came into his Meeting, when
 he was in his Pulpit, and commanded him in the
 King's Name to come down: But he told him
 he was commanded by the King of Kings to stand
 there, and so went on in his Work. Afterwards
 the Officers would come frequently to disturb him,
 and he having Notice of it beforehand, would quit
 the Pulpit, and the Congregation would sing a Psalm.
 When the Justices and Constables were gone, he
 would come again into the Pulpit, and proceed.
 He was again fin'd 20 l: But the Officers not ha-
 ving it in their Commission to break open Doors,
 did not actually get his Goods, but indicted him
 upon the Act made in 35 Eliz. according to which
 he was to suffer three Years Imprisonment, and
 Banishment. He had a Summons to appear
 at the Assizes at *Derking* in *Surrey*, under the Po-
 wer of the Act. The Lord's Day before his going
 thither, he preach'd a Sort of a Farewel Sermon,
 to a large and numerous Assembly, from *Phil.*
 1. 13. and afterwards administered the Sacrament.
 On the Monday following he was brought in a
 Prisoner, and committed to the Gaol, to con-
 sider of the Time of his going, and what he
 should say to the Court. He was brought in
 on the Tuesday following, and was committed
 to the Gaol, to consider of the Time of his going,
 and what he should say to the Court. He was
 brought in on the Wednesday following, and was
 committed to the Gaol, to consider of the Time
 of his going, and what he should say to the Court.
 He was brought in on the Thursday following,
 and was committed to the Gaol, to consider of
 the Time of his going, and what he should say
 to the Court. He was brought in on the Friday
 following, and was committed to the Gaol, to
 consider of the Time of his going, and what he
 should say to the Court. He was brought in on
 the Saturday following, and was committed to
 the Gaol, to consider of the Time of his going,
 and what he should say to the Court. He was
 brought in on the Sunday following, and was
 committed to the Gaol, to consider of the Time
 of his going, and what he should say to the Court.

four or five of the ablest Council attending him, without being able to come to an Hearing. His Wife petition'd the Judges, that Bail might be taken for him, that he might have his Liberty, but had little Encouragement. The Lord Chief Justice *Saunders* dying at that Time, Sir *George Jeffries* succeeded him; and then Mr. *Vincent* being in the Hall, when they were just going to enter upon a tedious Cause, Judge *Jones* casting his Eyes upon him, took Notice that he had attended several Days; and ask'd the Court, whether any Reason could be given, why Bail might not be taken for his Appearance, that so he might have his Liberty. This Imprisonment cost him 200 *l.* He preach'd but seldom for a Year after; and when he did, 'twas to a very few at a Time; and he was not disturb'd till he had publick Liberty in common with his Brethren, in the Reign of King *James*.

Afterwards, there was a Division in his Congregation, and sixty of his Communicants broke off from him, and join'd with Mr. *Fincher*, which made a deeper Impression upon his Spirit, than any of the Troubles he had met with for Nonconformity. He is interr'd in the New Burying-Ground near *Bunbil Fields*, where his Tombstone hath this Inscription upon it.

Here lieth the Body of Mr. NATHANIEL VINCENT, Minister of the Gospel, who departed this Life, June 21. 1697, in the fifty-third Year of his Age: In Hopes of a Blessed and Glorious Resurrection unto Eternal Life.

There is some Account of him in *Wood's Athenae Oxonienses*, Vol. II. p. 1031: But how he came to represent him as concern'd in *Monmouth's* Rebellion, I can't imagine. However he owns him to have been a considerable Scholar, which Acknowledgment from such a Writer, may well enough tend to make Attonement for sever were underv'd.

105. 177. 21. DIRECTOR OF THE. SECRETARY, BE
be Mr. Edward Lawrence.

In the Account given of Mr. SAMUEL K. Pembroke College, *lin.* 3, should be Ke-Hall: And instead of Oliver's Time, *lin.* 4, c, the Time of the Ramp. It may be added, born, Nov. 12. 1626.

I'll give the Reader a Specimen of his Great
 Spirit in his advanced Years, in a Letter
 to a Friend, to whom he wrote a Note

Sir,

[illegible]

serve, to mind Ministers what they are to expect from their People: By *Sam. Clarke* M. A. sometime Fellow of *Pembroke-Hall* in *Cambridge*, and now Minister of *Grendon Underwood* in *Bucks*, 4to: 1663. And it may be added to his Honour, that his Annotations on the Bible, were so highly valu'd by some of the most Eminent of the Clergy of the Church of England, that one of that Learned Body declar'd them to be so useful, (especially that Part that contain'd Parallel Scriptures) that he could not compose his Sermons without them. Another said if they could not be had under 50 l. he would give that Sum rather than not have them. And one of the Highest Rank thought fit to recommend them to Young Divines at their Ordination.

Pag. 106. lin. 9. After the mentioning Mr. *Samuel Cox* of *Eling*, let it be added; who after he had spent a good many Years in teaching School, at last took the Charge of a Congregation at *Newington-Green*; from whence he remov'd to *Ramsbury* in *Wilts*, where he died in *July* 1719.

Pag. 107. *Farnham Royal*: Mr. *THOMAS GARDNER*. Add; After the taking Place of the Act of Uniformity, he remov'd to *Ockingham* in *Berkshire*, where he boarded eight or nine Youths at a Time, and taught them Grammar-Learning. There liv'd there at the same time with him, Mr. *Edward Perkins*, Mr. *Benjamin Perkins* his Brother, and Mr. *Hook*, all Nonconformists as well as himself. They all of them kept up a Correspondence with Mr. *Thomas Hodges*, who liv'd in the same Place, and was Minister of a Chapel near that Town. He was a pious and zealous Man, and a great Lover of true Piety. When *Newton* was a Minister, he us'd to say, he was a great Lover of God's Commandments, and only for the sake of the King. And for Loyalty to Charles the First, he was sent to Prison for the Second Commandment. He was a great Lover of the Gospel, and a very good Man. He died in 1666.

Pag. 107. *Cheyney*: Mr. BENJAMIN AGUS, or rather AGAS, for so I find his Name printed, in a small Tract of his which I have met with in 24s: intit. *A Gospel Conversation, with a short Directory thereunto*, (well worthy the Perusal of pious Christians;) where he also writes himself, M. A. He also publish'd, *An Antidote against Dr. E. Stillingfleet's Unreasonableness of Separation*, in 4to. 1681; which is a Viudication of the Sheet he wrote in Defence of Nonconformity. I there meet with this remarkable Passage:

“A little (*says he*) before the *Black Bartholomew*,
 “a certain Noble Lord in Discourse enquir'd of
 “me what my Intentions were, and whether I
 “would conform or not? I answer'd his Lordship
 “that such Things were requir'd and enjoin'd, as I
 “could not swallow, and therefore should be ne-
 “cessitated to march off, and found a Retreat.
 “His Lordship seem'd much concern'd for me,
 “and us'd many Arguments to reconcile me to a
 “Compliance: But perceiving me not mov'd, at
 “last he said with a Sigh, *I wish it had been*
 “*otherwise; but they were resolv'd either to reproach*
 “*you, or undo you.* And about a Year after, ano-
 “ther Great Peer ordering me to wait on his
 “Lordship, propos'd something with reference to the
 “*Liturgy*, which I was not free to, and therefore
 “crav'd to be excus'd: And speaking about the
 “hard Terms of Conformity, his Lordship reply-
 “ed, *I confess, I should scarcely do so much for the*
 “*Bible, as they require for the Common Prayer.*
 “Which shews (*he says*) how little the Nobility were
 “pleas'd with the high and rigorous Proceedings
 “of the Clergy, and how they were rather the
 “Advocates than the Accusers of the Nonconfor-
 “mists.”

Pag. 107. *Waddesdon*: Mr. ROBERT BENNET.
 Add, B. D; for so he writes himself in his *Theolo-*
gical Concordance of the Synonymous Terms in the
Holy Scriptures, wherein the many different Words and
Phrases, that concur in Sense and common Significa-
tion,

sion, are referr'd to their distinct Heads and Common Places, in an Alphabetical Order, which I have since met with, in 8vo. 1657.

Pag. 108. *Newport Pagnel*: Mr. JOHN GIBBS. Add; He was many Years Pastor to a Dissenting Congregation in this Town, where he liv'd to be very old, and was much esteem'd.

Ibid. Dunton: Mr. SAMUEL ROLLS. Add; He publish'd an Answer to the Friendly Debate, 8vo. 1669: And *London's Resurrection*: And *Justification justified*, against the Errors of Mr. *William Sherlock*, 8vo. 1674.

Pag. 109. *lin. 4.* for *John* read *Richard Hampden*, Esq;

And at the End of *lin. 6.* add; and it was not till after his Death that Mr. *Hampden* presented Mr. *Tates*, to the Living, who died Incumbent of it, in 1719.

Ibid. High Wickham: Mr. GEORGE TOWNES; it should have been Mr. GEORGE FOWNES, M. A. He was born in *Shropshire*, bred up in School Learning at *Shrewsbury*, and his Father dying, his Mother sent him to *Cambridge*, where he was reckoned a considerable Scholar, and one of a sharp Wit. He was the publick Minister of this Town several Years; but quitted the Parish Church voluntarily, before the King's Restoration in 1660: However, he continued Preaching, tho' he was for a while unfix'd. Sir *Henry Wroth* bore very hard upon him. He afterwards assisted Mr. *Anthony Palmer* in *Pinner's-Hall*, and preached a Lecture in *Losbury*. In 1679, he became Pastor to a Society of *Antepedobaptists* in *Bristol*, in which he succeeded Mr. *Thomas Hardcastle*. About the time of that which was commonly called the *Presbyterian Plot*, Sir *Robert Teemans* took him in the Pulpit, and committed him to *Newgate*. By Virtue of a Flaw in his *Mittimus*, he was in six Weeks time removed by an *Habeas Corpus* to the *King's-Bench*, and acquitted, to the no small Vexation of Mr. Town Clerk *Ramsay*. Meetings being

Gloucester Castle, they declar'd publicly he not come out alive. His *Mitimus* was for this: In which Time, they endeavour'd to Witnesse to swear a Riot against him, tho' no Rioter was nam'd in the Bill that was up and brought in against him. Upon his when the Witness came to swear, he look'd at the Justices of the Sessions, and said, Lord! then what would you have me do? I cannot say any thing against this Person. However they had a Jury, and proceeded. He pleaded his case very pleasantly; and told them, that if he and his Horse could not be guilty of a Riot, *John, Thomas or William*, or any other, then he could not be judg'd guilty. When the Jury went out, and returning quickly, the Foreman gave in the Verdict, not guilty. The then Bishop's Chancellor being one of the Justices on the Bench, said with an Accent, *not guilty?* The Foreman replied a second time *not guilty: for can George and his Horse be guilty of a Riot, without any other Company? I say* however he was return'd back to Prison. When 2 Months were expir'd, he demanded his Liberty of the Jailor, who told him he had Orders from him so, what Damage soever himself

if he let that Man go, he would draw all the Country after him. And so he was kept in *Gloster Prison* for two Years and a half, till God was pleas'd to release him by Death, in *December 1685*. This Confinement of his was the more grievous, because of his being sadly afflicted with the Stone. Dr. *Peachy* the Physician declar'd to him, before his Wife, that their Confinement of him was his Death; and that it was no less Murder, than if they had run him through, the first Day he came in, tho' it had been less cruel.

Pag. 109. Humbledon, it should have been *Humbledon*; Mr. HENRY GOODEN: It should have been Mr. HENRY GOODEARE. Dr. *Walker* in his *Attempt*, Part II. p. 339, says, that this Mr. *Goodeare* was an Independent, and that he never administer'd the Sacrament, during the whole Time of his Abode here. And if that be true, I am not the Person that would attempt to vindicate him. Tho' that was not the Cause of his being ejected and silenc'd, but his Nonconformity.

Ibid. Winchendon: Mr. THOMAS GILBERT, B. D. Add; I am credibly inform'd that being in Company at *Oxford* sometime after the Restoration, with some Persons of Eminence in the University, and Dr. *South* being there among the rest, the Doctor and Mr. *Gilbert* engag'd in a Dispute about the *Arminian* Points: And although it was more than suspected that Dr. *South* who intirely fell in with the New Conformity, did also incline to the New Divinity of that Time, yet upon Mr. *Gilbert's* asserting that the Predestination of the Calvinists did necessarily follow upon the Prescience of the *Arminians*, the Doctor presently engag'd, and if Mr. G. would make that out, he would never be an *Arminian* so long as he liv'd. Mr. *Gilbert* immediately undertook it, and made good his assertion; and the rest of the Company discerned themselves highly pleas'd, with his Management of his Argument and Opponent too, in the Dispute. And the Doctor himself was so fully satisfi

to continue to the last, a very zealous Assertor of the Reformed Doctrine against its various Opposers.

He died July 15. 1694. *Ætat.* 83.

I am told there is an excellent *Affize* Sermon of his in Print, preach'd at *Bridgnorth* in *Shropshire*, before the Lord Chief Justice *Glyn*, and Mr. Serjeant *Earle*, July 2. 1657, on *Jam.* ii. 12.

Pag. 110. *Cholesbury*: Mr. WILLIAM DYER. He has several Things in Print. As, *A Cabinet of Jewels*: Or, *A Glimpse of Sion's Glory*; Being the Substance of some Sermons, from *Rev.* xiv. 4. 12mo. 1663: Which he dedicates to the Parishioners of *Cholesbury*. And, *Christ's Famous Titles and a Believer's*: In divers Sermons, 8vo. *Christ's Voice* to London; and *the great Day of God's Wrath*: Being the Substance of two Sermons from *Rev.* iii. 20. and *Rev.* vi. 17. 12mo. 1666. These Sermons he preach'd in the Time of the Plague, in the Parish Church of *St. Anne's Aldersgate*, in London, and dedicated to the Inhabitants. But in the latter Part of his Life he inclin'd to the Quakers, and was buried among them in *Southwark*, in April 1696. *Ætat.* 60.

Ibid. Mr. JOHN BATCHELOR, or BATCHILER; for so he wrote himself. Add, M. A. of *Emanuel-College* in Cambridge. He has several Things in Print. As, *Golden Sands*, or a few Short Hints about the Riches of Grace, from *Ephes* ii. 7. Dedicated to Princess *Elizabeth* in 1647. A Translation of a Discourse of *Mons. du Plessis Mornay's* with this Title, *The Soul's own Evidence for its own Immortality*, 1646. 4to. *The Virgin's Pattern*; in the exemplary Life and lamented Death of *Mrs. Susanna Perwich*, 1661. 8vo. *Christian Queries to Quaking Christians*, 1663. *Sick Bed Thoughts*, on *Phil.* i. 23. 1667. 8vo. *London's New Year's Gift*, to the GOD of its late Deliverances, and of its happily begun Restoration, 1669, 12mo. A Taste of a Catechetical and Preaching Exercise, for the Instruction of Families, &c. 4to. 1668, &c.

Page. 110. Mr. RICHARD PENWARDEN. Dr. *Walker* in his *Attempt*, Part II. p. 94, says, that he was substituted in the Room of the Celebrated Mr. *John Hales* in his Fellowship of *Eaton*: And that being afterwards touch'd in Conscience, for the Wrong he had done so worthy a Person by eating his Bread, he made Mr. *Hales* a voluntary Tender of it again, who refus'd to be restor'd by the Authority of Parliament. This is a Passage would give Scope for several Reflections. I can't see why they that came into the Room of those who without Cause were ejected in 1662, may not be said to wrong those that went before them by eating their Bread, as well as they that were put into the Places of the Ministers who were sequestred in the Parliament Times. I doubt the Doctor would be hard put to it, to find such an Instance of Generosity, among those that succeeded the Ministers that were ejected in 1662, or to mention one that did by any of them, what Mr. *Penwarden* did by Mr. *Hales*. Who of them made any of those that succeeded them, a voluntary Tender of their Livings again? And yet I see not, why there was not equal Reason for it, where the Possessors at that Time had a Legal Right; which was the Case of a very great Majority of those that were then ejected, wha-ever may in an Heat have been asserted to the contrary.

Ibid. Mr. PAUL HOBSON. Add; It is said by some, that he had had a Place of Command in the Army, and it is not unlikely but it may be true. However, had he conform'd afterwards, that in all Probability might have atton'd for his past Actions. This was the Case of Mr. *George Masterfon*, who was both a Chaplain and Captain under *Cromwel*; of whom Mr. *Zachary Crofton* gives some remarkable Hints, in his Prefatory Epistle before Mr. *Giles Firmin's* Answer to Dr. *Gauden* on the *Liturgy*: But he (honest Man,) turn'd his Buff, into a Canonical Coat, and so became *Rectus in Curia* after the Restoration, being zealous for the Church.

The EJECTED, &c.
IN THE
County of CAMBRIDGE.

Page 112. *SWAFFTHAM* Prior: Mr. JONATHAN JEPHCOAT. Add; He succeeded Mr. Calamy in this Living; and so much may (I think) be gather'd from his own Words, in the Account he drew up of his getting and keeping the Possession of it, &c. which I shall here subjoin:

" AT last they (that is, the Gentlemen and chief
" Inhabitants in the Parish of *Buckington* in
" *Warwickshire*) prevail'd upon me, so that I went
" to *London*, which was seventy-four Miles from
" us, and presented my Petition to my Lord Keeper,
" er. after way had been made by Sir *Christopher*
" *Telverton*. But one way or other, the Business
" was not determined under seven Weeks time.
" The Clofe was this: Because I had such a general
" Concurrence from the Parish, whom they
" look'd upon as *Puritans* for the most part, they
" were jealous of me what I might prove. But at
" last, my Lord Keeper did consent, and bad me
" bring a Petition next Morning, and I should have
" his *Fiat*. But in the Morning his Mind was alter'd:
" For he remember'd another Living in *Cam-*
" *bridgeshire*, which had been resign'd by Mr. Calamy,
" in favour of some of the Inhabitants, who had
" made way to the Keeper for a Man whom they
" had pitch'd upon, (one Mr. *Eldred*) to whom he
" would

" would not grant the Living, but let him serve
 " by Sequestration, till he should provide for I
 " This coming into his Mind, he gave to that I
 " the Presentation of the Living which I sued:
 " And gave me the Presentation to the Living
 " he had sued for. By this means I became V
 " of *Swaffham Prior St. Mary's in Cambridge*
 " which I enjoy'd from the Feast of *St. Bartholo*
 " 1633, till the said Feast in 1662, within four
 " Days or thereabouts, in the which the Bi
 " did collate it upon another. Tho' I was in
 " session, he had a guess that I would be put
 " out at *Bartholomew*, and thereupon advent
 " to collate to my Living the sooner, that his C
 " might enter upon the Harvest Profits".

Bishop *Wren*, who was restor'd with King *Cha*
 was much incens'd against Mr. *Jephcot*, becaus
 with other Ministers had Ordain'd several to
 Ministry in *Oliver's* time: But they were gene
 Fellows of Colleges, and one of them had I
 Proctor. The Bishop might also perhaps thin
 had Power to deprive him, because he did no
 side upon his Vicaridge, but liv'd at *Boston*: But
 not the *Act of Uniformity* silenc'd him, he n
 either have kept that, or obtain'd some
 Living.

When he liv'd at the Vicaridge, he was rob
 in the Night by four Men, of which three b
 into the House, and the other he'd the H
 When he perceiv'd how it was, which was no
 they were coming up Stairs, he said, *The Will o*
Lord be done. They took away some Plate and
 ney, and a Watch or two; but 'tis likely ex
 ed much more. Mrs. *Jephcot* began to spe
 them of the Day of Judgment; but they said
 were Gentlemen, and must live. I shall cho
 give the Account of it in his own Words:

" **A**PRI 25, 1658, being *Lord's-Day*, in
 " Night Thieves brake into mine H
 " and robbed me. Their Names were H
 " I

M. E. and P. P. who were some of them executed for other Robberies at Tyburn, May 31. I had six silver Spoons restor'd to me by means of my very good Friends Mr. John Clarke of Bury, and Mr. Thomas Blackerby Merchant in London, which Spoons and a Watch were taken upon H. W. who was taken upon Suspicion of being a Thief, in Cheapside, London, the same Day that he and his Fellows had acted this at two o'clock in the Morning. God was wonderfully gracious unto us, in restraining them from offering us any Violence in Word or Deed. They said they were sent to my House by one T. Son to one J. T. late of Cambridge, which J. T. had been Proctor in the Ecclesiastical Court; which T. the younger stood mute on his Trial for a Murder and Robbery which he had committed, and was pressed to Death on the same Day when the others were hang'd. And thus all the Passages of God's Providence in this Thing were remarkable: But the sanctifying them to my Soul, is never to be forgotten."

After his being silenc'd, and incapacitated for publick Service, there were nine or ten Persons who promis'd to raise him among their 200 per Annum towards his more comfortable Subsistence. They liv'd in several distant Places, and some were Gentlemen of good Estates; and in some time they continued their Bounty; but in process of time some died, and others fell off, and he was supported by a School he taught, and a small Place of about 12 or 13 £ a Year, he rest of his time.

I shall add a Copy of Verses which he set up, and presented to his Benefactors, which has supported him.

Acrosticon Eucharisticon J. J. in Festo
Sancti Bartholomæi anno 1662 ex-
auctorati.

Bartholomæe tuum memorabo Sancte quotannis
Exautoratus Præco dolendo Diem:
Atque Dolor meo Laudes miscebo quotannis
Terrarum Domino, qui mea mæsta levat.
Ingenuos Homines afflatos numine nostrum

Movet in Auxilium munera larga dare.
Ingratus, vecors, malefidus dicar oportet
Si vestras Laudes continuissè velim.
Ergo quousque mihi remanent Spiramina, vesti
Res gestas recolem, virvus ad Ora Dei.
Insignes posco referant cum sænore Fructus.

Coram cum dederit præmia cuique sua.
O vos felices, O terque quaterque beati,
Regna quibus Christus sanguine promeruit!
Debetur vobis pro tali Munere Merces
En quid sit Justi Nomine Frustra dare.
Sic me vester Amor ditat, vos Gratia Christi,

Quando resurgetis, Gloria qualis erit?
Vos mihi solvistis Linguam, quem Jura voleb.
Illinguem fieri: Lege vetante loquor.
Aurea secla mihi retulistis, Gratia vobis

Omnibus est merito nunc referenda mea.
Blandiloquus ne sim, Verax & Gratus abibo.
Talia facta potest nulla abolere dies.
Ingenuum ingenuis ingentes reddere Grates,
Nunquam non fas est: perpetuetur Opus.
En vobis Marmor Sacrum, quod nulla Vestusta

3. Qui Animarum Curam sibi commissam per alium, viz. Vicarium exequi solet, sibi de Beneficii proventu solum consulens.

4. Qui pro Concione Satyricam aliquam Orationculam, sive Phanaticorum opprobrium, corde virus olent, perlegit.

5. Qui Pocula salutaria (ut vulgo dicunt) usque ad Ruborem, & nonnunquam titubationem ingurgians haud recusabit, sepius instigabit, & præbilet.

6. Qui minora Juramenta (quod aiunt) & imprecationes frequenter usurpat, ne Phanaticus vel Putianus videatur.

7. Qui in levibus Humano Jure impositis maximum Zelum impendit, in gravioribus à Deo impense præceptis valde tepidus evadit; Episcopum Deo præponens.

8. Qui Ecclesiæ Legendam omnibus privatorum Precationibus licet à Spiritu Sancto emanantibus majorem æstimat.

9. Qui à Conventu privato cum Sanctis penitus abhorret, nō pro Phanatico habeatur.

10. Qui Alearum, Globorum, Chartarum, &c. Læsum Ministerii Muneri intermiscet, interdum antepōnit, ab his ad Pulpita sive Suggestum recta profiliens.

11. Qui aliam præter Baptismum externum Regenerationem haud agnoscit.

12. Qui omnem Baptizatum infantem procul dubio salvatum iri docet & præfittetur.

13. Qui in velle Hominis apicem salutis ponit quum ipse ad Christum vix velleitatem præ se ferat.

14. Qui raro aut nunquam sese & Statum Spiritualem suum secreto explorat, aut preces apud Deum effundit, id genus Religionis tanquam Phanaticorum proprium prorsus explodens.

15. Qui non audet fœdus Evangelicum pro Concione habere, ne Ligæ solennis jam exauthoratæ reus teneatur.

16. Qui Diei Dominicæ sive Sabbati Christiani moralitatem pernegat.

17. Qui Templum materiale omnibus viciis Christi & Spiritus Templis præfert, & magis veneratur.

18. Qui Papam Antichristum esse negat aut ambigit.

19. *Qui Apocalypsin Johannis à Concionibus abigit.*
20. *Qui moriturus Sacram Synaxin omnibus Penitentibus seriis Actionibus longe anteposit.*

Some time after the Death of Mr. *Jephcor*, Mr. *Thomas Cawdwell* had a Meeting in the Parish of *Swaffham*. He was a worthy, learned, pious Man, publish'd several useful Writings, and died here not long since. And I must own myself oblig'd to him for my Account of Mr. *Jephcor*, and several others of the silenc'd Ministers.

Pag. 113, the last Line but 2, over against these Words, *in the time of the Long Parliament*, let this Note be added in the Margin; See Dr. *Walker's Attempt*, Part II. pag. 236.

Pag. 117. *Ely*: Mr. WILLIAM SEDGWICK. Add; After King *Charles's* Restoration, he lived for the most part at *Lewsham* in *Kent*. In 1668, he retir'd to *London*, and there died soon after. He publish'd several Sermons and Discourses; particularly, *Justice upon the Army Remonstrants*; or a Rebuke of that Evil Spirit that leads them in their Councils and Actions, 4to. 1649. And, *Inquisition for the Blood of our late Sovereign*. By which and some others of his Writings, he appears to have been much set against the Army, on the account of their Proceedings.

Ibid. Sutton: Mr. WILLIAM HUNT. Add; He was a Native of *Hampshire*, and brought up in *Eaton-School*. He went from thence to *King's-College* in *Cambridge*, where he continued several Years, and at length settled in this Place, where he was very useful till his Ejectment. He at that time was worth about 120*l.* with which he bought him an House, and a few Cows, and by his own Diligence in teaching School, and the Industry of his Wife, who kept a Dairy, and the kind Assistance of Christians, brought up five Children well. A Man of a very Catholick Spirit, and a f all that feared and loved God. with al worthy Persons of the Established

Established Church, and among the rest with the Learned Dr. *Lightfoot*, who express'd a high Value for him and his Learning, and was very kind to him. When he had not Liberty or Opportunity to preach himself, he with his Family went to the publick Church, and instead of striving for the uppermost Place, he chose the lowest; sitting commonly in an obscure Place behind a Pillar, near the Poor, when the chief Pew which was very large, belong'd to such as were nearly related to him, with whom he might have sate.

He was a Man of eminent Piety, and valuable ministerial Abilities. He had a more than common Knowledge of *Latin* and *Greek*, and was a good Poet in each of those Languages. His thoughts were much taken up in the Study of *Daniel*, and the *Revelations*, in hopes of finding out the Time of that compleater Reformation which he longed for. He was strict in keeping holy the *Lord's-Day*, and so careful to prepare for it, that there was seldom any Work done in his Family, from *Saturday Noon* till *Monday Morning*: The whole Day was spent in his House, in praying, singing, reading, &c. and not a Child was suffer'd to look out into the Street, unless there was real occasion. He was very severe in reproving Sin, where-ever it came in his Way, without sparing any: And had the greatest Man in the Nation, or one that he depended on for Bread, been guilty in his Company, he would have thought it his Duty to have given him a Rebuke, and would not have wanted Courage to do it. He was unwearied in visiting the Sick: And ready to rise at Midnight, and go and pray with the poorest Person in the Parish. He was strictly faithful to his Word, and would never promise, but when he knew he could perform.

He was much given to Hospitality, and exceeding Charitable, and seemed to take more Pleasure in giving than in receiving. His House was a common House to poor Townspeople, who, when they were in want, and decent, he would let them sit in his Beds: and he had a Barn, where

converse with them there, and carry them
and take them to his Fire in cold Seasons.
In latter Part of his Life, he was many Years
afflicted with the Stone-Cockle, but was pa-
tient, and ready to speak well of God: And
Distemper he died at about seventy Years
of age, leaving these as some of his last Words:
*that I am passed from Death to Life, because
of the Brethren.*

He bred up two Sons to the Ministry among the
Presbyters. His eldest Son Mr. WILLIAM HUNT,
Congregation at *Little Baddesley near Melton* is
where he died some Years ago. And his
Son Mr. JOHN HUNT, was some Time in
afterwards at *Northampton*, and *Newport*
in this County, (where a Son of his is *now*
) and is now in the County of *Northampton*.

17. *Little Suffield, or Suffield Bishops-
kirk or Foot*; it should be Mr. DANIEL FOOT.
inform'd that that Place has commonly had
a Fellow of a College who resided at *Cambridge*:
in Ministry. Mr. Foot had the Living for 2
Years, while he continued at *Cambridge*, and
and preached there on the Lord's Day. When
he turn'd out, I am inform'd he went to *London*,
which is all I can hear of him.

118. *Chilgroveham*: Mr. RICHARD FOOT
is the same as is mentioned afterwards in the
of *Suffolk*, p. 660.

Owe: Mr. ROBERT WILSON. He was only an
on a Preacher, as a Probationer, and I ques-
tion whether he ever was ordain'd. He was
at a College, and commensal at *Cambridge*.
He died at *Cambridge*.

Deken. proffering them Security; and the *Abraham Wright* never heard that Sir *Par* give any Security to them. but Mr *Deken* whereupon the Parliament sent's mess, and after *Harrold* was sent. about the King of *Officer*. Mr. *Deken* having done a nels for Sir *John*. he of *Pequins* of the nels did procure the Justice of the Peace, Sir *T. W. Sir J. T. Dr. E. Mr. L.* and Mr. *M* see at *Newmarket*. who did summon the *Abraham Wright* to appear before them. and Mr. *n* did likewise procure some of the boole of the People of the Parish of *Chester*. to it against the said *Abraham Wright*, that the Justices might have some Pretence for the sedings against him. though they had no Ground he being in a Mort Living. For wherein they were concern'd were such sters as were in such Livings where the seered Incumbent was then living: Yet the *Abraham Wright* did proffer to yield to soever the Act did require, but that would be accepted; neither did they suffer him to any Friend with him. He did but desire a nd of his, a Neighbour of the Town, to go with him to see the Carriage of the Bu- and he was order'd by the Justices to be

“ *Wright*, was this, That they were not satisfied
 “ that he was in Orders, notwithstanding that he
 “ had liv’d above fourteen Years at *Chevely*, in
 “ the Exercise of his Ministerial Office; and they
 “ too never requir’d him to bring his Orders when
 “ they summon’d him. Yea, when they ask’d him
 “ the Question, Whether he was in Orders? He
 “ told them he was, and likewise what Bishop it
 “ was that ordain’d him, and of what Years he
 “ was when ordained, and that he was of full
 “ Years; and if they pleased to give him Leave,
 “ he would fetch his Orders to them; or if they
 “ would appoint any Time and Place, he would
 “ bring his Orders. But that would not satisfy
 “ them; but because he had not his Orders about
 “ him, they caused an Order to be drawn up,
 “ That he, the said *Abraham Wright*, should resign
 “ the Living of *Chevely*, to Mr. *John Deken*, be-
 “ cause it did not appear to them that he was
 “ in Orders; and gave him some little Time to
 “ consider of it, and if he did not then yield to
 “ it, they told him they would send the Sheriff to
 “ him to turn him out. And about two Days
 “ after, the said *Abraham Wright* understanding
 “ that the Justices were to meet at *Cambridge*,
 “ went and carried his Orders with him, and of-
 “ fered to shew them, but they would not look on
 “ them; but let their Order run still, *That it did*
 “ *not appear to them that he was in Orders.* And
 “ the said *Abraham Wright* not yielding to their
 “ Order, to resign the Living to Mr. *Deken*, the
 “ said Justices caused another Order to be sent
 “ to Mr. *Jenkenson* the Sheriff, to dispossess the said
 “ *Abraham Wright*, which Order the said Mr. *Jen-*
 “ *kenson* did execute on *October 28. 1660*; he then
 “ coming into the Parsonage-House of *Chevely*
 “ turn’d the said *Abraham Wright* with three small
 “ Children and the rest of the Family out of
 “ Doors into the open Street. Whereupon the said
 “ *Abraham Wright* upon the Advice of Serjeant
 “ *Brown* who was afterwards made Judge, did
 “ bring his Action against three of the Parishioners
 “ of *Chevely* for recovering of his Tithes, and
 “ like-

(who was the Lord Chief Justice) said
that the said *John* was a *Living*: But the *Justice* said
elves in the *Barren*, and the *Justice* said
I'd wish, not to refer him to the *Barren*:
The process then was to determine the *Barren*,
that the *Complaint* in the *Barren* was
up the *Cafe*, and then in the *Barren* was
in the *Barren*, and then in the *Barren*
there determine the *Barren*, and then
so drawn up as not to form the *Barren*
ther Side to appear, and in the *Barren*
to proceed to Determination. Then the *Justice*
was Counsel for Mr. *Justice*, and the
: Yea, notwithstanding the *Barren*
brought a Note to him under the *Barren*,
and, to let him know that he was
willing to determine the *Barren*, and he was
persuaded to go: So that the *Barren*
was forced to wait there in the *Barren*
a Month's Time, and *Barren* was
was forced to bring down the *Barren* again
at *Adizes*, and then *Barren* *Justice* was
willing to refer him to a *Complaint*, and the
lge (who was the Lord Chief Justice) said
might be referred to a *Justice*,
was granted: And in this way was a

“ the Verdict with the Council, and then to lay it
 “ aside; telling him that he could not yield to
 “ such Things as the Act of Uniformity requir’d;
 “ but the said *Keeling* did hinder the Perfecting of
 “ it; he having inserted that which was false,
 “ and which the Counsel of the said *Abraham*
 “ *Wright* (who were Serjeant *Earle* and Serjeant
 “ *Bernard*) would not yield unto: Whereupon the
 “ said *Abraham Wright* was constrain’d to move
 “ the Court of Common Pleas by Counsel, to alter
 “ the same: And then did the said Serjeant *Keeling*
 “ immediately stand up and mov’d the Court, that
 “ they would defer it until they might see, whe-
 “ ther the said *Abraham Wright* would conform or
 “ not: And he the said *Abraham Wright* not yield-
 “ ing to what the Act for Uniformity did re-
 “ quire, there was a Stop put to all Proceedings
 “ in the Business; He the said *Abraham Wright*
 “ having been at great Trouble and Charge in the
 “ Prosecution of it, for a Year and half’s Time,
 “ having expended the best Part of an Hundred
 “ Pounds. And afterward when the said *Mr. Deken*
 “ did understand that the said *Abraham Wright* had
 “ not conform’d, he did about the Beginning of
 “ *October 1662* arrest the said *Abraham Wright*,
 “ which he the said *Abraham Wright* conceiveth to
 “ be for that he had taken some Tithes, after the
 “ Sheriff had dispossest him, the Parishioners be-
 “ ing then willing to set them out, that so he
 “ might take them that had most Right to them;
 “ and the said *Abraham Wright* looking upon him-
 “ self as having the best Right to them (being set-
 “ tled by Act of Parliament, whereas the said *Mr.*
 “ *Deken* had only the Order of the Justices for his
 “ Settlement) did receive some Tithes. But when
 “ Sir *J. T.* heard of it, he sent for the said *Abraham*
 “ *Wright*, and would not suffer him to receive any
 “ more. Yet the said *Mr. Deken* never went on
 “ to declare what he had against him: For about
 “ the same Time that he did arrest the said *Abraham*
 “ *Wright*, it pleas’d God to arrest him with
 “ Sicknes, so that he could not follow the Prose-
 “ cution of his Business; yea he never went to
 “ Church

Church of England, and the same was con-
 sidered, and the same was found to be
 contrary to the Statute in that behalf made,
 did declare, that he was, Two hundred Pounds
 worth more, as was in his former time, and
 the Decree of the Court, the said Court by
 Means of Sir J. C. and Sir J. C. and Sir J. C.
 Hugh Esq. Member of Parliament, who was and
 ever since, as said Abraham, Sir J. C. and Abraham
 Wright before the Justice and Charge he has
 been put to in doing for his Right, has been
 depriv'd of two Years Benefit of the Living, by
 Means of the Justices Order for dispossessing
 him, before the Act of Uniformity took Place;
 the Living being then rated for above an 100 l.
per Annum in the Town-rate: And likewise ever
 since he has been depriv'd of it, having nothing
 left him to live upon saving some little tempo-
 ral Estate of his own. Mr. Jenkenfon the Sheriff
 is since dead, and three of the Justices, there
 being only living Sir T. W. and Mr. M. which he
 the said Abraham Wright knows of. And for the
 further confirming the Truth of this particu-
 lar, the said Abraham Wright sheweth, that
 set his Hand, the 23d of October 1671.

Abraham Wright

This Mr. Wright sheweth, that he was
 turn'd out of the said Church, by the
 the First Minister, who was then
 of the said Church, and that he
 said Church, and that he
 being then, and that he
 near the said
 Bearer of the
 present
 the said
 the said
 the said
 the said
 the said
 the said

The Ejected or Silenc'd Ministers, &c.

remembers well, and it is easy enough to think how they might come in pertinently: One was another this, *Where we shall sing Hallelujahs with shine Angels and Saints eternally.* In his Preaching he deliver'd plain Truths with much Affection. He was a Man of few Words, but always seem'd to have a chearful Spirit. He liv'd to a good Old age; being near Eighty if not above. He die about 1685. He had a Son a Conforming Minister in Suffolk.

Pag. 119. *Wisbich*: Mr. SHELDRAKE; should be Mr. JOHN SHELDRECK. And it either he or his Brother WILLIAM, that ejected at *Repham*, and afterwards settled at *mouth* in *Norfolk* (I do not certainly know what that publish'd a Tract, intit. *Popery a great Injurious to Truth, and no Friend to Peace or Civil Government; fully made good by discovering the Methods whereby the Papists promote Popery in the* 4to. 1679.

Ibid. *Foulmire*: Mr. EZEKIAH KIN appears from Dr. Walker's Attempt, Part II to have been the Sequestred Living of *Morden*; worth 120 l. a Year.

Ibid. Mr. JOHN NYE is mention'd as being. Dr. Walker, *Att.* Part II. p. 303, reflects much upon him, in the Account of Dr. Manby. 'Tis well he did not conformist; for then we had much more.

Ibid. Mr. COLE of *Burwel* is formed: But I am Mistake, and positively good Hand" what he was nor did Burwel, in Essex 1662,

gainst occasionally going to Church. See more
in *Essex*, where I had given some Account
before in my Second Edition, (without
ing him to be the same Mr. Cole as was ar-
el) and where I now give a farther Account of
in this Work.

The EJECTED, &c.
IN THE
COUNTY PALATINE
OF
H E S T E R.

119. **I**N the eighth Line from the Bottom;
after Mr. THOMAS UPTON, let
be added; The Names of two of these four,
Mr. Glendall and Mr. Upton are to be found
trib'd to an Attestation of the Ministers of
here, to the Testimony of the Brethren of the
City of London in 1648.

g. 120. lin. 16, let make him attempt, not
an Attempt.

g. 119, 120, 121. Mr. WILLIAM CARR
; Mr. Samuel Bell of *Essex*, (who was
up under him from his Children), a 2^d Tract, in
Mr. Carr's *Essex*, for the Year 1648,
he dedicated to the *Essex* of the Year 1648,
a noble Character of the *Essex* of the Year 1648,
says,
e was the greatest Interest of an *Essex* of the Year 1648,
ful Minister, and *Essex* of the Year 1648.

was ever acquainted with. He was diligent and industrious to a prodigy. Few could comprehend the Time he spent and the Pains he took in his Study; much less the Proficiency he made there. He had strong natural Parts, a great Memory, and a quick Apprehension: Was very thoughtful, and divid'd very much into whatsoever he apply'd his Mind unto. Yet his Humility and Modesty did exceedingly veil his intellectual Merits. And indeed he so conceal'd himself, that he declares he question'd whether any one could do him Justice. His Skill in the *Oriental* Languages, was such as procur'd him respect from the famous Bishop *Walton*, whose eminent Talent lay in that sort of Study: And after his being ejected, the Bishop would speak civilly to him, tho' he told him unless he conformed, he could not help him. He was unwearied in the Work of the Ministry, in praying, preaching, expounding the Holy Scriptures, catechizing, and personal Converse from House to House. An exact Relation of his Loyalty would make a Volume: And to represent him right on that Account would make him very considerable. Yet he suffer'd with Patience and Meekness, for and under the same Government. He manag'd his Dissent from the Established Church with Candour and Christian Temper. His different Judgment about those Matters serv'd him for his own Conduct. He has been known to reprove with Keenness such as did reflect in his Presence on a Conformist, the Matter might be true. He govern'd his Family with great Prudence, and with much Strictness. No Man ever attended more diligently to the Interest of Religion in a private Family than he. Every Morning and Evening, after he had with his Family briefly implor'd Divine Assistance by Prayer and Praise, and a Blessing with that Part of the Holy Scriptures which was then to be read, a Psalm or part of one was sung, then a Chapter of the *Old Testament* in the Morning, and a Chapter of the *New Testament* in the Evening, were expounded. The manner of his preaching, it consisted

vance of it in as few Words as the Matter and
 arts of it would permit: then explain'd the great-
 est Difficulties that did occur, concluding with use-
 ful Instructions that were especially to be taken
 notice of. Then he spent a quarter of an Hour in
 Prayer and Praise, usually improving much of the
 Chapter that was read, into Matter for the one,
 & the other. He was an extraordinary Person
 in all the Parts of Prayer: Tho' commonly he
 abounded in the Confession of Sin, in admiring all
 the Divine Excellencies, and in praising God, for
 his Benefits of all sorts. On all Occasions he was
 importunate for the Church of God, and that the
 Kingdom of CHRIST might be enlarged. He
 had no Child of his own, but freely took into his
 Family three or four Children whom he boarded
 and clothed, at his own Charge, and instructed
 in Religion and humane Literature, for their better
 serving their Generation. These and his Servants
 he catechized twice a Week, explaining every
 Thing with a peculiar Easiness. When he could no
 longer attend on his publick Ministry, he did not
 lie idle, but perform'd most Parts of it in his Fa-
 mily, with the same Care and Diligence he was
 accusom'd to use in publick, though there was not
 one Person more than those of his own Family. He
 was a strict Conscientious Observer of the *Lord's*
Day. His Family was constantly to have their Work
 done by four or five o'Clock in the Afternoon on
 the *Saturday*. He then spent an Hour and half in
 explaining Part of the Scriptures, and Prayers. Af-
 ter this, every one retired to their Apartments, to
 learn their Catechism, or for Devotion. At Eight
 they supped, and then he dismiss'd his Family ac-
 cording to every Day's Custom. He was always
 up early on the *Lord's Day*. Every one read a
 Chapter in the Morning, and he spent an Hour
 and half in Expounding and Prayer. Then he and
 his Family went to Publick; and upon his Return,
 after he being excused his Publick Ministry, he
 preach'd and read the Sermon, and then preach-
 ed again to do in Publick,
 After he went to Church.

Church and at his Return perform'd the same he had done betwixt Sermons. After Supper, every one of his Family having given an Account of what they could remember, he concluded the Day with singing a Psalm, and solemn Prayer and Praise. He went through all this Labour and Work with unaccountable Vigour, Chearfulness and Fervour of Spirit. His Visits were usually short, and most of the Time was spent in Pious Discourse and Praying. He was very free in reproving Friends and Relations and all his Acquaintance as Occasion required. His Humility was almost astonishing, and he fortified himself to a strange Degree against every Thing he could suspect might have so much as a Tendency to tempt him to have even a moderate Conceit of himself. He was wont to be mightily concern'd when he heard of the outward Prosperity of his Friends, that they might be provided against the Temptations of their Conditions, and his Prayers were earnest for the Afflicted. His Abstinence, Mortification and Self-denial, his strict Watch over himself, and Regard to Divine Providence in all Instances, would appear wonderful. He every Week us'd to set apart an whole Day for private Fasting and Humiliation. His Charity, considering what he had to live upon, and what has been mention'd above, was as stupendous as any thing else. His Regard to Righteousness and Justice was so exact and tender, peradventure the like has not been heard of. He was a great Follower of Peace; extraordinary plain in his Habit; civil, courteous and obliging, and yet a Stranger to that Ceremoniousness that is become a Fashion, &c.

His two Books against the *Anabaptists* were these, *A Full Answer to a Treatise intit. the Vanity of Childish Baptism*, 4to. 1644; written when he was Minister at *Wrexhall*. The other was, *The Fault uncover'd for Baptism: Or an Answer to the Challenges of the Anabaptists at Stafford*, 4to. 1652. And in this, he writes himself late Minister of *Abbeville* by *de la Zouche*. The Epistle to the former, informs us, that Sir *John Burgoyne*, Bart. was his great Friend and Patron, and first help'd him into the

f the Ministry: And that in his Family remarkable Instance of the Truth Mr. 1. of a gracious Covenant made and from Parents to Children for several

. At the End of the Account given of AS HARRISON, let it be added; printed, *Old Jacob's Account cast up* &c. A Funeral Sermon for the Lady *Suds*, preach'd at *Lawrence Jury*, Feb. 13. m. xlvii. 9.

PETER LEIGH, it should be LEE; jected from St. *John's* in *Chester*. It is 1 afterwards a Nonconformist at *Knuts-* Mr. *Tong* in his Life of Mr. *Matthew* 4, speaking of him as living among s in that Town, about the Year 1686, is Mr. *Lee* was a Gentleman by Birth, upright Person, and a good Scholar; bodily Indisposition not capable of con-

pas: Mr. GEORGE MAINWARING. e of the Subscribers of the Attestation fters of *Cheeshire*, to the Testimony of s of *London* in 1648. And Mr. *Philip* f him, that the Silence, and Restraint r in his latter Days from Preaching, at Grief: His Tears when he might re, watering what he had sown be-

Thornton of the More: Mr. SAMUEL Add, M. A. He has some Things in *Spiritual Submission*: In two Fu- Funeral of Mrs. *Hol-* of Mrs. *Baker*, Jan. 30. 1693. him in *Wood's* II. p. 1014. Pag.

Pag. 125. lin. 1. and 2: Let these Words, the 40th Year of his Age, be chang'd thus; being above 40 Years of Age.

Ibid. West Kirby in Wirral: Mr. JOHN C WRIGHT. Add; He was presented to Living in 1654, after the Deprivation of Mr mas Glover for Delinquency: Dr. Walker's At Part II. p. 249. He did not die, but was b Feb. 17. 1687.

Ibid. In the Account of Mr. JOHN MAC lin. 17, over against the Word Astbury, let Marginal Note be added; Dr. Walker in his Part II. p. 261, says, he was presented to Living in 1654.

And in this and the following Page, let added; that Mr. Philip Henry represents the Narrative of his Life and Death, printed by itself Duodecimo, as drawn up by Mr. Newcome. is prefix'd to it a Prefatory Epistle by Sir (Wolsey, Bart. who (among other things) says Mr. Machin liv'd not in the Impalement of a Martyr: But was a Man of a Catholick Spirit, made Religion his Business, and travelled with Salvation of Mankind.

Pag. 127. At the End of the Account of Mr. son of Backford, let this be added: His Son bred up to the Ministry, and died Pastor of Congregation of Dissenters at Warwick; and his Funeral Sermon was preach'd by Mr. Tong, who gives some Account of him, in his Life of Mr. Philip Henry, p. 49.

It is to be added: Mr. JOHN COPE. He was one of the nine Ministers in the Aue of the County of Cheshire. His Testimony

Page 127. At the End of the Account of Mr. son of Backford, let this be added: His Son bred up to the Ministry, and died Pastor of Congregation of Dissenters at Warwick; and his Funeral Sermon was preach'd by Mr. Tong, who gives some Account of him, in his Life of Mr. Philip Henry, p. 49.

Pag. 128. *Atton*: Mr. EDWARD BURGAL Add; He was another of the Fifty-nine Subscribers to the *Cheeshire* Attestation, to the Ministers of *London* in 1648. He was a Devout Good Man, a laborious and faithful Preacher, generally well spoken of. It has been reported by some, that he was trick'd into Nonconformity by Mr. *Kirks* his Successor, who encourag'd him to stand out, that he might enjoy his Place; and that he should say thereupon, *Never was an Old Man so fool'd by a Young Lad*: But I am inform'd there is nothing of Truth in it: And that he not only bore the mean Condition he was reduc'd to after his Ejection with great Patience, but justified his Nonconformity in a very solemn Manner on his Death-bed, when many devout Passages dropp'd from him. He had, *Rom. viii. 1, &c.* read to him; and when he heard those Words, *There is no Condemnation to them that are in Christ Jesus*, cried out, then there is none for me. Whilst he was at *Atton* he printed a Discourse intit. *The perfect Way to die in Peace*. He printed also in 1650 a single Sermon preach'd about that time, at the Dedication of the Free-School at *Atton*, which was prefac'd by Mr. *Zachary Crofton*, then Minister of *Wrenbury*. He hath also left behind him a Manuscript Tract, call'd, *Providence improv'd*. It begins with Remarks taken out of his Diary, *An. 1628*, and ends with 1663. He died *Dec. 8. 1665*. I am inform'd by one that was personally with him when his End drew near, that he made a large and comfortable Confession of his Faith in CHRIST, telling Standers by, *That he had made his Peace with God, and had Abundance of inward Comfort, and was glad to think his Time here was but short*: Adding, *I doubt not but it will go well with me; the Lord hath dealt very favourably with me, and suffer'd me to live to a great Age; and now I cheerfully leave this World and die*. When *ant* said, *Lord into thy Hands I commend* He added; *For thou hast redeemed me, Truth, Amen*. And when another *ords*, *I have fought a good Fight, I have*

have finish'd my Course, I have kept the Faith ; henceforth is laid up for me a Crown of Righteousness. He said, I do verily believe it is laid up for me ; and I do bless my Gracious God. I do verily believe I shall behold the Face of my God in his glorious Kingdom quickly. He expir'd praying for others.

Pag. 128. lin. 34, read *Quakers*.

Pag. 130. *Great Neston* : Mr. SAMUEL MARSDEN. He was another of the Fifty-nine Subscribers to the *Cheshire Attestation*, in 1648. He was eldest Son of Mr. Ralph Marsden, who died June 30. 1648. This Mr. Samuel, went afterwards into Ireland, and died there, in 1677. The second Brother was *Jeremy*, of whom an Account is given in *Yorkshire*, p. 796. The Third was *Gamaliel*, of whom also in *Yorkshire*, p. 810. The Fourth and Last Brother was *Josiah*, and he was Fellow of *Trinity-College, Dublin*, and in that Capacity sign'd Mr. *Veal's* Testimonial, that I have produc'd in this Volume ; but what became of him afterwards, I know not.

Pag. 130. *Hargrave* : Mr. SAMUEL SLATER. Having mentioned his being turn'd out before from *Cristleton*, let this be added ; where he in 1655, succeeded Mr. *Morston*. Dr. *Walker's* *Att. Part II.* p. 300.

Ibid. Tarvin : Mr. SABBATH CLARK. This was another of the fifty-nine Subscribers to the *Cheshire Attestation*, 1648.

Pag. 131. *Poulford* : Mr. GEORGE GURNEY. I suppose it should be *GEORGE GURNEY* because it stands so, in the *Attestation*.

Ibid. Woodchurch : Mr. SAMUEL GURNEY. Dr. *Walker* in *Part II.* presents as the Sequel of *Burgess*.

Pag. 132. lin. 34. for

Pag. 133. *Warton*: Mr. MARIGOLD. This was another of the Fifty-nine Subscribers to the *Copied Attestation*, in 1648. His Subscription there is thus: *John Marigold, Pastor of Warton.*

Pag. 134. *Mobberley*: Mr. BARLOW. Add; His Name was ROBERT. Dr. *Waller's Account* Part II. p. 391, calls him the *Intelliger*, during the *Usurpation*. But if he had the Choice of the Parishioners, I don't see how he can be justly charg'd with intruding.

Pag. 135. *Wallslee*: Mr. JOHN HARTIE, M. A. Add; He died Nov. 28, 1699. See Mr. *Tong's Life of Mr. Matthew Henry*, p. 276. He bred up a Son to the Ministry among the Dissenters, of whom Mr. *Tong* also gives some Account, in the last Life of Mr. *Matthew Henry*, p. 262.

Ibid. *Roftborn*: Mr. ADAM MARTINDALE. After its being said, that *he was a great Mathematician*, let it be added; and he proved him self to be such, by his *Twelve Problems about Interest*, which are printed in the *Philosophical Collections*, N. 1; and afterwards added to an Appendix to the *Country Survey Book, or Land-Measure's True Measure*, in 8vo. 1702. He wrote also two *Arithmeticks*, called, *Country Almanack*, which were printed, and esteem'd by several Members of the *Royal Society* very useful, especially for *Country Affairs*. He instructed Youths in *Mathematical Learning* in *Warrington*, in *Lancashire*; and afterwards boarded young Gentlemen and others at his Habitation near *Dunham* in *Cheshire*; and instructed them in *Vulgar Arithmetic*; and in *Geometry*, *Astronomy*, *Navigation*, and *Dialling*, &c. He also wrote *Divinity Knots untied*. 2to. 1649.

Ibid. The 9th line from the bottom, I apprehend 1660, should be 1669; for in 1660, there was no Law by which he could suffer Imprisonment.

Pag. 136. At the End of the second *line*, which finishes the Account given of Mr. JOHN GARTSIDE, or rather GARSIDE, let it be added He was a good old aged and humble Minister, that lived and died near *Macclesfield* several Years ago and was greatly esteem'd by all that knew him, and especially by the good People of *Chester*, to whom he used to preach very privately in the Time of Persecution. He was a Person of uncommon Learning and Judgment, and Gifts in Preaching and Prayer, and of great Simplicity and godly Sincerity. He affected a great plainness in his Garb and Way of Living, beneath what his Friends thought was due to his Station as a Minister: But he was contented and best pleased with it. A Son of his was ordain'd to the Ministry at *Knutsford* in *Cheshire*, May 7, 1707. See Mr. Tong's Life of Mr. Matthew Henry, p. 205.

Ibid. Among those that afterwards conform'd in *Cheshire*, I have mention'd Mr. DUNSTAN of *Northerden*, who (I since understand) did not conform. Mr. Melbery was remarkably grateful to him after his Ejection.

Ibid. I also mention'd Mr. BURROUGHS of *Harthill*, as conforming at *Baddeley*. Dr. Walker in his *Attempt*, Part II. p. 391, speaking of Mr. Burroughs, says, that he was a Man of Learning, bred up in Husbandry; and yet enjoy'd the Benefice of *Harthill* until the Restoration. And he might have added, obtain'd also the Benefice of *Baddeley* afterwards. But I suppose, had he been sensible of his conforming, he would at least have spared this Reflection upon him, if he had not fram'd for him a better Character, which he could have done as easily, as in the Case of some others, whom he has applauded.

The EJECTED, &c.
IN THE
County of CORNWAL.

Page 136. **L**ANRAKE: Mr. JASTER HICKES, M. A. He wrote his Name GASPAR HICKES. Whereas at the end of the short Account given of him, 'tis said, He met with much Disturbance, let it be added; a Specimen of which is given in the Sad Narrative of the Oppression of many Honest People in Devon and other Parts, by Informers, and Justices, out of their pretended Zeal to put the Act against Conventicles in Execution: Printed in 1671. We are there told, That continuing to preach in his Family, after May 13, 1670, to the Number that the Act against Conventicles allow'd of, with others under sixteen Years of Age, Mr. Winnel the young Parson of Lanrake was so enrag'd, that he inform'd against him, that he kept Conventicles, and had his House search'd by the Officers of the Parish, who found but four Persons there above the Age of sixteen, besides his own Family. He rode from Justice to Justice to convict him, but the Gentlemen in the Neighbourhood would give him no Countenance, being sensible the Law was not violated. Hereupon he went into Devonshire, and found some Justices for his purpose. Before them he was convicted, and they taking it for granted that he preach'd, tho' there was no proof of it, they levied 40*l*. upon him. Hereupon Mr. Hickes appeal'd to the next general Sessions, where he was denied a Jury, contrary to the Law, and the Justices pass'd Judgment upon him by Vote, and

and his Appeal being hereby made unjust, they beside the 40 l, gave treble Cost against him, and at the same time loaded him with foul Revilings and Reproaches. So hard a thing has it sometimes been for poor Dissenters to have so much as common Justice.

This Mr. *Hickes* printed *the Life and Death of David: A Funeral Sermon for William Strode Esq* Sept. 22, 1643. 4s. And *the Advantage of Afflictions: A Fast Sermon preach'd before the House of Peers*, Jan. 28, 1643. 4s.

Pag. 144, lin. 8. At the end of the Account of Mr. THOMAS TREGOSSE, let this be added; A remarkable Instance of the gross Injustice of his Adversaries, may be also seen in Mr. *Hickes* Narrative, p. 30.

Ibid, St. Breage or Breock: Mr. JAMES INNES Dr. Walker in his *Attempt*, Part I. p. 96, tells a scandalous Story of him, which no Man will believe without good Vouchers. As for his Reflection, P. II. p. 24, it might very well have been spared: For I do not mention Mr. Innes as ejected from thence: It is enough to my purpose that he was here at the Restoration, (when the Doctor informs me Dr. *Peterfon* returned to this Living) tho' afterwards silenced by the Uniformity Act. And had I known where he had been when that Act took place, I had mentioned that also.

This is certain, he was a Scottish Gentleman, of a Good Family; and tho' I am informed it was a Mistake which I was led into, when I represented him as Living with the Duke of *Lauderdale*, yet he not only had a Good interest in him, but also in King *Charles* himself, who sometimes admitted him to some uncommon Freedoms: So that had he not disrelisht the Terms of Conformity, he might have a fair Prospect of considerable Promotion. I am inform'd the King once spying him on a *Lords-Day* Morning, said to him, *You Innes, I believe you are going to some Conventicle: He reply'd, If I am, I humbly hope, your Majesty will not turn me* former.

James. With which Freedom, his Majesty did not appear at all displeas'd.

Page 145. At the End of the Account of Mr. CHARLES MORTON, M. A. let this be added :

Being reflected on for teaching University Learning, and represented as thereby breaking his Oath which he took when he was himself in the University, he drew up a Vindication of himself, and his Brethren, from that Accusation, which I shall here subjoin, for the Satisfaction of the Curious.

At the Presentation for Degrees, certain Oaths use to be administer'd by each of the Proctors.

THE Junior Proctor begins, and the Oath he administers relating to the Degrees, (besides that of the Library) has five Clauses. The first is in these General Terms. *D. Doctor, Magister, vel Dominus: Tu dabis Fidem ad observandum Statuta, Privilegia, Consuetudines; Et Libertates istius Universitatis. Resp. De.* The second and third Clause refer only to the preserving the Peace of the University. The fourth and fifth about which a Question does arise, are as followeth: *Jurabis etiam, quod in ista Facultate alibi in Angliâ quàm hic Et Cantabrigiæ, Lectiones tuas solenniter tanquam in Universitate non resumes. Nec in aliqua facultate, sicut in Universitate, solenniter incipies; nec consenties, ut aliquis alibi in Angliâ incipiens hic pro Magistro habeatur. Item tu jurabis, quod non leges, aut audies Stanfordiæ tanquam in Universitate, Studio vel Collegio Generali.*

After this the Senior Proctor reads certain Statutes, that concern the particular Degrees. their Time and Exercises requir'd, and administers an Oath, that all this is observ'd, unless what is dispens'd with. After which follow the Oaths of Allegiance and Supremacy. And these are all the Oaths requir'd of a Graduate in Oxford, as may

“ be seen in their Statute Book. And the Oaths
“ in *Cambridge* are I think to the same Effect.

“ Now of these two last Clauses there is a quite
“ different Interpretation render'd. The one by
“ some Prelatical Men to serve a Purpose: The
“ other by the Generality of such as understand
“ any thing in these Matters.

“ Those singular and angry Persons thus teach;
“ that by these Clauses no Man that has taken the
“ Degree of Master of Arts in either of our Uni-
“ versities, may lawfully instruct so much as pri-
“ vately, any where else but there, any Persons in
“ any Art or Science profess'd publickly in the Uni-
“ versities. This Doctrine they apply to two spe-
“ cial Purposes; viz. to draw to themselves, and
“ derogate from others.

“ 1. This Interpretation is us'd as an Engine to
“ draw to, and fix in Conformity to their Questio-
“ nable Modes; and the Hook is baited as of
“ Old with the Fruit of the Tree of Knowledge.
“ Good Literature (say they) has a laudable Name
“ among most Men; and this they cannot honestly
“ have for their Children, but by sending them to
“ us. Hence only, at our Grind stone is it lawful to
“ sharpen the Sheers, Culcers, Axes or Mattocks,
“ 1 Sam. xiii. 19, 20. The small Files of Grammar
“ Schools for the Goad and Fork, you may have a-
“ broad in the Country: But no more; least Swords
“ and Spears should be form'd against Conformity.
“ You must necessarily therefore send them to us, and
“ then we will take Care for the rest. For our Sta-
“ tutes shall presently and constantly oblige them to
“ attend our Question'd Worship, and to subscribe the
“ Articles in the Lump, as well Disciplinary as Do-
“ ctrinal, before they perhaps read, but to be sure
“ before they understand them. Now are they fast
“ in the Snare, and let them get out as well as they
“ can, by making Enquiry, after Vows. Hereby shall
“ they be necessitated for the Ease of their own Minds,
“ to drink in that first and material Principle, (that
“ Question so often begg'd in our Polemicks) that all
“ the Disputed Matters are Indifferent; which once
“ admitted makes them ours *ἡ ἡμετέρα*: For if after-
“ wards

"wards they dislike or hesitate at some Particulars,
 "Humane Authority or Preferment will turn the Scale.
 "But let all this be suppress'd in Silence; say no-
 "thing of the Consequences; only insist on this, that
 "Learning is a most excellent Thing, and these Wa-
 "ters can only be drawn from our Fountain; out of
 "our Universities can be no honest Instruction.

"A pretty Doctrine! The Genuine or German
 "Sister of that other; *Extra Nostram Catholicam*
 "*Ecclesiam, Nulla Salus.* Neg.

"2. The other Special Application of this Doc-
 "trine, is to blast such *Non Cons* as have or do in-
 "struct privately in that Learning, which has the
 "Name of *Academical* appropriated to it, as if
 "they were perjurd Persons; having taken these
 "Oaths when admitted to Degrees. This is a Part
 "of their printed Ecclesiastical Drolls, and the
 "Talk of Youngsters, newly come out of the
 "University, with the Shell of a Degree on those
 "Heads, which alas! contain not the Sense of the
 "Oath, which they have so lately taken; and
 "hence they with Modesty little enough upbraid
 "their Seniors, with Ignorance of that Point which
 "they have better consider'd many Years since;
 "perhaps before they were born. This also is
 "buzz'd abroad with great Industry, among the
 "careless Gentry or ignorant Commons, who under-
 "stand neither Latin nor Logick, to make them look
 "upon the *Non Cons* as Monsters of Men, who bog-
 "gle at Indifferences (as they are pleas'd to call them)
 "but scruple not Perjury, a Thing that is as infam-
 "ous as Learning is renown'd.

"These are the Doctrines and Designs of some.
 "Let us now see how others with more Discre-
 "tion and Honesty do understand these Passages of
 "the Oath.

"But first it will be expedient to give some
 "Historical Account of these Things, and for what
 "Reason this Oath was first impos'd, of which you
 "may read at large in *Fuller's Ecclesiastical History*,
 "wherein (as a *Cantabrigian*) he does more parti-
 "cularly concern himself about the Antiquities of
 "Cambridge; and in *Twine and Wood, Oxonians*,

“ who handle more particularly the Antiquities of
 “ that University; and also in the Civil Histories
 “ of *England*, intermingled with other Matters: Of
 “ which this is the Sum;

“ That in former Days this Sort of Learning
 “ which is the Subject of our present Question, was
 “ profess'd and studied up and down the Land, in
 “ the several Monasteries where Persons had Lei-
 “ sure and List to set themselves to it. That af-
 “ terwards by a Kind of Accident it drew to these
 “ two Places, where some Persons more noted for
 “ Learning than others, did then, it seems reside;
 “ and that in this Way by voluntary Concourse of
 “ Students, Learning began to be encreas'd. This
 “ being observ'd, some noble Personages did en-
 “ courage this Concourse of Learned Men even
 “ from forreign Parts, by erecting certain *Hospitia*,
 “ or Places of Entertainment for them; afterwards
 “ endowing them: And because the Places were
 “ conveniently situated for the Nation, Privileges
 “ from Popes Bulls and Princes Charters were grant-
 “ ed to Students there, that so they might be more
 “ encouraged there to multiply and reside. Then
 “ also were invented Graduations, or Publick Testi-
 “ monies of Parts and Improvements, the Honour of
 “ which was no small Incitement to Industry, and
 “ Advance to Learning. But hitherto there was no
 “ Restraint upon any Man from Instruction, Study,
 “ or Exercise, any where else, only these Encou-
 “ ragements drew Men thither rather than else-
 “ where. Number thus encreasing, and there be-
 “ ing little or no fix'd Order amongst them, they
 “ often brake out into Tumults, Riots and Factions,
 “ one while among the Scholars themselves, and
 “ another while between the Scholars and Towns-
 “ men, till at last, upon some notable Distastes, di-
 “ vers Scholars agreed to move their Quarters,
 “ some to *Northampton*, and some to other Places;
 “ but the greatest Part to *Stamford*, where being
 “ well and quietly settled, and favour'd by some
 “ great Persons, they began to shape an University,
 “ build Colleges, perform Exercises, and give De-
 “ grees, wherein they became so notable, that the
 “ other

“ other two Places were much deserted. This alarm’d those who had their Settlement nigh those two Places, and engag’d them to use their Interest with Prelates and Princes, to recall those removed Persons; wherein after some Difficulty they prevail’d. For *Stamford* had also gotten its Patrons, but the other joining together, were it seems of greater Power. *Stamford* hereupon is suppress’d, and in the other two Places more Foundations were laid for the better Entertainment of Scholars, and better Orders settled, and greater Immunities granted, and so by Degrees they came quietly back again. Now at last to prevent the like Succession for the future, came in this Oath; so that if Princes themselves might have a Mind to set up other Universities, they should be obstructed wholly therein, and greatly incommoded; for they must fetch their Professors from elsewhere, since they could have none from hence, unless the Pope was pleas’d to dispense with their Oath. And this they were the rather inclin’d to, because the Fautors of *Stamford* were yet in being, and they knew not but by their Means the Princes Mind might alter.

“ This Collecting of Students to two Places only, was probably at first endeavour’d, purely for the Advancement of Learning, which Experience taught them was much promoted by the General Concourse of Scholars, and the honest natural Emulation, apt to be a Spur to a greater Sagacity in this Publick Way. But whatever was the honest Design of our Forefathers, the Crafty Popes quickly found it highly to serve their Interest, (for they soon began to meddle with Academical Matters,) when they saw what Influence these Places had upon the Disposition of the whole Nation: And therefore they secur’d these two Places, what they might, as Fountains: And determin’d they should be only two; which being a small Number, might be better manag’d to their Purpose than if they were more.

" Popery long continuing, settled these two onl
 " Universities by a Kind of Custom, and the E
 " dowments augmenting according to the Devotio
 " of the Times, made it more desirable to thos
 " Worldly Men to keep their Interest in their
 " Yea to rivet them the more firmly to the
 " Church, many of the Prelates became grea
 " Founders, and order'd their Statutes as woul
 " best serve their Turns. But however Men de
 " signed, by the Providence of God it came to
 " pass, that in those Places, for Structures, Reve
 " nues, and the Publick Profession of all Sorts of
 " Learning, we had two of the most famous Uni
 " versities of the World.

" In this State the Reformation found them and
 " left them, but well augmented in divers Respects,
 " as they stand at this Day; only liable to those
 " Changes and Varieties in the Governours and
 " Students there, as were convenient for the
 " Church. This may suffice at present concerning
 " the History of the Universities. We now address
 " more reasonably to the Interpretation of the Oath
 " before mention'd.

" 1. Some have thought that the literal Meaning
 " is to obstruct only Publick, not Private Reading
 " or Teaching Philosophy in other Places; but then
 " that it is now antiquated, void, and null, even
 " as to this Publick Reading also. Of this Mind
 " it seems was Bishop Taylor in his *Ductor Dubitan
 " tium*, Book III. Chap. vi. *Of the Interpretation
 " Diminution and Abrogation of Humane Laws*, Rule
 " 3. p. 731, 732, 733. The Rule is; *A Law
 " made for a Particular Reason, when the Reason wholly
 " ceases does no longer oblige the Conscience*. The
 " Rule is limited by five Distinctions, according to
 " which the Cases, and Answers made, are several
 " The third Distinction and Case is this: *Some
 " Laws have in them a Natural Rectitude, or Usefulness
 " in order to Moral Ends, by Reason of the Sub
 " ject Matter of the Law, or by Reason that the In
 " stance of the Law is made an Instrument to Vertue
 " by the Appointment of Law. Others have only an
 " acquired*

" acquired Rectitude, and an extrinsecal End; that
 " is, it was by the Lawgiver commanded, in order to
 " a certain Purpose, and beyond that Purpose it serves
 " for nothing.

The Answer to the Case, he gives in these
 Words: " If the Action commanded by Law be in
 " itself indifferent, when the Reason of the Law ceases
 " extrinsecally, the whole Obligation is taken away;
 " because the Act is good for nothing in itself, and
 " good for nothing to the Commonwealth, and there-
 " fore cannot be a Law. Thus there was an Oath
 " framed in the University, That no Professor should
 " teach publicly any where but there, meaning that
 " it should not be taught at Stamford, whither the
 " Scholars made so long a Recess, that it had almost
 " grown into an University: But when the Danger
 " of that was over, the Oath was needless, and could
 " not oblige, and ought not to be impos'd.

" And after the Addition of many Instances, he
 " explains the Answer thus: This is to be understood
 " to be true, tho' the Reason of the Law ceases only
 " negatively; that is, tho' the Act be still indifferent,
 " and there be no Reason to the contrary. To which
 " this is to be added, That when the Reason of a
 " Law commanding an Action otherwise indifferent,
 " does cease universally, the very Negative ceasing
 " passes into the contrary of itself. Not that it does
 " in the Matter of the Action, for the Action is
 " still indifferent and harmless, but that it does so
 " in the Power of Legislation: It does not so to
 " the Subject, but it does so to the Prince; that is,
 " the Subject may still do it without Sin; but the
 " Prince cannot command it to be done, when 'tis to
 " no purpose.

" Thus far this Man of Note and great Renown
 " in the Prelatick Church. Wherein we may take
 " Notice, that he thinks it only concerns publick
 " and not private Reading or Teaching; and that
 " this now is not Obligatory, because it referr'd
 " only to Stamford, which was once likely to be
 " an University, emulous of the other two, of
 " which there is now no Danger, and therefore
 " no Use or Obligation of the Oath. But,

" 2. Others think it means not Teaching at
 " all, either publick or private, but only perform-
 " ing Exercise of Prolation, and that by *Lectiones tuas solenniter tanquam in Universitate*, are
 " meant only some of the Exercises for a Degree,
 " even those six Lectures in Natural or Moral
 " Philosophy, that are requir'd; *Statut. Oxon. Tit.*
 " 6. Sec. 2. *Singuli incepturi sex solennes Lectiones*
 " *pro formâ habere teneantur in scholis publicis, &c.*
 " Solemn and publick Lectures in the University
 " Schools. And if any one of these were not
 " perform'd with Solemnity enough, *viz.* in Man-
 " ner, for Manner, Stature Habit, or Statute Time,
 " and according to the Orders of the University,
 " they were wont to be turn'd off with a *Non fa-*
 " *bit pro Formâ*; it shall not serve or be accounted
 " for an Exercise. These *solennes Lectiones* were
 " substituted in the Place of other *Lectiones* that
 " were customary Readings of certain Books for-
 " merly in Use, but after found unprofitable.
 " *Ibid. Sine fructu aut commodo audientium vel le-*
 " *gentium.* So that they were not instructive Read-
 " ings, (otherwise than they might be profitable
 " to the Readers, if they were well perform'd)
 " but probative, how fit they were to instruct, if
 " afterwards call'd thereunto. Tho' indeed in af-
 " ter Times these *solennes Lectiones*, came to be
 " perfunctory, so that no Hearers came, and they
 " read only to the Walls, whence they got the
 " scurvy Name of *Wall Lectures*. Wherefore in
 " the Late Times they were changed into Decla-
 " mations; and since that, tho' they are restor'd,
 " yet two Declamations are added by a *Statute*,
 " *Decemb. 22, 1662*, in the beginning of which *Sta-*
 " *tute* all these publick Exercises, Lectures, Dis-
 " putations and Declamations are declar'd to be
 " *Specimina Prefectus sui in iis quas profitentur Ar-*
 " *tibus*: Specimens or Trials of their Skill, and
 " not purely instructive Readings.
 " By the Words, *non resumes*, they understand
 " that none should in Derogation to the Degrees
 " of the University, take the same Degrees again,
 " or do the same Exercise for the same Purpose
 " elsewhere,

“ elsewhere, as if the University Degrees were
 “ not a sufficient Honour, unless ratified some-
 “ where else. To the same purpose is the Clause
 “ in the Cambridge Oath, *Tu non suscipies gradum*
 “ *Simonis*; which Passage is explain’d by a Tra-
 “ ditional Story of one *Simeon*, an ambitious Fel-
 “ low, who having taken his Degree in that Uni-
 “ versity, did his Exercise again in some other
 “ Place, and again took the same Degree, to
 “ the Disparagement of that which he had for-
 “ merly taken. And this is more clear by the
 “ next Words, *Nec in aliqua Universitate solemniter*
 “ *incipies*. *Incipies* is very well known by every
 “ *Academick*, to signify taking a Degree, *viz.* of
 “ Master or Doctor; who are therefore call’d *In-*
 “ *cepti*, after their Presentation, till they do *stare*
 “ *in Comitibus*, that is, keep their Acts, and per-
 “ form the Exercise requir’d of them, in order
 “ to the compleating that Degree. So that the
 “ Sense is, You having done the Exercise for
 “ that Degree, shall not resume the same solemn
 “ Exercise in order to that Degree, nor shall per-
 “ form the like solemn Exercise for any other De-
 “ gree, in any Place as in an University, but
 “ here or at *Cambridge*: Neither shall you take any
 “ Degree at all in *England*, but either here or at
 “ *Cambridge*: Nor, as it follows, allow of any
 “ doing in that kind, neither at *Stamford*, where
 “ there is present danger of doing so; nor any
 “ where else, when the like Danger may be, if
 “ any such Place or like that, should hereafter
 “ arise.

“ And yet again, this is more manifest, in that
 “ particular Clause of *Stamford*. *Tu non leges vel*
 “ *audies Stamfordiæ tanquam in Universitate*: You
 “ shall not own *Stamford* for an University, by per-
 “ forming University-Exercises there: *Tu non leges*:
 “ Nor by being present; *nec audies*, at such Perfor-
 “ mances by any other. This *Audies* signifies not
 “ that Masters of Arts ought not to go thither to be
 “ tutor’d, and instructed, but that they should not
 “ be By-standers to judge of, or countenance the
 “ Action.

“ *Tanquam*

“ *Tanquam in Universitate*. This is three times repeated, first in respect to *Lectiones Solennes*; then *tu non incipies* the Degrees; and now in respect to *Stamford*, which manifestly, to ordinary Understandings, signifies, that at *Stamford*, or any where else you may read in order to learn or teach what you please, so it be not *tanquam in Universitate*, as in an University; nor *Solennes Lectiones*, Solemn Readings Statutable, in order to the taking a Degree: You may exercise your Skill in any Faculty, try *Maisteries*, and get a common Approbation if you can; but it must not be a special Approbation *tanquam in Universitate*, as it is done in the University: You may read and do the same Things materially *quæ in Universitate*, but not formally *quæ in Universitate*; and that this *tanquam* which is so often repeated signifies the Formalities of the Universities, is plain enough to every unprejudiced Reader.

“ And thus much concerning the Sense of the Oath, from the Consideration of the Words themselves. Now that this is the genuine and generally receiv'd Interpretation, is farther evidenc'd by the known Practice of many Prelatical Men in the late Times, when divers who are now Prelates and dignify'd Persons, did privately read University-Learning, in private Places, to the Sons of the Nobility and Gentry, who were more inclin'd to their own Way. For Instance, Dr. *Stern*, the present Archbishop of *York*, so read at *Brooksbourn* in *Cambridge-Road*. He had sixteen or seventeen whom Mr. *W.* saw there. Dr. *G. K.* offer'd to read to six, at the Parsonage of *B.* then in the King's Quarters. I myself was to have been one, if we could have made a Class. *Mainard* afterward Rector of *E.* did actually read to Mr. *N. B.* and me, at *Milton Abbot* in *Devon*, after we had been some time at the University. Did they think it Perjury? Why then did they do it? Or if not, how comes it to be so to Nonconformists now? And least any should think to avoid the Force of this, by say-

“ ing

“ing they were driven to it; it was a disturbed
“State of Affairs, and the Case being extraordi-
“nary, Things extraordinary must be done; let it
“be granted! But then is not the Case now the
“same with Nonconformists? Is not the State of
“Affairs as much disturb’d with reference to them?
“And if extraordinary Things might be done, yet
“no sinful Things, (such as Perjury) either by one
“or the other.

“Nor was the Case so extraordinary, nor the
“Necessity to read in private, then so great to
“them, as it is now to the Nonconformists. For
“nothing in an Ordinary and Collegiate or Aca-
“demic Way was impos’d on the Youth, that was
“reputed sinful, even by them who prefer’d other
“Things. Therefore I say there was not the like
“Necessity to withdraw the Youth from those
“Places of Publick Education, as there is now;
“since now in the Judgment of many Persons,
“Things sinful are impos’d, or at least sinful to
“them and theirs, whilst under Dissatisfaction.

“But again, this Practice of reading out of the
“University, the Things read in it, was and is
“common even in quiet and settled Times, and
“that both publicly and privately.

“1. Publickly, in *Gresham College*, and *Sion-
“College*, and in other Places allow’d and endow-
“ed. The Word *allow’d* suggests a Reply, that
“this *Allowance* takes off the Perjury: But the
“Nonconformists have no such Allowance.

“To which may be answer’d, That few un-
“derstand how any humane Power can absolve
“an Oath made to the most High God, when
“the Matter is absolute, and not respective to any
“Man’s particular Interest, which he might remit;
“that Oath also being known and approv’d of by
“Superiors when it was made: And any Man
“may perceive this ill Consequence of it, if it
“should be granted. For besides other Mischiefs
“that would arise from the instability of Oaths,
“and the small Assurance a Man could have
“by them, whereby a chief branch of their na-
“ture and use would be lost; I say, besides all
“this,

“ this, a fair Opportunity would be given to the
 “ old Gentleman at *Rome*, to put in his Claim for
 “ his absolving Faculty.

“ This Answer supposes the Oath to be regu-
 “ larly taken, and about fit Matter for a perma-
 “ nent Oath. If indeed the Oath be so Condi-
 “ tional, and for a peculiar Reason, as the Con-
 “ dition may be satisfied, or the Reason over-
 “ balanced by a greater, then the Obligation of
 “ it may cease, and the suppos'd Perjury die of
 “ itself, either with or without the Intervention
 “ of Authority: But if the Oath be absolute,
 “ and the Matter permanent, (as these Mens
 “ interpretation seems to give it, especially as to
 “ *Stamford*) then does it not appear to be a Mat-
 “ ter subject to humane Authority. Yea, I would
 “ fain know of these Men, If a Prince had a
 “ mind to settle an University or General School,
 “ not only Material but Formal, at *Stamford*, or
 “ any where else in *England*, and appoint there
 “ not only Lectures, but *solennes Lectiones, tanquam*
 “ *in Universitate*, and the Degrees there to be ta-
 “ ken, would not their Consciences boggle to com-
 “ ply with such a Design? If they say, Yea; then
 “ it seems they take it to be absolute, that no
 “ humane Authority can absolve it; and then what
 “ becomes of the former Reply, about Magistrates
 “ allowing publick Reading? If they say, No,
 “ they should not scruple it, then they grant an
 “ humane Command a sufficient Reason; and
 “ therefore much more a greater Reason may take
 “ it off, and there will be no Perjury in the Mat-
 “ ter. Now that there may be a greater Reason
 “ than any humane Authority for Nonconformists
 “ to read, at least in private, will I hope be
 “ plainly shew'd anon, without any Entrenchment
 “ on that Authority.

“ Add to this, the writing and publishing Books
 “ of Philosophy, which is a more publick Teach-
 “ ing, than any vocal Reading can be; but this
 “ was never thought Perjury, nor so much as in-
 “ jurious to the University, how plain soever the
 “ Explications were, (yea, tho' in the *English*
 “ Tongue:)

Tongue :) How then can the verbal Explication of an Author, be thought Criminal? Unless perhaps some one be so simple as to quibble, and lay the Strefs on the Word *Read*; *tu non leges*: And then another quibbling Evasion will answer the Matter; for the Tutor may not read, but only explain. But this is too light to be insisted on. But to proceed;

" 2. There is and always has been private Reading in the most sculed Times. Not to mention Grammar and Rhetorick, yea, Logick and Mathematicks, as Geometry, Musick, &c. in ordinary Private Schools without offence; all which are profess'd publicly in the Universities: But even those other Sciences which are most excepted against; viz. to Princes and the Great, yea the most of the Nobility who have their private Instructors in any Thing they have a mind to learn; and to Persons of lower Quality by Dr. Ten — at his Parsonage or —

" Now if the Oath were directed against private Instruction, and those honourable Personages not excepted therein, (as they are in some other University Affairs, as *Status. Oxon. Tit. 1. Sect. 1. De annis ad Gradum Baccalaureatum requisitis, exceptis Filiis Baronum in Superiori Domu Parliamenti suffragii Jus habentibus, et Filiis tantu maximis Baronetrum, & Equitum Armatarum, quibus indulget Academia, &c.*) Then I say this might not be done with Honesty, which I think they will hardly say. 'Tis manifest therefore that all these, both Instructors, and those that are committed to that Instruction, were of the mind that the Oath reach'd not to private Reading, and no Man that I know is blamed them for it. And therefore I say this is the general Interpretation of the Oath.

" But now, to proceed farther, Suppose the Sense of the Oath were directed against all Instruction, publick or private out of the University, I say then it is Null and of no Obligation, because it would oblige a Man in many Cases to sin: But *Juramentum est ab Vinculum*

" *Interdictum.*

" *Iniquitatis*. No Act of Religion can be contrary to the Habit thereof, and the common Course of Christian Probity. *Corban* may be put to make void the Commands of God, but it will not do.

" 1. It would oblige some Men always to hide their Talents, and not improve them to that Good Use they may, and ought to be put, as Occasion requires. This is contrary to the Light of Nature, which need not, and Scripture which must not be disputed. Of many that might be produc'd, I shall mention but two: One is *Matth. xxv. 26*: Where the wicked Servant who improv'd not, when he had an Opportunity, was reprov'd and punish'd. And if when he digg'd in the Earth, *ver. 18*, he had also sworn that there it should lie, I believe it would no Way have excus'd him. The other is, *1 Cor. xii. 7*: *The Manifestation of the Spirit* (in his Gifts Ordinary or Extraordinary) *is given to every Man to profit withal*. I will not dispute whether *λογος σοφίας*, the Word of Wisdom, and *λογος γνώσεως*, the Word of Knowledge, *ver. 8*, may not point at the Sapience of Metaphysicks, and the Science of Physicks; but sure I am whatever it be, 'tis all for Use, and to do therewith what Good we can. It is *λογος* a Word, and that Word must be spoken out, as Occasion requires.

" 2. It would oblige others not to provide for their own Houses, contrary to *1 Tim. v. 8*, in that Way wherein they are most probably able to do it; *viz.* in that whereto they are bred, and wherein 'tis likely they have spent their Portions. Their Learning cost them Money as well as Pains, yet they must not earn a Penny thereby, tho' it be to buy them Bread. The Absurdity of this will easily appear by a Simile. Suppose a Shoemaker should have an Oath impos'd upon him not to use his Trade but in the Town where he was taught his Craft, tho' this would be an odd Imposition, yet we will suppose the Man to be so ignorant and heedless as voluntarily to take it:

" He

“ He afterwards is forc’d out of the Town, has a
“ Family depending on his Trade, and falls into a
“ Place wherein Men may want Shoes. What
“ must he now do ? Must he abide by that odd
“ Oath, neglect his Family, and deny to others
“ that necessary Habit ? Or must he not rather re-
“ pent of his Rashness, and be serviceable to his
“ God, his Family, and his Neighbourhood in
“ his honest Calling, and what he is best able to do ?
“ Far be it from any Man to think that the Learned
“ Men in the University who first fram’d the Oath,
“ and have since continu’d it to this Day, have
“ done so with any such harsh or absurd Inten-
“ tions.

“ I know some puff away both these Arguments,
“ at a Breach. Why do they not conform, that so
“ they may exercise their Gifts, and get their Live-
“ lihoods ? This is begging a whole Bundle of
“ Questions at once. A sorry Sort of Arguing !
“ And to answer this *Why*, would divert from
“ the Perjury before us, to whole Books full of
“ *Wherefores* written on that Subject : But in a
“ Word it is against their Consciences. And
“ then

“ 3. It would oblige some Men to educate
“ their Children in a Way contrary to their own
“ Consciences, or not give them good Literature
“ at all, supposing them capable and disposed
“ thereunto. Now both these will be Iniquity.
“ For to hinder or neglect the Improvement of
“ their Childrens reasonable Souls, wherein God
“ has kindled a spark of Desire that way, is worse
“ than to neglect the Nourishing of their Bo-
“ dies, or satisfying their necessary natural Appe-
“ tite, or to do any thing that is destructive
“ thereunto, even so far as the Soul transcends
“ and is more noble than the Body. And again,
“ on the other hand, to promote that Improve-
“ ment of Judgment, with a want of Conscience
“ in the Children, who must presently engage in
“ what the Parents as Dissenters think they may
“ have Cause hereafter to repent of, or to do any
“ thing in placing their Children contrary to

“ own Consciences, must needs be Sin in them-
 “ selves. And this is the Case if they are Non-
 “ conformists.

“ But suppose some that are themselves Confor-
 “ mists, or have a great Latitude that Way, yet
 “ upon comparing many Thoughts of their Sons
 “ Inclinations, or Weaknesses which they have ob-
 “ serv'd, and of the Reports (true or false) con-
 “ cerning the Liberty which Youth have or take
 “ in the Universities, and the Temptations they
 “ may there meet withal, do come at last to a
 “ result in their Judgments (be it right or wrong)
 “ that it is not safe to send their Sons thither:
 “ What shall they then do? Shall they either
 “ neglect their Sons Education, or act against their
 “ own practical Judgment? Or, shall they (if the
 “ Interpretation be true) become Partakers of pri-
 “ vate Instructors Perjury? So that do it, or do
 “ it not, there is Mischief on all hands. This
 “ securing the Key of Knowledge, and tying it
 “ fast to some Mens Girdles, or making it too
 “ hot or heavy for others to touch on any terms,
 “ might well enough comport with popish Designs
 “ to keep People in the dark, that they may
 “ lead them the more quietly by the Nose: But
 “ the Protestants be sure, did not continue the
 “ Oath with such Apprehensions, but were rather
 “ willing to have Knowledge encreas'd, and not
 “ only confin'd to the Clergy or Learned Profes-
 “ sions, but extended or diffus'd as much as might
 “ be, to the People in general; and wish'd, that
 “ *all the Lord's People were Prophets.*

“ 4. It would oblige Men to pin their Morals
 “ and Religion too on the University's Sleeve;
 “ an Implicitness incongruous with Protestant Pri-
 “ vileges. This hath two Branches:

“ 1. Morals. Suppose, (for it is possible) at
 “ some time or other there may be a great Im-
 “ morality in the Universities; the Evil Examples
 “ abound, or overballance the Good Rules, so
 “ that a General Looseness and Profaneness over-
 “ spreads and is contagious; and this is observ'd
 “ no: by the Evil Eye of some who may be thought
 “ prejudic'd,

“prejudic’d, but is evident from the sad Experience of the Corruption of the Youth. What is to be done now? Must Men venture their Children on manifest Danger? Or must they make light of these Matters? Surely, if the Plague or other Contagious Disease should fall into the Universities, for the Safety of their Lives they would soon remove their Sons, and use what Means they could at home or elsewhere, to continue or encrease their Learning in Private, until that Judgment were remov’d, and they might with Safety be restor’d to those publick and better Opportunities. The same Order is taken by the Statutes of divers Colleges, who have for their Foundation-Men, Mansions of Recess in the Country at many Miles Distance from the University, whither they remove them in Times of Contagious and Epidemical Sicknes. Do the Scholars there play all the while? Or if the Fellows read to them, or cause them to do some Exercise, are they perjur’d; because ’tis neither *hic* nor *Cantabrigia*? I think not. Now if Men may or would do so for the securing their bodily Lives, they should do so much more with respect to their Souls, Manners and Inclinations. The contagious and dangerous Consequences in this are far greater than in the other.

“2. Religion, with Opinions and Practices therein. This according to the Interpretation mention’d, must be (if we speak as to Men and Means) altogether such throughout the Nation, Right or Wrong, as are these Men, who *per fas & nefas*, have gotten the University Preferments into their Hands. And unless there should be some Means to make Men capable to judge of Fallacies, and stop the Mouths of Gainsayers to the Truth, there would be no Remedy, should *Arminianism*, *Poper*y, yea *Socinianism* be prevalent in the Universities, as it is not impossible; (for Learned Men, even Philosophers, may be deliver’d over to a reprobate Mind, or a Mind void of Judgment, *Rom. i. 18*;) What in such a Case the Consequence be in a Way of Rea-

" Emulation. A poor Hackney may put a Race-
 " Horse upon his brisker Career. This may stir
 " up to greater Diligence and Industry in the
 " Universities, and to remove some of the Pre-
 " judices that have been entertain'd. Such provo-
 " king to Jealousy by those that are not a People,
 " can do them no Harm but Good. And then
 " hereafter we will not despair but that our Su-
 " periors, being by long Experience convinc'd, of
 " the Peaceableness, and it may be of the probable
 " Usefulness of the Nonconformists, may at last
 " incline to be favourable in these Respects, and
 " may set apart some of the meaner Colleges and
 " Halls, with Indulgence, to revive and comfort
 " these now Afflicted People. Will not these Stones
 " that are now but hewing and preparing in the
 " Mountains, be all brought to the Universities, to
 " be there laid orderly in their Fabrick? Will
 " not then these Private Students come all to sup-
 " plicate their Publick Graces, when they can re-
 " ceive them without Incumbrance? Yea, and
 " will not their Relations and Friends, many pru-
 " dent, sober and wealthy Men, be then interest-
 " ed to promote their Good, when they can reap
 " some Benefit by them? Endowments with Re-
 " venues and Increase of Structures cannot be
 " promis'd, but may be reasonably presum'd.
 " And what Hurt will all this do to the Uni-
 " versities?

" *Obj.* 2. Yea much Hurt: For it will nourish
 " the Faction and Schism which are too great al-
 " ready.

" *Ans.* Faction and Schism are cheap Words,
 " and quickly *gratis dicta*, but Nonconformity is
 " not likely to be baffled with calling Names. *Pe-
 " jora pass.* All purely Academical Orders 'tis no
 " doubt but they will submit to: And for other
 " Matters wherein they may dissent, fair Academi-
 " cal Exercises are likely to bolt out the Truth
 " from the Bran of Prejudices, wherewith it is in-
 " cumber'd. And indeed to use such Means is
 " more like Men, English-Men, Scholars and Chri-
 " tians, and more likely to persuade to a Com-
 " pliance

pliance with what is Good and True, than the *Bruta Fulmina*, the *Argumenta Bacillina*, the Conclusions in *Bocardo*, the unreasonable Forces that have been hitherto unsuccessfully us'd.

“*Obj.* 3. But if there be at present such Obstructions in the Universities as you pretend, that you cannot conscientiously send your Sons thither, How comes it to pass that so many of you, and some of your Nonconforming Ministers, do commit their Sons to the University to be bred? Are you not all of a Mind?”

“*Answ.* It may be so. One can step over that which is a Stumbling-block to another. As to the Nonconforming Ministers, they are of Age, ask them. In the mean while let me ask you, why are not those who partly comply better encouraged to come wholly over? It is hop'd they do not condemn themselves in that which they allow. The Reasons of their Practice may satisfy themselves, but they do not yet as far as they are known, prevail with others to do the like: Much less does the Event of their Practice which has hitherto been observ'd, encourage. For they see that some have quickly learnt to call their Fathers Fools, for troubling themselves about such trifling Indifferencies. What farther Event will come of it Time will shew. In the mean while, let every Man be satisfied in his own Mind, and whatsoever others do, labour to see his own Way with his own Eyes.

“I know not what else is objected, and therefore at present shall conclude, heartily wishing and praying that there may be an happy End of these Divisions, and that all Men would unite in being Conformists to the infallible and indispensable Rule, the pure Word of God.”

Besides this Manuscript which was transcrib'd by oost of Mr. Morton's Pupils, there were certain stems of the several Arts and Sciences, which he wew up for their Use, which Systems he explain'd in his Lectures. Copies of them have been

preserv'd by many of them to this Day. But then is one Paper of his, which he drew up under the Reign of King Charles II, bearing the Title of *Advice to Candidates for the Ministry, under the present discouraging Circumstances*, which has been kindly communicated to me by one of his Pupils, which I think ought to be preserv'd to Posterity: As therefore it here follows.

“ **P**RESUMING you will accept of Advice from one you know loves and wishes you well and whose Comforts are much bound up in you well doing; having observ'd some *Desiderata* in divers who are entering into the Sacred Work I thought it my Duty to deal plainly and fairly with you, in a few suitable and seasonable Admonitions to you.
 “ Not that I intend to treat of all Moral and common Christian Duties, nor of all that appertains to the Ministerial Work. You have *Paul's Epistles to Timothy and Titus*, and the *Apostles History in the Acts*. You have *Bow De Pastore Evangelico*, the Assembly's Advice their *Directory*, and *Wilkins's Ecclesiastes*, &c. which are of special Use for your Direction.
 “ But I have a Desire to ease my Mind in a few Particulars, wherein my present Thoughts suggest some Danger of your Miscarriage.

“ This premis'd, my Counsel in short is,

“ I. That in all Study and Preaching, you chiefly mind **JESUS CHRIST**. Remember your design the Ministry of the Gospel; and that Gospel is the Doctrine of the SAVIOUR, and the Tender of Salvation by the MEDIATOR.
 “ Think much of that Passage of *Luther*; *Omnia mea Meditationes Theologicæ in Christo sumuntur et resuuntque*. Is it a Sin you think of or mention; remember it still as a Piercer, a Persecutor, a Crucifier of **CHRIST**. So look on it and him together, as may cause you to mortify
 “ *one*

over both. Is it a Duty, remember always whence Strength comes to perform it: *Lex jubet; Evangelium juvat*. For without him you can do nothing; no not so much as think a good Thought. Is it a Threat; let it be a Spurr: Or a Promise; let it be a Lure; both inciting in their proper Way to come unto CHRIST: The former as the Rod of the Law, a School-master, the latter as a Branch of the Covenant of Grace, which in CHRIST alone is *Tea and Amen*. Do you offer Prayer or Praise unto GOD; not only remember the formal and customary Close, (*through Jesus Christ our Lord*) but in every Branch, let the Hand of Faith, with holy and humble Affection, tender and deliver it into the Mediator's Hand, that it may be acceptable in the Beloved.

" Thus you shall avoid the unfavoury Way of Moral Philosophy Lectures, instead of Gospel Preaching, more fit for the *Rostrum* or Theatre of Heathens, than the Pulpit or Assembly of Christians; and better comply with the exemplary Resolution of the Apostle, who determined *to know nothing but Jesus Christ, and him crucified*.

" II. That you often call to mind the End of Preaching, which is, to teach what Men *should*, not to shew what you *can* do: Not *dicere*, but *docere*: Not *eloqui*, but *alloqui*: Or, according to the *Scotch* Dialect or Idiom [*speir at*] which is something more significant than our [*speak to, or with a Man*.] Direct your Speech, not as if you intended to beat the Air over Mens Heads, but as designing to teach and touch the tenderest Part of their Hearts. What we speak to GOD, must be aim'd at his Heart; and what from him to Man, should be aim'd at theirs. The Church is CHRIST's School. Every Member is a Disciple or Scholar. A Minister is a Teacher sent from GOD. He should therefore personate at least a Tutor, if not a Parent: As Solomon in the *Proverbs*, or as Paul towards

“ those his little Children, of whom he travelled
 “ in Birth till Christ was formed in them. Now
 “ a Father or Tutor does not make Orations,
 “ or Speeches to his Children or Scholars, but
 “ in a familiar Way, (*humano more*) he inculcates
 “ his Instructions, so as he judges will make the
 “ best Impression.

“ I easily conceive what will be reply'd : That
 “ this will well become graver Ministers, and
 “ experienc'd in the Work ; but is not so suitable
 “ to younger Persons, who are yet but as Pro-
 “ bationers, and of whom Men usually pass their
 “ Opinion, rather than take their Advice. Such
 “ have not gain'd that Esteem and Authority a-
 “ mong Men, as to render them acceptable or
 “ prevalent in a fatherly Way of Teaching.

“ These Considerations indeed are something ;
 “ but not enough to enervate the general Scope
 “ of my present Advice. I would not have young
 “ Men to personate Fathers, as to put on affected
 “ Gravity, nor conceit to themselves greater Au-
 “ thority, than indeed they have. This would ren-
 “ der them and their Discourse more ridiculous
 “ than reverend. (See *Keckerman De Orationis Con-*
 “ *cionatorum*, at the End of his *Logick*.) But yet
 “ they should with a modest and humble Se-
 “ riousness, and Boldness, so address themselves
 “ to the Consciences of Men, that there may be
 “ perceived in them an hearty Desire to do real
 “ Service to GOD, and real Good to Mens Souls.
 “ Vivid Affections and Warmth of Spirit are much
 “ more suitable to godly Youths, than a cold
 “ and grave Formality. (See Mr. *Baxter's Gildas*
 “ *Salvianus*, and Mr. *Fenner's Alarm to Drowsy*
 “ *Saints*.) If you know not yet how to speak to
 “ your Elders as Children, you may intreat them as
 “ Fathers, as young *Timothy* was advis'd.

“ As for Probationer-ship, and the Opinions of
 “ Men concerning you, you neither need nor
 “ ought to be farther concern'd, than with rela-
 “ tion to the Fruit of your Labours, and the End
 “ of Preaching. Think often that your Prepara-
 “ tions are design'd to serve and please the Great

“ GOD :

“ GOD: What is it then, whether they are pleaf-
“ ing or no, to this Learned, that Curious, or
“ the other great Man! If you ftand before the
“ Mount of Holinefs, of what Confideration is
“ the Duft of the Ballance! In a Word; Let the
“ Words of vain Criticks pafs unregarded. Only
“ labour fincerely to approve yourfelves to GOD,
“ and you will be alfo approved in Good Mens
“ Confcienccs.

“ III: In Connexion with, and reference to, the
“ laft Advice, I counfel you to ufe Notes, not
“ proudly and foolifhly, but humbly and wifely.

“ The proud Ufe of Notes, is, when Men out
“ of an affected Curiofity, to fcratch itching Ears,
“ are nice to note down all to a Word or Tittle,
“ leaft (forfooth) the starch’d Oration fhould be
“ ruffled by a rough Expreflion. When thefe
“ exact Notes are prepar’d, then they are either
“ conn’d by Heart, and recited like a *School Boy’s*
“ *Lesson*, or read *Verbatim* as a Child does his
“ Horn-book.

“ I know what is faid by way of Excufe; to
“ which Confcience muft give the Answer. Ask that
“ therefore, whether you want a rational or ufe-
“ ful Memory, or a ferious and fuitable Intention
“ to your Bufinefs: And fee whether it be a na-
“ tural or moral Defect. (See *Reynolds’s Paflions*,
“ Chap. iii. *Of Memory*.) Whether ’tis modelt Bafh-
“ fulnefs, or proud Fear of Difparagement, that
“ makes you fo diftruft yourfelf. Whether the Ac-
“ curacy of Speech be not more minded than the
“ Efficacy. If great Examples are alledg’d: Re-
“ member your Circumftances may not be the
“ fame. Sometimes perhaps they may have ab-
“ ftrufe and difficult Matters to handle, that muft
“ be worded punctually to avoid Miftakes: Some-
“ times perhaps invidious Matters, and Words that
“ will hardly be born; and here fuch Notes may
“ be of Ufe, as a Teftimony to clear Innocency,
“ and answer Accufations, if Need fhall require.
“ Sometimes it may be they intend for the Prefs
“ what they fpeak in the Pulpit. In all which things
“ you

" you may be as yet excus'd, yea better approv'd
 " if you do forbear them. If it be said that not
 " only sometimes on extraordinary Occasions, but
 " some excellent good Preachers do always so
 " make use of Notes: To this I say, if they be
 " excellent good with them, they would be excel-
 " lently better without them. If they in their Way
 " do excel others, surely if they would stir up
 " their Gifts, they might much excel themselves.
 " But if it be said, that by long Use they are
 " so accus'tom'd, that they cannot now alter their
 " Course: This very Thing should be a Warning
 " to all Young Men, not to enter into, or indulge
 " themselves in, such an inexpedient Way. If it
 " be yet again urg'd, that they are notwithstanding
 " lik'd very well by their Auditors: I answer, it
 " may be so as to some particular Hearers, w'd
 " to them, who out of special Respect to their Per-
 " sons, may overlook their Defects: But I am well
 " assur'd, to the Generality of the People, both se-
 " riously Pious, as well as Common Hearers, it is
 " for the most part very nauseous and offensive.
 " Yea and some are ready to say, 'Tis as good
 " for us (having Books as well penn'd) to stay at
 " home, and read ourselves, as go abroad and hear
 " another do it. Now if it begets such Preju-
 " dice, as to cause a Contempt of God's Pub-
 " lick Worship, and at best lose much of the End
 " and Efficacy of Preaching, it may then as well
 " be call'd foolish as proud, and therefore is to
 " be avoided.

" On the other Hand, an humble prudent Use
 " of Notes is, when Men out of a Sense of their
 " Infirmary, have them ready as an Help, not pre-
 " suming on their Extemporary Faculty, nor de-
 " spising such a Method, or Succinctness of Dis-
 " course, as may be best understood and retain'd
 " by the Auditors. When Things prudently, (not
 " Words curiously) are so dispos'd of, as that when
 " a Man is to deliver a certain Sentence or Para-
 " graph of Truth, he may have the whole Freedom
 " of his Mind to express it with its proper Af-
 " fect'on, without Fear of losing the next *Coin*

“quent, or an impertinent filling up some inter-
 “stitial Time with an ill favour’d Heap of super-
 “fluous Words, till the Mind can recover itself, to
 “think what should be next. Those that will never
 “use Notes, often need them. Such are (In my
 “Thoughts) like a Man that holds a Bundle of
 “Arrows in his Bow-hand; the Steadiness and
 “Strength of whose Draught is thereby hinder’d:
 “Whereas the others are as one that disposeth of
 “them in order in his Quiver, and out of his
 “Way, who when he hath with full Strength drawn
 “one Shaft to the very Head, and sent it to the
 “Heart, can handsomely come at another, and make
 “use of it without Interruption. I said before,
 “Things and not Words. Nor that I advise an utter
 “Neglect of proper and significant Expressions: But
 “the greatest Care should be had of the Matter
 “and Things. And if this be done, one that is a
 “Scholar, and who ordinarily accustoms himself to
 “speak handsomely and proper, needs not want
 “sufficient Words well to express his Mind. *Re*
 “*bene disposita, Verba ac invita sequuntur.*

“IV. My next Advice is, that by Prayer and
 “Meditation you would endeavour to have your
 “Hearts well affected with the Matter you are to
 “deliver. *We believe, and therefore speak*, said
 “Paul of himself, and other Messengers of CHRIST.
 “Endeavour you to be of that Number. ’Tis the
 “most likely Way to affect the Hearers; (*Si vis me*
 “*scire, dolendum est*;) and the only Way to dis-
 “charge the Ministerial Duty of *setting forth the*
 “*whole Mind of God*. Here I would recommend
 “to your Consideration, a Notion of holy Mr. Fen-
 “ners, which is to this Effect. God, says he, in
 “Scripture communicates to us his Mind, not only in
 “delivering Truths, but withal, with them also he
 “expresses suitable Affections. Thus he gives us Pro-
 “mises with an express Affection of Love. He threa-
 “tens with Expression of Displeasure. Sin is men-
 “tion’d with Abhorrence; and Duty with Approba-
 “tion. He therefore that speaks of these Things
 “without Concern, doth not set forth the whole, yea
 “scarce

“ *scarce half of the Mind of God.* And indeed this
 “ seems to be the great Difference (as to many)
 “ between Preaching *vivâ voce* (the ordinary con-
 “ verting Ordinance of God) and bare Reading
 “ in Private, that no writing can so well exprels
 “ Affections, though the Matter, and perhaps the
 “ very Words are the same.

“ Now because through the intimate Conjunction
 “ of Soul and Body, there is great Communica-
 “ tion and Influence to and from the Affections,
 “ by the Deportment of the outer Man, let me
 “ here caution you against the Errors in Elocution.
 “ Avoid all odd and extravagant Tones : *Homoi-*
 “ *tonia's* [the same Cadencies and Elevations, how-
 “ ever the Matter varies.] *Homotonia's* [the same
 “ even Sound throughout :] Beginning Sentences
 “ with a strong Voice, and slackening the Strength
 “ towards the Period ; whenas the contrary is most
 “ vivacious, and holds up Mens Attention. Also
 “ beginning leisurely, then huddling and precipita-
 “ ting in the Close of Sentences ; which is a Kind
 “ of *string halt* in Speech. Especially beware of
 “ over fast speaking throughout, without due and
 “ convenient Pauses. For Men will need a little
 “ Time to think, as well as you to breath. Be-
 “ ware also of impertinent Repetition of Words
 “ and Sentences, which dead and flatten much the
 “ Intention of the Auditors. Add to this the Errors
 “ of Gesture and Countenance, and the Defects of
 “ and Super-abundance in Action, or what else is
 “ unbecoming or unpleasing. For you must please
 “ to Edification. As I would not have you nice, so
 “ I would not have you slovenly in so great a Per-
 “ formance. Do all *humano more*, as was said.
 “ What is most natural will prove most artificial.
 “ Only for this I advise you to desire some Faithful
 “ and Prudent Friend, to observe and warn you of
 “ your Defects in the Beginning, least you get
 “ some scurvy Habits that you can never leave
 “ while you live.

“ V. I advise you to lay the Stress of all your
 “ Discourses on plain and pertinent **Texts of Scrip-**

ture. I mean not a frivolous Quotation of a Multitude of Texts : But when some are chosen most agreeable to your Subject, let them be explained as Need may require : And let always the Text in Reference to your Matter, be especially taken notice of, and inculcated. The Reason is, because Mens Consciences (with which you have most to do) is their Judgment subjected to the Judgment of GOD: If you can therefore fix them by some manifest Text of Scripture, it will hold them fast, as a Nail driven in a sure Place.

" This may be done ordinarily by first collecting most of the Scriptures relating to your Subject, and afterwards refering each to its proper Branch or Kind: Not commonly first making all your Heads, and then seeking Scriptures to confirm them : For so you will be apt sometimes to strain a Text from its proper Meaning : But first be furnish'd with Scriptures, and out of them draw your Heads, which will of Course be well confirm'd by them.

" This easy Method of composing profitable Discourses I shall at any Time farther explain to those that shall desire it.

" VI. Be diligent in hearing the most pious and practical Preachers, and such as you see do most prevail with the Hearts of Men. Let not your youthful Fancies carry you to hunt after Notions. For these, without practical Holiness, will turn to a very small Account. *Schoolmen, Criticks, Theological Systems, and Polemicks*, yea your ordinary *Metaphysicks* will afford you Notions enough, which in your private Studies you have better Opportunity to consider and digest, than you can have in a passing Discourse. True Piety and Heart-Engagement to be the LORD's, are the great Things. These should you first receive yourselves, and then transmit them to others. And surely they are best attain'd by those Sermons which have most Savour and Relish of a sanctified Vessel. Words warm'd with heavenly

" Fire

" Fire will to you be of double Advantage, viz. :
 " one and the same time to teach you how to live as
 " how to preach also. And such exemplary Instructio
 " will as to effect, transcend all Rules and Direc
 " tions. Talk not of one Preacher fitter for Scholar
 " and another for ordinary Christians. The Wa
 " to Salvation is the same, and a sound Word
 " the more heartily handled, is the more profit
 " ble for them both. 'Tis too superficial for Di
 " vines to be taken with external Modes or Flor
 " rishes, or to dislike solid, wholesome and si
 " voury Discourses on these very slight Occasions
 " Mind the main Design before mention'd ; and
 " then indeed if you see something you thin
 " (perhaps with good Reason) to be any way un
 " comely, you may at least learn this by it, to
 " avoid it in yourselves. But certainly in our
 " Israel are *Workmen* enough, that need not to be
 " ashamed ; *Smiths* enough, that are no Bunglers,
 " to sharpen your *Goads*, thereby to quicken
 " CHURCH's Flock, and prepare your *Mastock*,
 " to labour in his Vineyard. So that you need
 " not to go to the *Philistines*, who are open
 " Enemies, nor to the Mountain of *Samarita*, with
 " their Mungrel Worship, who are scarce half Friends
 " to the *Reformation*, which you profess to desire.

" VII. Let your Discourses be mostly Practical,
 " both as to the Subjects, and Manner of Hand
 " ling. 'Tis but a Crack, for young Divines
 " to be much meddling with Controversies. Wra
 " gling Divinity will but put your Spirits out of the
 " comely Christian Frame. You had better first
 " season them with Things that are of a more
 " Christian Savour and Relish. 'Tis not only more
 " easy but more safe to lay Foundations in un
 " question'd Truths : And of these, as to the
 " Manner of Handling, be more sparing in the
 " Doctrinal than in the Practical Part : And refer
 " as much as you can with Convenience to the Ap
 " plication. *Reasons* of a *Doctrine*, will for the
 " most Part, easily, and most profitably be made
 " *Motives* of an Exhortation. This I advise ; not
 " that

" that there is much Difference in the thing itself,
 " but because there is much Difference as to the
 " Auditor, who are commonly most intent on
 " the Application. The old and useful Method
 " I would advise you to stick close unto, and not
 " run into the new-fangled Method of roping
 " Discourses, without observable Method: Where-
 " in a Torrent of Words was like Water over
 " a Mill-Wheel, and the continu'd oratorical Flash
 " leaves not Space for distinct Observation. In
 " the other honest and useful Way, more of the
 " Christian will appear, and I think not less of
 " the Scholar. But otherwise, your Praise in
 " the Gospel will yet be more genuine as good
 " Christians, than great Scholars: For in that
 " you are taught by the Holy G O D, in this but
 " by sinful Men. As to the marshalling your Ap-
 " plications, and the Prudence especially to be
 " us'd in some of them, I shall not need to di-
 " rect you. There are sufficient Instructions in
 " the Books before mention'd. However, one
 " Thing I think good to intimate, that the most
 " proper Place of Conviction and Reproofs, is
 " the first and immediate after the Confirma-
 " tion of your Doctrines. But remember always
 " to close your Discourse with Comfort and En-
 " couragement. Such last Impressions, will leave
 " a good Liking to the Word, and will by Hope
 " quicken to Resolution and Endeavours: They
 " are most Evangelical, and most agreeable to
 " the Genius of Men, who love rather to be
 " drawn than driven.

" VIII. Be well dispos'd as to the present or
 " future Dispensations of Providence towards you.
 " If Temptations or Allurements come, and fine
 " Offers of Preferment, to shake your Stedfastness,
 " consider the Vanity of these Things, in Compari-
 " son to the holding of G O D's Favour, and a clear
 " unconfounded Conscience. Consider the greater
 " Sufferings of G O D's faithful Servants, whose *Dam-
 " num ingruens*, is more than your *Lucrum cessans*.
 " 'Tis more to lose possess'd Preferment than not

“ to have it. Lastly ; those Templars that compass
 “ to make Profelytes, are little like to prove such
 “ fast Friends, as they may at first pretend. You
 “ may easily observe that what they act is but in
 “ Design, and probably they aim no farther than
 “ to spoil you of your present State ; and then as to
 “ the other, leave you to shift for yourselves. Be
 “ sure unless you be complete and thorough-paced
 “ Renegadoes, you will always be suspected, and
 “ then trusted and favour’d accordingly. My Ad-
 “ vice is therefore, that you tamper with them as
 “ little as may be. Of good, there is little from
 “ them to be expected, and evil may justly be
 “ fear’d : For if they impair not your Principles,
 “ they may nevertheless damp your Comforts, in-
 “ clining to reflect more heavily on your Discou-
 “ ragements, and make them seem greater than
 “ they are.

“ But on the other hand, if difficult Circum-
 “ stances do really pinch you, be not discourag’d,
 “ God will provide for you. But when ? and
 “ what ? and where ? and how ? I know not.
 “ He knows best, who knows all. Wait his Plea-
 “ sure. *Never saw I the Righteous forsaken*, said
 “ *David* ; *Distressed yet not forsaken*, says *Paul*.
 “ Oh ! but we are neglected, forsaken, slighted,
 “ unregarded, unprovided for. What ! more than
 “ many an ancient *Labourer* that hath *born the Heat*
 “ *of the Day* ? Were you ever in Prison ? Are you
 “ deeply indebted ? Have you sold Books and
 “ Household-stuff to buy Bread for Wives and Chil-
 “ dren ? No : Wives and Children we have not ;
 “ nor are we like to have. There you are too
 “ hasty. God can bring the Desolate into Fa-
 “ milies. In the mean time, you should mind the
 “ Apostle’s Advice, suited to the present Distress ;
 “ using Pious and Rational Means for keeping your
 “ Bodies under. But if you cannot contain, marry
 “ in the Name and Fear of God, without world-
 “ ly Respects. Trust his Providence. You know
 “ the Story of the Hen and her Brood. And a
 “ cr Size of Living (which may ordinari-
 “ ly be expected) without Sin, will prove

"comfortable than an higher with it. As to the
"mention'd keeping under your Body, with a sui-
"table grave and sober Deportment, I advise not
'only in Point of Conscience but Prudence, that
'you may not only avoid Sin in the Sight of God,
but also that youthful Levity which may offend
Men. For I must tell you (if you know it not)
that young Chaplains hear ill, and by some Fa-
milies (whatever be their Ground for it) are re-
fused under that Pretence.

"Well but may you say perhaps, if we are ad-
mitted to Families, which is the Height of our pre-
sent Preferment, 'tis for the most part but single
Salary for double Dury: It may be pray often,
and look to a Boy or two besides. I answer,
the more Work and Service, the more Comfort
may you take therein. And as to the secular
Encouragements did you only or chiefly count
upon Preferments, when you first enter'd into
this Way? Surely if so, you did not rightly cast
up the Costs of this Tour, and must begin again.
Count not so much upon Friends and Favours as
Enemies and Injuries.

"Oh but 'tis not the Enemy has done this!
Our Discouragements come from our Friends
and Fathers. They mind us not. They take no
notice of us. They give us not that Countenance
and Encouragement we expected. What you
might expect you best know: But this, I know
(perhaps better than you) they do mind you!
They (at least some) are very thoughtful about
a Succession. They observe you and your Pro-
ceedings. And as they get Notice of your Fitness
for farther Employments, they watch for all honest
Opportunities to get them for you.

"Yea Pitiful Ones. Such as we would not
leave the City and our Relations for. No! sure-
ly then you are not rightly spirited for your
Work. Go forth at the Door where Providence
though but a strait one: And follow
it, and your Business wheresoever it
Ship, or in a Plantation, by which
your Mother's Chimney. If you
P "60

" apt to be puff'd up, and enjoy Comfort
 " though you meet with but little from wit
 " There are many other Things I might
 " but let this suffice at present. I shall on
 " one Request to my Advice; and that is,
 " That you endeavour to take me right
 " have said. Not that I approve Extream
 " utterly reject all Degrees of the Oppos
 " Contradistincts of divers Things I comm
 " you. Not that all must always be strictly o
 " *Est modus in rebus*. Nor do I deny Ind
 " in many Things to young Beginners: N
 " spise I your hopeful Progress; nor impute
 " to you in all the Things mention'd and
 " proved: But out of true Love to you, a
 " Good Work you are entring upon, with
 " rable Expectations of an happy Event, f
 " Furtherance and Assistance therein, I off
 " your Consideration some of my present Th
 " and recommend You and Your Work
 " LORD: Who am

Yours in all Christian Affection

for our Lord's

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Page. 145. *St. Columb Major*: Mr. THOMAS TRAVERS. Dr. Walker, *Ant. Part II. p. 191.* says, that this Living which was worth *400 l. p. Anno*, was a Sequestration and that Mr. *John Beaufort* was rector'd to it upon his Majesty's Return.

Page. 146. *Laniwet*: Mr. HENRY FLANNICK; it should be FLAMANK. He was a Branch of an ancient and reputable Family in this County. A very genteel Man, of no contemptible Learning, vast natural Parts, a clear Head, a strong Memory, lively Affections, and whose Method of Preaching had something in it so peculiarly convincing, that it seldom fail'd of some Success: Frequent Influences of which were very obvious in most Places where it did but occasionally exercise his Ministry. He had a majestick Mien, and yet a most obliging Affability in common Conversation. Such an happy mixture of Seriousness and Sweetness, is rarely to be

" be faithful in a little, you shall be made Rulers
 " over much in due Time. Modest Humility will
 " expect Self-overweening, and make willing for
 " any Service, upon any Terms; will make credit
 " Interpreters of others Carriage towards us, and
 " reflect on our own Unworthiness, rather than cast
 " at others Misbehaviour. Thus, in Meekness and
 " Lowliness of Mind, you may possess your Soul,
 " avoid the dangerous Rocks of Novices, who are
 " apt to be puffed up, and enjoy Comfort with
 " though you meet with but little from without.
 " There are many other Things I might say
 " but let this suffice at present. I shall only make
 " one Request to my Advice; and that is,
 " That you endeavour to take the right in all I
 " have said. Not that I approve Extremes, nor
 " utterly reject all Degrees of the Opposites of
 " Contradistincts of divers Things I commend to
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 " Furtherance and Assistance therein, I offer unto
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 " and recommend You and Your Work to the
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Pag. 145. St. Columb Major : Mr. THOMAS TRAVERS. Dr. *Walker, Att.* Part II. p. 191, says, that this Living which was worth 400 *l.* per *Annum*, was a Sequestration and that Mr. *John Beaufort* was restor'd to it upon his Majesty's Return.

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mer with, especially so recommended by those stated Evidences of Sincerity, which render'd him unsuspected of Affectation, or ill Design. He was very much esteem'd by the more serious Gentry of the *Western Counties*, and belov'd as well as revered by such meaner Persons as were acquainted with him, who were far from being Friends to the Generality of those that bore his Character.

Some time after King *James's* Declaration, he was call'd to the Exercise of his Ministry in a considerable Congregation at *Tavistock* in *Devon*; where he faithfully labour'd with good Success, till seized with a violent Fever, of which he died, in not an uncomfortable but assured Expectation of a *Black Change*, May 8. 1692.

He was a very strenuous Opposer of Addressing *K. James II.*, upon his Declaration for Liberty; and only refusing to sign any himself, but earnestly dissuading other Persons from it. He was also very much against the taking off the Penal Laws and Tests which was then pressed with so much Rapidity: And had the Courage as well as Honour freely to declare it, to the Perambulators who were sent about the Country to promote that Design.

Pag. 147. Lancelton: MR. WILLIAM OLIVER it should be Mr. JOHN OLIVER, M. A. Add. He kept a School in this Town, bred many good Scholars, and died a Lay-Conformist. It was (as I am inform'd) this Mr. *John Oliver* that wrote the Book for the Help of Teeming Women, and not Mr. *William Oliver* of *Glapthorn* in *Lincolnshire*.

Ibid. St. Stephens: MR. WILLIAM TOMBS. I find this was a Sequestration, because Dr. *Walker*, *P. II. p. 229*, says, that Mr. *Robert Dunkin*, whom he represents as one of the most Learned of all the *Cornish Clergy*, liv'd to be restor'd here, and to preach the first Assize-Sermon at *Lancelton* after His Majesty's Return: But I take it for granted I could pick up nothing in the least to the Advantage of Mr. *Tombs*, since he brings no Charge against him.

Pag. 147. St. Winnow: Mr. THOMAS HANCOCK. Add; Upon the Liberty granted by King James, he held a publick Meeting in *East Loo*. Dr. Walker, art II. p. 291, says he was a Tanner. But if he had been so, it was not for that Reason that he was silenced.

Pag. 148. St. Hilary: Mr. JOSEPH SHERWOOD. Add; the following Account of him is from a good Hand. After his Ejection from hence by the *Bartholomew* Act, Mr. Sherwood resided at *St. Ives*, and to the Day of his Death, which was about 1705, he was constant, faithful Preacher, at that Place and *Penance* (which are seven Miles asunder) alternately every *Lord's-Day*, besides Lectures on the Week days. He was of a sweet engaging Temper; and so for a long Time under very great Indisposition of Body, and constant Pains, yet unwearied in his Work, both in his Study and in the Pulpit. Some little Time after his Ejection, he was cited to the *Spiritual Court* for not going to Church. He appear'd, and gave for a Reason, That there was no Preaching: That as he was a Minister himself, he could not with any Satisfaction attend there, only to hear the Clerk read the Prayers; but promised to go the next *Lord's-Day* if there was a Sermon. Finding upon Enquiry that there was no Minister the next *Lord's-Day*, any more than before, he went not; and so was cited again, and gave the same Answer. The *Lord's-Day* following great Multitudes came to Church out of Novelty to see Mr. Sherwood; who being inform'd by the Church-warden, that was his Friend, that there would be no Sermon, went into the Church, and seated himself in the Clerk's Desk all the Time of Prayers, and then went up into the Pulpit, and pray'd and preach'd from those Words, *And I will avenge the Quarrel of my Covenant*. The Rumour of this Action was soon spread abroad, but it was the Peoples great Affection to Mr. Sherwood, that there was a croud'd Congregation such, his Enemies could not get any

one to give Information against him, until (b wheedling) they got an Acknowledgment from his Friend the Church-warden; and then by Threats frighten'd him into a formal Information. He was then carried to a petty Session of Justices, where Mr. *Robinson* sat as Chairman, who greatly reviled Mr. *Sherwood*, and call'd him Rebel, & which he bore patiently, with this Reply; That he was a Minister of the Gospel, and at the Church where there was so great an Assembly, he could not but have Compassion on the Multitude, and give them a Word of Exhortation. Mr. *Robinson* replied, But did ever Man preach from such a rebellious Text? Sir, replied Mr. *Sherwood*, I know Man is a Rebel against his Creator, but I never knew that the Creator could be a Rebel against his Creature. Mr. *Robinson* cried out, Write him *Mittimus* for *Launceston* Jail; and then turning to Mr. *Sherwood* said, I say Sir it was a rebellious Text. Mr. *Sherwood* look'd him full in the Face and address'd himself in these Words: Sir, said he if you die the common Death of all Men, God never spake by me. He was sent to Prison, where he found Favour with the Keeper, and had Liberty to walk about the Castle and Town. Mr. *Robinson* return'd Home; and a few Days after, walking in the Fields where his Maid was Milking the Cows, a Bull that was never known to do any Mischief, and indeed was tame beyond what is common in those Creatures, came up to a Gap where he stood, and his Maid before him, and turn'd the Maid aside with his Horns, and ran directly upon Mr. *Robinson*, and tore out his Bowels. This strange Providence brought fresh to Mind what had pass'd at the private Sessions. In a little Time Mr. *Sherwood* getting Leave to return Home, was sent for to *Penzance*, where the Justices met. He immediately went, and expected no other than to be sent back; when he came there, Mr. *Godolphin* took him into another Room, for you to know how you came in such a manner, when we

So what has since befallen Mr. Robinson, &c. which Mr. Sherwood replied, Sir I was far bearing any Malice against Mr. Robinson, and we no other Answer, than that when we are leave Rulers, for his Name's Sake, whom we it shall be given as in that very Hour what li say. To which Mr. Godolphin replied, Well for your Sake, I will never more have an in prosecuting Dissenters: And he was as as his Word.

Gentleman from whom I have this Account of me under his own Hand, (which I am to shew to any that desire it) assures me he had it from Mr. Sherwood's own Mouth, as from the Report of others: And that Sherwood at his Request repeated it again.

Mr. Sherwood was not the only Person whom Mr. Robinson molested. He was also a great Enemy to Mr. Thomas Tregosse, in the Printed Account of whose Life and Death, p. 16, 17, there is a Hint of this Story. For after Mr. Tregosse been committed by Mr. Robinson to Lanteglos Jail for three Months, and had been four Months return'd Home, we are there told, that Mr. Robinson, who was indefatigable, gave out, that he would speedily send him back again, to the Place whence he came. In order whereto, providing he went to Market, to procure another Justice to join with him in a Warrant for a second Conviction of Mr. Tregosse for a Conventicler, and to prosecute some of whom this Mr. Sherwood was one, whilst he was at a Tenement of his, his own Bull, which he never known to hurt any before, follow'd him in the Field, with much Fury, and gave him deadly Wounds, whereof he shortly died.

Mr. Isaac Gilling also assured me he had been told by a very worthy Minister of this County

Pag. 148. Sithney : Mr. ROGER FLAMMACK. His Name was FLAMANK, Elder Brother to Mr. *Henry Flamank*, mention'd before, *Pag. 146.* He continu'd a considerable Time at the University, and was a good Scholar, and a methodical, judicious, useful Preacher. He liv'd with a Wife and Children in strait Circumstances for many Years: But was always contented, and for the most part very chearful. He liv'd to eighty-seven or upwards, continuing his Ministerial Work, and that with good Acceptance to the very last. When he was above eighty Years of Age, he would dispute with great Acuteness, and cite his Authors with a remarkable Readiness, on the Controversies which had been most debated in his younger Days. He died Pastor of a small Congregation at *Gunrounson* in *St. Enoder*, in this County.

Ibid. Penryn : Mr. JOSEPH ALLEN. He had a Wife and three or four Children, and was very poor, but esteem'd a very good Man, and had his Subsistence from Charitable Friends, but principally from the Honourable *Hugh Boscawen*, Esq;

Ibid. Mr. JOSEPH HALSEY. Add; He assisted at the Ordination of Mr. *Peter Baron*, and Mr. *Matthew Huddy*, at *Rlymouth*, July 13, 1704; where he pray'd over Mr. *Baron* at the Impolition of Hands.

Ibid. lin. 19. for Filly; read Filly.

Pag. 149. Creed : Mr. TOBIAS BOUCHIER. A very learned but melancholy Man.

Ibid. St. Isy : It should be, *St. Issy*, (and *St. Ebal* may be blotted out;) Mr. STEPHEN REUEL, M. A. of *Exeter-College*. Though Dr. *Walker* in his *Art.* Part II. p. 279, complains there was no settled Minister here a long Time, yet he owns that this Mr. *Reuel* or *Rule*, had the Possession of this Vicaridge in the Year 1658. His proper Name I am told was REVEL. He was the Son of Mr. *Stephen Reuel* of

of *Hunfdon* in *Ermington* Parish in *Devon*. His Father had a Good Estate in the Parish of *Ermington* and surviving this his Son many Years, left the Estate to his Grandson, a Worthy Gentleman who now inherits it. This Mr. *Stephen Revel* I am inform'd was an excellent *Grecian*, and of a very pleasant Temper. His Wife was Daughter of Mr. *John Vincent*, and Sister to Mr. *Thomas* and Mr. *Nathanael Vincent*, who were so well known in the City of *London*. He died of a Consumption, and was buried, *July* 14. 1671; being about forty Years of Age.

Page. 149. *Marrion* by *Padfow*: Dr. *Walker* in his *Art*. Part II. p. 191, calls it *Merrin*; and *Speed* in his Maps *St. Meren*; Mr. SAMUEL TAPPER: Of whom I have receiv'd this Account. He was born in 1635; and was the second Son of Mr. *Oliver Tapper* of *Exon*; a Person of very strict and exemplary Piety, whose holy Life and Conversation was a Means of awakening and converting this his Son. His Father design'd him early for the Work of the Ministry, and sent him to *Oxford* when but fifteen Years old, after the *Exeter* Ministers had examined and approv'd him. He was of *Exeter-College*, where he had Mr. *Bradford* for his Tutor, of whom he was wont to speak with Reverence as a Man of great Integrity and Learning. Dr. *Conant* the Rector, after a particular Examination, admitted him to the Lord's Table. In the Year 1654 he took his Degree of Bachelor of Arts, and continued about two Years afterwards in the University; intending to tarry there till he should take his Master's Degree. But proving consumptively inclined, his Physician advis'd him to hasten into his native Air, if he desir'd to prolong his Life. At *Exeter* he quickly recover'd, and being perswaded to lay aside all Thoughts of returning to *Oxford*, he preach'd some Sermons in the *Church of St. Mary's*, with good Acceptance. After this Providence open'd him a Way of going to *London*, where he was assistant to Mr. *Humphrey Saunders* in the *Church of St. Dunstons* in the County of *Devon*: And in

Hollesworthy Church, Aug. 5. 1657, by the following Ministers of the fourth Division of Devon, associated for that Purpose; viz. *Humphry Saundens* who pray'd over him at the Imposition of Hands; *Mr. William Clyd of Instow*; *Mr. William Trevisbick of Petrokston*; *Mr. Nicolas Beckett of Bradford*, and *Mr. Michael Taylor of Pymworthy*. When he had continued there a while he was presented by *Cromwel* to this Vicaridge of *St. Meren*, from which *Mr. Henry Banbrigg* was sequestred. At first he scrupled to accept this Living, but at length took Possession of it, and continu'd in it till the Restoration; and was well respected both by his Parishioners, and also by his Predecessor, to whom he allow'd half the Income, and an House upon the Glebe to live in. Whenever they happen'd to meet, they convers'd together very friendly; and so they parted, when *Mr. Tapper* left the Vicaridge, and *Mr. Banbrigg* was restor'd. After this he resided some Years with a very worthy Gentleman of this County, *Richard Erisey* of *Erisey*, Esq: And from thence he remov'd to *Exeter*, where he liv'd with his Friends, till the Liberty granted by *King James*. He withdrew from the Establishment with a very charitable and peaceable Disposition; being prepared to conform, if he could but have been satisfied in the Terms of it. He was no Enemy to Episcopacy, or a Liturgy; but he would say was not prepar'd to assent to a Book which he could not possibly see, before his Assent was requir'd. His great Learning with his Moderation, Modesty and Candour, procur'd him the intimate Friendship of the most Valuable and Learned Clergy and others of the City of *Exeter*. *Dr. Wilkins* afterwards Bishop of *Chester*, *Mr. Hopkins* afterwards Bishop of *Londonderry*, *Dr. Thurston*, a noted Physician, *Mr. Chilcot* and others often visited him, and invited him to a Theological Disputation once a Week. Bishop *Wilkins* had so great a Interest to conform, which ended at the Palace

against the Nonconformists: And the Bishop told him, the oftener he came the more welcome. Once and again hath that Learned Prelate laid his Hands on Mr. *Tapper's* Head, and blest'd him: And then would smilingly say, Mr. *Tapper* where is the Harm of a Bishop's laying on of Hands? Mr. *Baldwin Ackland*, B. D, Treasurer of the Cathedral at *Exeter*, had such a Respect for him, that he importun'd the Bishop to grant him a Licence to preach in his Chapel. This the Bishop could not do: But he promis'd to connive at him, as long as he could, provided the Liturgy was always read by another. The Treasurer promis'd this, and took care to have it perform'd, and the Bishop took no notice, till the repeated Clamour of some of the furious Gentry oblig'd him privately to advise him to desist; which he did.

About the Year 1687, he had an Invitation to *Limpston* nine Miles from *Exeter*. The People who chose him for their Pastor, built him a Meeting-house there; and his practical warm Preaching, and holy exemplary Conversation, gain'd him universal Love among them. His Congregation increas'd, and he was blest'd with happy Success in the Conversion of many Souls. He was also generally respected by the Neighbouring Gentry, who had any Moderation, and knew how to value Learning, and an obliging genteel Temper and Carriage. But all his excellent Qualifications could not secure him from the Fury of High-Church Bigots. For his Meeting-house was broken up about the Year 1682, late on a *Saturday-Night*, and the Glass of the Windows very much broken. The Lord's Day, the good old Prophet pray'd earnestly for his Enemies, that God would forgive their Sin and turn their Hearts. There was one also that disguis'd himself, and put on a Cloak and a Band, and in that Habit went to a Woman of ill Fame who liv'd at *Dawlish*, on the other Side of the River *Ex*, giving it out that he was Mr. *Tapper*, and offering her Money that he would be her Man. The Woman reported that he was Mr. *Tapper*. But he appearing before her, when she saw him; she

she declar'd upon Oath, that he was not the Man and that she had never seen his Face before: But said that it was another that was at her House who gave himself his Name. She by Order, publicly ask'd his Pardon, at the County-Sessions, and he forgave her. She hath ever since confidently averr'd that there was such a Person with her, but that Mr. Tapper was not the Man.

None of these Things mov'd him: But he persever'd in the faithful Discharge of his Duty, and was never so chearful as on the *Lord's Days*, and when employ'd in his Master's Work. In the latter Part of his Life, bodily Infirmities lay heavy upon him, and he grew somewhat melancholy. The last Year, his Intellect was much impair'd, and yet he could not without Difficulty be withheld from his beloved Work of Praying and Preaching. The last Time he sensibly mention'd his Non-conformity, he declar'd his Satisfaction in his having acted according to his Conscience. A third Fit of an Apoplexy put an End to his Life and Labours, *March 3. 1705*, in the 73d Year of his Age, after he had been in the Ministry above fifty Years. His Funeral Sermon was preach'd by Mr. *Joseph Manston*, to whom he had resign'd his People the Summer before, on *Acts xx. 24*.

His Natural Parts were quick and brisk, and he was a very hard Student, and so arriv'd at a considerable Stock of Learning. Of the Living Languages he perfectly understood the *French* and *Welsh*. Of the Dead, he got a great Exactness in the *Latin*, and had *ad unguem* the History of most Words, whether they were pure and us'd by the Writers of *Augustus's* Time, or introduc'd when the Language was declining. *Latin Poetry* was his diverting Amusement during his undesir'd Silence. Some Specimens of this he hath left, which are also Arguments of his unwearied Industry. He translated Seven Books of *Milton's Paradise Lost* into *Latin Hexameters*. The Violence of the Gout hinder'd him from finishing *the translation*: He hath so left behind him *the manuscript* of *the translation* about the *Aburding*.

antiation, and in comparing the Rogueries of Romish and Pagan Priests. But his beloved Language was the Greek, in which he was so ready, he read the Poets and Philosophers in their originals as familiarly as if he had been reading *his*. He had the *Greek Testaments* by Heart, and would suddenly upon any Occasion that offer'd read the Text, and criticize upon it, as if the Book lay open before him. He was well acquainted with the *Classicks*, *Moralists* and *Historians*, both in *Greek* and *Latin*: And made all his Knowledge servient to Divinity. He was a very good practical Preacher, and an excellent Textuary.

And as to his Piety, he was an humble, zealous, pure Christian, and an Example of godly Simplicity and Purity. There was observable in him a blessed union between excellent practical Sermons, and serious, holy, prudent Conversation. A scandalous Minister was the most odious Sight to him in the World. None could be more constant and regular than he in his Devotions. He was a steady Example of walking closely with God in secret places: And would never venture into the World, without endeavouring to engage the Presence of God with him: He knew that a Man may as easily live without Food, as the Spiritual Life can be maintain'd without Communion with God: And from his Observation, drawn from long Experience, where Devotion is dropp'd in the Closet, it seldom keeps possession long in the Family, Heart or Conversation. He discover'd a truly generous Spirit, and was more Charitable than he, to Friends and Enemies. Out of a good Estate he hardly allow'd himself what was convenient. To religious Poor, Ministers, poor Scholars, neighbouring Families, and common Objects, 'tis thought he gave away nine Parts in ten of his Income. He considered a single Man, and his Estate would bear many Things. He could have indeed kept more

Objects on
as extensive
as to any
man. Who-
ever

ever was in Distress, he accounted his Brother, and fit to be reliev'd. He was ready to do Good to all, tho' he had a particular Regard to such as were of the Household of Faith. And it was a firm Rule with him, rather to relieve nine by Mistake, than to send away one empty, who was really in Want. He would say, *Charity may be mistaken, but will not go unrewarded.* Nothing is to be expected of his Dying Counsels, because his Distemper seiz'd his Head. He wrote his Sermons in a Character that was legible to none but himself. He hath nothing in Print, but a *Latin* Inscription on a Table of Marble, set up over the Monument of the great Lord Chancellor *Forbescue*, in the Chancel of *Eberton* in *Gloucestershire*, when the Monument was repair'd at the Charges of Colonel *Robert Forbescue* of *Wear* and *Phillogh* in *Devon*, his direct Heir, in the Year 1677. This Inscription may be found in Mr. *Prince's Worthies of Devon*, p. 307. He preach'd at the Assembly of the United Ministers of *Devon* and *Cornwall*, at *Exeter*, on May 4, 1692, on 1 Cor. iv. 7; *We have shn Treasure in earthen Vessels*: And was Moderator of that which was held June 6, 1693. He was also concern'd in an Ordination of eight Candidates for the Ministry at *Lyme Regis* in *Dorset*, Aug. 25, 1687, and pray'd over two of them, viz. Mr. *Josiah Woodcock*, who died at *Oxford*; and Mr. *Isaac Gilling*, at that Time Curate of *Barington* and *Seavington Mary*, in *Somerset*, and afterwards Pastor of a Congregation of Dissenters, at *Newton Abbot* in the Parish of *Woolborough*, in the County of *Devon*, where he died 1725. And from him, (I mean Mr. *Gilling*) and his great Pains and Application, and the Papers which he left behind him, I must own myself to have receiv'd very considerable Assistance, as to this County of *Cornwall*, and also the neighbouring Counties of *Devon*, and *Somerset*, and *Dorset*.

Page 149. *St. John's* *Woolwich* *Tavern*
He was reck
Composures
his Delivery.

the joint Testimony of the Ministers of *Devon and Cornwall*, with their Brethren of *London*, against the Errors and Herefies of the Times in 1648.

Pag. 149. Little Petherick: Mr. OTTHO WHITE-MORN. Dr. *Walker's Attempt*, Part II. p. 191, tells us, this was the sequestred Living of Mr. *Betty*, who return'd to it again at the Restoration. And perhaps this may be the Mr. *O. W.* in the *West Country*, that was forc'd to cut Tobacco for his Livelihood, that is taken notice of in the *Conformists Fourth Plea for the Nonconformists*, p. 43.

Pag. 150. Stoke Climsland: Mr. JOHN FATHERS. Add; *A. M.* He Printed two Sermons in 4to. 1648: One intit. *The Strife of Brethren*; Or, *Abram and Lot parting*: The other intit. *A Treaty for Peace, or, Abram's Parly with Lot*: Both from *Gen. xiii. 8.* He takes notice in the Prefatory Epistle, That he might have left something to Posterity, had not the unhappy Plunder of those Times snatch'd from him twenty Years Labours in the Ministry. He publish'd also two more Sermons in 4to. One intit. *The Content of a Wayfaring Man*; Or, *Jeremy's Cottage in the Wilderness*: The other, *The Account of a Minister's Remove*; Or, *Jeremy departing from Jerusalem*. Both from *Jer. ix. 2.* He appears to have been a Person of great Worth.

Ibid. St. Mallin: It should be, St. Melion: Mr. JOHN LEVISSON: It should be Mr. JOHN LYDSTON, M. A. He was born at *Combe*, in the Parish of *Stoke Flemming*, near *Dartmouth* in *Devon*, July 18, 1613. He had his Education at *Oxford*, where he continu'd nine Years, tho' I can't find he takes any notice of him. In the Wars, he was Chaplain in the Army. After the Defeat of *Charles* at *Lestithiel*, 1644, a Party of *Parliament* took him as he was marching to *Exeter*, and carried him Prisoner. He endur'd in his Prison a violent Famine about the Year

1653 he married a Daughter of Mr. Francis Whidden of Morton-Hamstead in Devon, and about the same time Sir John Coriton presented him to this Vicaridge of Melton. Here he discharg'd the Duties of his Office with all Fidelity and Diligence, and met with a great deal of Respect. He was intrusted with the Education of the Sons of some Gentlemen of Note, and among the rest of Sir William Coriton, who died not long since. When the Act of Uniformity pass'd, some thought he might have conform'd; he being a Man of great Moderation, and having never taken the Covenant: But he could not come up to the Terms requir'd, and so quitted his Living, to preserve the Peace of his Conscience. His Successor Mr. Granger, set the Glebe to him for some Years, permitted him to live in the Vicaridge-house, and boarded with him. From thence he remov'd to Saltash, where he preach'd to a small Number, as the Times gave him leave. He had some bitter Enemies in the Town, who gave him much Trouble and Vexation. Mr. Robert Beal the Minister, and Mr. Peter Stephens, and Mr. Bening two of the Magistrates, were of that Number. Once he was convicted on the Act against Conventicles, when there was but one present above the Number the Act permitted, and he a young Man under twenty-one, tho' above sixteen. A Fine of 40 l. was laid upon him, and Warrants for levying it were granted, and the watchful Malice of those that were set against him oblig'd him for a long Time to keep his Doors shut, that he might secure his House from being rifled, and his Goods from being sold. At other Times He was search'd for, and insulted, and threaten'd, to the great Terror of his Family. And sometimes he left his Habitation, Wife and Children, to escape a Jail.

In the latter Part of his Time, he was grievously afflicted with the Cholick; and at last a Plague put an End to his Labours and his Death-bed, when he saw a parture near at hand and a good Hope.

the Violence of his Distemper made it difficult for him to speak; to a good Woman, who ask'd him how he did, he chearfully replied, *Nothing but this rotten Carcase keeps me from being completely happy*. After six or seven Days Sicknels, he died; Sept. 3, 1671, being a little above fifty-eight Years old.

He was a Man of good Learning, eminent Gravity, and Seriousness, and exemplary Piety. His Reverence in the Worship of God was very remarkable, his Behaviour inoffensive, and his Spirit truly Catholick. These good Qualities procur'd him great Esteem and Respect from several Gentlemen of the Church of *England*. And Mr. *Stebens*, one of his Persecutors, died so poor, that his Widow and Children receiv'd Relief and Support from Mr. *Lydston's* Widow and her Son.

I can hear of nothing of his in Print, but a reference to the *Farewel Sermons* of his Brother in law, Mr. *Francis Whiddon* of *Totnes*.

Page 150. *Maugan Meneage*: Mr. *SAMPSON* OND. This Living appears to have been Sequestred, *Walker's Att.* Part II. p. 305.

Ibid. Mr. *ROBERT JAGO, Jun.* I have been inform'd that he was at first a zealous Nonconformist, and was in Jail three Months for denying the *Liturgy*: But as soon as he came out of Prison, a Benefice being offer'd him, he conform'd, and afterwards liv'd but scandalously.



The EJECTED, &c.
IN THE
County of CUMBERLAND

Pag. 150. **CARLISLE:** Mr. COMFORT STARR. After his being said to be educated in *New England*, let it be added, where in 1644 he took the Degree of M. A.

Pag. 151, &c. **Croglin:** Mr. JOHN ROGERS M. A. At the End of the Account of him, add Mr. *Timothy Rogers*, who is yet living at *Wantage* in *Berks*, is his Son.

Pag. 153. lin. 28. *Penreth* or near it: blot out, or near it.

Pag. 154. **Graistock:** RICHARD GILPIN, D.D. It should be M. D. Add; This was the Sequestered Living of Mr. *William Morland*, who returned to it in 1660. Dr. *Walker*, Part II. p. 306.

Pag. 159. **Thursby:** Mr. JOHN CARMITCHER who afterwards went into *Scotland*; and some Notice is taken of him there by Mr. *Robert Woodrow* in his History of the Sufferings of the Church in *Scotland*, Vol. I. p. 347.

Ibid. **Hutton:** Mr. JOHN JACKSON. This was the Sequestered Living of Mr. *Thomas Todd*, &c. appears from Dr. *Walker's Attempt*, Part II. p. 3 He says, this Mr. *Jackson* was a bawling illiterate Fellow, who held this and another Parishes during the whole Time of the Usurpation. To which I can say nothing.

ing, unless I knew his Vouchers. Had he been
not as *illiterate*, upon a proper Trial, it must
shew'd he would but have had his Desert. But
all that were Incumbents were cast out by
Act, if they did not punctually conform, it is
not that the most meanly qualified were as
Sufferers by that Act, if they were ejected
silenc'd by it, as those of the greatest Abili-

§. 159. *Keswick Parish*: Mr. CAVE. His
father was JAMES. His Papers are fallen into
the hands of a worthy Person, who tells me he was
assist'd by Dr. *Gilpin* and six other Ministers, and
assist'd of by the Association, who desir'd him to
take the Pastoral Office. He has also several
Orders of the Commissioners for propagating the
Gospel in the four Northern Counties, for settling
him and for an Augmentation of his Salary. He
knew he was not ejected from *Keswick*, but
some of the Chapelries in *Crosthwait* Parish.
He was indeed in *Keswick*, but exercis'd his Mi-
nistry elsewhere. The Commissioners appointed
him Teacher at *Crosby*, *Scaleby*, and *Stannix*, with
100 *l. per Annum* Maintenance. They afterwards
permitted him to itinerate at *Thornwait*, *Newland*, and
Walsby, with an Appointment of 104 *l. per Ann.*
It seems, are all of them in *Crosthwait* Parish.
Here it is most likely the Act of Uniformity
ejected him. Before his officiating in these last Cha-
pels, he had an Invitation to *Inverness*, with the
sum of 160 *l. per Annum*, sign'd *Rich. Deane*: But
was not accepted. After his Ejection, he re-
mained often from one Place to another, till mar-
ried at *Deventry* in *Northamptonshire*, he settled
continually there, till he came to *London*. And
he took the Opportunity of King *Charles's* De-
cession in 1672, publicly to exercise his Mini-
stry, making out a Licence. His Relations declare
he was never bred up to his Father's Business as
a Minister, as I had been before inform'd by some.
He died in 1694.

The Testimonial of his Ordination run thus.

CUMBERLAND.

“ **F**ORASMUCH as Mr. *James Cave* hath ad-
 “ dres’d himself to us the Associated Mini-
 “ sters of this County, desiring to be ordain’d a
 “ Preaching Presbyter, for that he is called to the
 “ Work of the Ministry in *Crosthwait*, and hath ex-
 “ hibited to us sufficient Testimony now in our
 “ Hands, of his unblameable Life and Conversa-
 “ tion, of his Gifts, and of his direct Call to the
 “ foremention’d Place : And whereas the Great
 “ LORD of the Harvest (who hath promis’d a con-
 “ tinu’d Succession of Labourers in his Vineyard,
 “ to the End of the World) hath empower’d Mini-
 “ sters of the Gospel to ordain fit Persons to the
 “ Office successively, the Exercise of which Lib-
 “ erty and Privilege is also allow’d to us by the In-
 “ strument of the Government of the Commonwealth
 “ of England, Scotland, &c. dated at *Westminster*,
 “ Dec. 16. A. D. 1653.

“ We the Ministers of the said Association, have
 “ examin’d him ; and finding him to be duly
 “ qualified and gifted for that holy Office and
 “ Employment, (no just Exception being made
 “ against his Ordination or Admission) we have
 “ approved him, and accordingly in the Parish
 “ Church of *Crosthwait*, in the County of *Cumber-*
 “ *land*, upon the Day and Year hereafter ex-
 “ pressed, we have proceeded solemnly to se-
 “ him apart to the Office of a Preaching Presby-
 “ ter, and Work of the Ministry, with Fasting
 “ Prayer, and Imposition of Hands. And do
 “ hereby (so far as concerneth us) actually admit
 “ him to the said Office, there to perform all
 “ the Offices of a faithful Minister to
 “ JESUS CHRIST.

unto subscrib'd our Names, this 16th Day of
ber, Anno Domini 1656.

*Richard Gilpin, Minister at Greystock.
Roger Baldwin, Minister at Penrith.
George Tibbol, Minister at Skelton.
John Jackson, Minister at Hutton.
John Myriell, Minister at Lamplugh.
George Benson, Minister at Bridekirke.
George Larkham, Minister at Cocker-
mouth.*

161. At the Close of the Account of those
were ejected in the County of *Cumberland*,
for adding,

DANIEL KING; who was born at *Brig-
n*, within four Miles of *Stirling* in *North
l*. He was brought up in the College of
, and ordain'd at *Edinburgh*, and by the
t of the Earl of *Queensberry*, obtain'd a Liv-
this County, from which he was ejected
Nonconformity. He afterwards return'd to
d, and was the Earl of *Queensberry*'s Chap-
or fifteen Years and more, till the said Earl's

He us'd then and afterwards to preach
nally, as he had Opportunity. He died at
, not long before the Revolution in 1688,
the 60th Year of his Age. He was well be-
and much follow'd wherever he preach'd.
is being in *Scotland*, he publish'd some Books.
as intituled, *Advice to all those who love
ouls*, in 8vo: But I can say nothing of the

as some that were ejected and silenc'd in
arts went afterwards into *Scotland*, so some
ere harra's'd there, came and took shelter
Thus Mr. *Woodrow* in his History of the Suf-
the Church of *Scotland*, Vol. I. p. 436,
he Year 1677, Mr. *John Welsh*,
Mr. *Gabriel Semple*, and Mr.

John Scot of Hawick, came into the Counties of *Cumberland and Northumberland*, and were very useful Instruments among many rude and ignorant People, who were fallow Ground, and scarce had the Gospel preach'd to them before.

The EJECTED, &c.
IN THE
County of DERBY.

Pag. 163. **I**N the Account of Mr. JOHN HARRISON, *lin. 33*, after the Word *Let* let it be added; where he continu'd exercising his Ministry, partly in his own House, and partly in several Families in the Neighbourhood, as long as he liv'd.

Pag. 164, in the Margin, 1688 should be 1668.

Pag. 165. Mr. LUKE CRANWELL. Add *M. A.* He was the Author of a small Tract intituled *The holding the Bishop and Presbyter equal, vindicated from Heresy*, 4^{to}. 1661: A learned concise Answer to a blustering Paper.

Pag. 165. Mr. SAMUEL BERRSFORD. Add He was born in *Shrewsbury*, and bred up in a School there, from whence he went to *Cambridge* where he was (as I am inform'd) *M. A.* He did not begin to preach till he was between twenty-three and twenty-four Years of Age; and when he made his first Attempt, had an Auditory of between fifteen hundred and two thousand People. He spent the greatest Part of his Time after his Ejection

at *Shrewsbury*, and was reckon'd one of the most accurate, and at the same time most heavenly teachers in all those Parts. He kept a Private Academy in his House for a while; but laid it down, when he found he could not keep his Pupils under strict Government. He preach'd for some Years gratis, having a competent Estate. Having no Children of his own, he was earnest with some of his Brethren that had, to bring up some of theirs to the Ministry, for the Benefit of Posterity; and offer'd to assist towards their Maintenance, of himself, and with his Interest in others. He was not only a great Divine, but a skilful Physician; tho' in giving his Advice he confin'd himself to particular Friends. He never could be prevail'd with to print any thing, tho' often press'd. He spent the latter Part of his Life at *Sheffnal* in *Shropshire*, and died in October 1697, at *Weston* the Seat of the Religious Lady *Wilbraham*, who was a sincere and generous Friend to all good Ministers, whether Conformists or Nonconformists without any Difference. He by Will, left his Library to be sold for the Benefit of the Poor of *St. Alkman's* Parish in *Shrewsbury*, in which he was born.

Page 166. *Duffield*: Mr. ROGER MORRICE. Add, M. A. He lies interr'd in the Burial-Place near *Bunbil Fields*, where there is this Inscription over his Grave:

Mr. ROGER MORRICE, Master of Arts,
and Chaplain to the late Honourable Denzil
Lord Hollis, who departed this Life, Jan.
17. 1701. Aet. sue 73.

To which the Industrious Mr. *Styve*, * makes this Addition: This Gentleman (says he) was a very diligent Collector of Ecclesiastical MSS, relating to the later History of the English Church, whereof he left vast Heaps behind him. And, he adds, who favour'd me with his Correspondence.

* Survey of the Cities of London and Westminster, Vol. II, p. 57.

Pag. 167. Henor, or rather Heanor : Mr. SAMUEL WRIGHT. After the Words, *to very good purpose*, add ; amongst his old Parishioners from House to House.

Pag. 168. At the End of the Account of Mr. ROBERT SEDDON, let this be added ; He had a Nephew, Mr. *Samuel Bourne*, who prov'd a very worthy, and valuable Person in the Ministry. His Uncle took Care of him, and had a great Kindness for him. He sent him to *Emanuel-College* in *Cambridge*, where he had his Education. From thence he return'd to *Derby*, which was the Place of his Nativity, and became Chaplain to the Lady *Hatton*. He afterwards spent some Time in *London*, from whence he was sent down by Dr. *Annesley*, to *Calne* in *Wiltshire*, where he labour'd with great Diligence and remarkable Success for sixteen Years; and then had Invitations to three several Cities, *Bath, Durham* and *Lincoln*. But his Uncle *Seddon* dying, and recommending this his Nephew to his People, he succeeded him at *Bolton*, where he was very useful : And there he died *March 4, 1719*, in the seventy-second Year of his Age. Since his Death, some Sermons of his have been printed, with Mr. *Tong's* recommendatory Preface, and a brief Account of the Author's Life.

Pag. 168. Allestre : Mr. TIMOTHY STANFORTH. Dr. *Walker* in his *Ass.* Part I. p. 80, observes, that of twenty-three of the Inhabitants of *Allestre* that certify'd to the Commissioners for the Approbation of Publick Preachers, of the Abilities, Parts, Piety and Godliness of this Mr. *Timothy Stanforth*, ten or eleven could not write : And therefore set their Marks instead of their Names to the Paper. Which is very possible : And a like Method would be necessary in many Country Places in a like Case now, or at any other Time. But notwithstanding this, several of them might be competent Judges, and Witnesses too, if Country Auditors may be so.

Pag. 169. Chesterfield: Mr. JOHN BILLINGSLEY, *M. A.* Add ; There is some Account of him among the Writers of *Corpus Christi College*, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 1029.

Pag. 172. At the End of the Account of Mr. *John Billingsley*, let it be added ; that Mr. *Billingsley*, who was first Pastor of a Congregation at *Hull*, and afterwards came to *London*, and died in *Charter-House-Yard*, who was Assistant to Mr. *William Harris*, (who preach'd and printed his Funeral Sermon,) was his Son : And that Mr. *Billingsley* that is Pastor of a Congregation of Dissenters in the Town of *Dover* in the County of *Kent*, is his Grandson.

Pag. 179. At the End of the Account of Mr. JOHN OLDFIELD of *Carlington*, let it be added ; He had four Sons Ministers. The Eldest whose Name I think was *John*, was of the *Church of England*, and the other three Dissenters. *Joshua* (who is Doctor of Divinity) is Pastor of a Congregation in *Southwark* ; of which his Brother *Nathanael*, (whose Funeral Sermon was preach'd and printed by Mr. *John Shower*) was Pastor before. And the Youngest, whose Name is *Samuel*, has a small People at *Ramsbury* in *Wilts*, where he succeeded Mr. *Samuel Cox*, who came thither from *Newington Green*, near *London*.

Ibid. Whereas it is said at the End of the Account of Mr. JEREMY SCOALES, that *he left a Son behind him in the Ministry, among the Nonconformists* : Let it be added, that his Name was *Nathanael*, and that some Account of him may be met with in Mr. *Tong's Life* of Mr. *Matthew Henry*, p. 279.

Ibid. In the Account of Mr. JOSEPH MOORE, *lin. 3, President* should be *Master*.

Eyam : Mr. STANLEY. Add ; His Name

M. A. S.

Pag.

Pag. 185. lin. 37. instead of *that was*, read *that it was*.

Pag. 189. lin. 34. instead of *Febr. 3*, it should be *Febr. 13. 1684*.

Pag. 192. For *Matlock* read *Mackworth*.

Pag. 197. At the End of the Account of Mr. OGDEN, add thus.

His Licence upon the Liberty granted in 1672, having fallen into my Hands, I shall transcribe it, because it may be a Gratification to some that never had the Opportunity of seeing the Form that was us'd upon that Occasion. It runs thus :

Carolus R.

CHARLES, by the Grace of GOD, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. To all Mayors, Bayliffs, Constables, and other Our Officers and Ministers, Civil and Military, whom it may concern, Greeting. In Pursuance of our Declaration of the 15th of March 1672, We do hereby permit and licence Samuel Ogden of the Presbyterian Persuasion, to be a Teacher of the Congregation allowed by Us, in a Roome or Rooms in the House of Thomas Saunders at Little Ireton in Derbyshire, for the Use of such as do not conform to the Church of England, who are of the Persuasion commonly call'd Presbyterian. With further Licence and Permission to Him the said Samuel Ogden to teach in any Place licenced and allowed by Us, according to our said Declaration. Given at Our Court at Whitehall, the Eighth Day of May, in the 24th Year of Our Reign, 1672.

By His Majesty's Command,

Arlington.

Pag.

Pag. 201. lin. 20. Between the Words he and fell, add, again.

Pag. 203. Brampton : Mr. ROBERT MORRIS. At the End of the Account of him, let these Words be added : *And the last of the Ministers who were ejected in this County.*

Ibid. Mr. EDWARD BUXTON. I have been since inform'd that this Gentleman conform'd from the first, and continu'd a Conformist to his Death : But then he had a Brother who was a Nonconformist, whom (it is complain'd) I have omitted, tho' I cannot hear where he was ejected.

Pag. 204. Chesterfield : Mr. FORD. He was of a melancholy Temper and much inclin'd to Silence ; but his Silence was not unfruitful ; for his few Words were usually full of Worth and Weight. He needed much Intreary to be brought to his Preaching-Work ; but when he was engag'd, he made amends to those who had bestow'd Pains to persuade him. He was Congregational in his Judgment ; but ever behav'd himself with all Meekness, and the highest Respect to Mr. Billingsley, who was of a different Judgment. I have not been certainly inform'd of the Time of his Death ; but that which brought him to his End was a Consumption, occasion'd by his close Study and great Painfulness in his Work. He saw the Bartholomew Storm arising, and therefore gave his People some warm and affecting Sermons, on *Isaiah v. 6. I will command the Clouds that they rain no Rain upon it.* These Sermons were taken from him in short Hand, and are fairly transcrib'd and kept in the Hands of those that highly value them, several Passages in them seeming almost prophetic. Though he had not reach'd full thirty Years of Age, when he quitted this Earthly Stage, yet he was spent by severe Study. He committed all his Sermons to Memory ; never using any Notes.

Pag. 204. Tiddefwel, or Sheldon: Mr. JOHN BERRY. Add; He was at Tiddefwel till the Restoration, and then remov'd to Sheldon where he was ejected.

Pag. 205. Fairfield, in Hope Parish: Mr. WILLIAM NADEN, or NADING. He had a Wife and five Children.

Ibid. Ashford Chapel. Mr. EDWARD HOLLINGSHEAD. I am inform'd he conform'd, after he had been a Nonconformist some Years. He died Curate here.

Ibid. Dower Chapel. Mr. JAMES LAUGHTON. I am told he also conform'd.

Ibid. Aston upon Trent: Mr. THOMAS PALMER. I suppose this is the same Person mention'd in my Second Edition, without a Christian Name, p. 53.

Pag. 207. I mention Mr. JAMES SUTTON of Cricb as conforming; but have been since inform'd that he liv'd and died a Nonconformist, and that he died near Manchester.

Ibid. Mr. WRIGHT of Edal (for so it should be, and not Ednal) is also mention'd as conforming: But I have been since inform'd that he never conform'd.

And as for Mr. HIGGINBOTHAM who is just after mention'd as conforming afterwards in this County, I am told, he never was ejected, but conform'd from the first, and continu'd a Conformist till his Death, tho' very moderate.

in the County of DEVON.

The EJECTED, &c.
IN THE
County of DEVON.

Pag. 207. **E**XETER. At the Cathedral: Mr. THOMAS FORD, M. A. Add; Mr. LEWIS STUKELEY, and Mr. THOMAS MALL, were also turn'd out of the Cathedral (St. Peter's) at the Restoration: For they preach'd in the Body of the Cathedral, as Mr. Ford, and Mr. Robert Atkins did in the Quire, then call'd East Peter's.

Pag. 209. Lin. 5, and 9. For *Congregation*, read *Convocation*.

Pag. 214. Over against lin. 15, let this be added as a Marginal Note.

A Copy of the Sequestration of one Mr. EDWARD SYMMONS Rector of *Rayne* in the County of *Essex*, in Favour of Mr. Robert Atkins, may be found in Dr. Walker's *Attempt*, Part I. p. 68. But that was another Person: For the Ordinance bears Date, March 3, 1642; whereas this Mr. Robert Atkins being born in 1626, was at that Time but sixteen Years old. And he is the Person mention'd, *Att.* Part II. p. 136, as losing his Fellowship at *Wadham-College*, for refusing the *Engagement*.

Pag. 215. lin. 4. For *suffer*, read *interpret*.

Pag. 217. lin. 21. After *Etat.* 59, let it be added; His Funeral Sermon was preach'd by Mr. George *Wise*, on *John* v. 35. He was a burning and a shining Light.

Ibid.

Pag. 217. Line 26. After his Tutor, add, Dr. John Wilkins, afterwards Bishop of Chester.

Pag. 218. Line 2. Add, there are Printed of this Mr. Robert Atkins's, *The Sin and Danger of Popery*, &c. in six Sermons, Exon, 8vo. 1712: And his Farewell Sermon at St. John's, Exon, 8vo. 1715.

A worthy aged Clergyman (yet living, or at least, that was so lately) in a Letter to the Editor of these Sermons, wrote thus :

" I AM willing to give Encouragement for the
 " Publishing the Rev. Mr. Robert Atkins's
 " Works, because he was my Co-temporary in
 " Wadham-College, but about six Years my Senior:
 " And he was then esteem'd a Person of eminent
 " Parts, of exemplary Piety, and an excellent
 " Preacher. But I wish the Person who undertakes
 " to publish his Sermons, would not omit
 " to publish one which I heard him preach, before
 " the Mayor and Aldermen of Exon, on March. vii.
 " 12, with great Approbation: Nor another, which
 " I also heard him preach in Exon, on 3 Cor. iii. 6.
 " *Able Ministers of the New Testament*, a few Days before
 " the fatal Bartholomew, when Bishop Gauden
 " and a Multitude more were his Hearers. And
 " I yet well remember, he affirm'd, and (by 1 Cor.
 " iv. 15; *Ye have not many Fathers; for in Christ
 " Jesus, I have begotten you through the Gospel*)
 " prov'd, that those Ministers who beget Converts
 " to CHRIST, may most properly be called *Fathers
 " in God.*"

Pag. 218. lin. 3. Mr. THOMAS POWER, M.A. Add; He was a good Minister, and an active Minister of the Gospel. In his Ju

Ibid. Line 4.
 When he was an intimate Friend

Student of Anatomy, till observing the Straitness of the Passage in the Throat, he grew so melancholy as to be almost afraid to eat or drink; upon which he at the Advice of his Physicians, laid that Study aside. In his younger Days he was Minister of St. Thomas's near Exon, and was then much lov'd and valu'd by Bishop Hall. He was chosen by that good Bishop to preach an *Affixe Sermon* before the Judges, when the Plague was in that City. He preach'd upon that Occasion from *Numb. xvi. 46, and 48*: And his Sermon much affected the Auditory at that Time; and was own'd by an ancient religious Person to have been the Means of his Conversion, many Years after. When the *Book of Sports* was sent down, he was prevail'd on by the Bishop (who was naturally very timorous) to read it: and at the very same Time, (as the Bishop also advis'd him) he preach'd on the fourth Commandment.

He was the Author of *the Practical Christian, Or A Summary View of the Chief Heads of Practical Divinity*, 8vo. 1670. And of *Directions for right Receiving the Lord's Supper*, drawn up in Question and Answer, for the Benefit of the younger Sort, especially the Citizens of Exeter, 8vo. 1679.

He succeeded Mr. THOMAS BAKER in the Rectory of St. Mary the More in Exon, and kept it till 1662, and then lost it for his Nonconformity, as Dr. Walker acknowledges, *Att. Part II. p. 192*. And it is a good Argument that he had a very clear Reputation, in that the Author, who succeeded him in the same Living, hath nothing to say against him, tho' he is so very free in aspersing a great many others that were ejected in this County, particularly his Brother, who was of Biddisford.

Line 16. Mr. FERDINANDO NICHOLS.
I am inform'd it should be NICOLL,
a proper Name. He was Member
of the General Assembly of the Mi-
nistry of the City of Exon, on

Pag. 219. Mr. THOMAS DOWN. Dr. Walker owns that Mr. Nicholas Hooper, when Mr. Down succeeded in his Living of St. Edmund's, died before the Restoration, *Att. Part II. p. 264.* And therefore Mr. Down had an unquestionable Title, by Virtue of the *Act for Confirming and Restoring of Ministers* in 1660. I find the Name of this Mr. Thomas Down, and also of his Brother Mr. Mark Down, together with Mr. Ferdinando Nicoll, and Mr. Thomas Ford, and many others, to the joint Testimony of the Ministers of *Devon*, with their Brethren the Ministers of the Province of *London*, unto the Truth of JESUS, with a brief Confutation of the Errors, Heresies, and Blasphemies of the Times; Printed in 1648.

Mr. Thomas Down had two Parishes united, viz. St. Edmund's, and St. Mary Step's, which were, and are to this Day, the most profane and ignorant Part of the City: But during his Continuance there, he wrought a great Reformation among them. Mr. Mark Down, his Brother, generally us'd to preach upon very heavenly and melting Subjects.

Ibid. Mr. LEWIS STUCLEY. Add: He wrote his Name STUCLEY. He was a Gentleman of an Ancient Knightly Family in this County, the Seat of which was at *Aston* in *West Worlington*. 'Tis said, there were formerly thirteen Mannors belonging to it, in Sight of the Gate-house. One of his Ancestors was Standard-Bearer to Queen Elizabeth. Sir Thomas Stucley was his elder Brother.

I can get no certain Account where he was born, or had his Education, or where he first exercis'd his Ministry in this County. What I can find, is, that the Standing Committee of *Devon*, on July 11, 1646, order'd him into the Rectory of *Newton Ferrers* near *Plymouth*: But whether he ever had the Possession of that Living, I know not. Dr. Walker in his *Att. Part II. p. 329*, says that Mr. Theophilus Powel was turn'd out of *C Torrington*, about the Year 1646, and was

ceeded by the famous *Independent*, Mr. Lewis *Stukely*. And, p. 328, he informs us, that Mr. *Stukely* had been in Possession of the Portion of *Pit in Tiverton*, the Living of Mr. *George Pierce*: And that he afterwards succeeded Mr. *Richard Newte* in his two Portions, (*Tidcombe* and *Clare*) and that he soon after went to *Exeter*. Again, p. 316, he tells us, that Mr. *Newte* had one Mr. *Stukely* thrust upon him, to supply half the Cure (whom they that he in *Derision* calls *the Godly*, compell'd him to hire, at the Rate of an Hundred Pounds a Year.) And, p. 317, the first of Mr. *Newte*'s Successors was Mr. *Stukely*. The precise Time of his leaving it I do not find. In 1652 the Sequestration was confirm'd to Mr. *Stukely*. It seems also, he was for some time at *St. Sidwell's*, by what we find, *Ass. Part II. p. 193*: viz. Mr. *William Banks* was restor'd to *Heavitree* by the then growing Interest of Mr. *Stukely*, the afterwards famous *Independent*, on Condition that *Stukely* should be plac'd in *St. Sidwell's*, (a Daughter-Church belonging to that Vicaridge) out of which the Presbyterians had with might and main labour'd to keep him.

By Mrs. *Susannah Parr's Narrative*, printed in 1659, I find that Mr. *Stucley* came from *Great Torrington* to *Exeter*: And Mr. *Tobie Allein*, in his *Truth manifest* 1658, says, that he began to gather a Church in *Exeter*, in the Congregational Way, about the Year 1650. Soon after the Restoration he was oblig'd to quit the Cathedral, and at *Bartholomew-Day* 1662, he was silenc'd with the rest of his Brethren. However, he did not lie idle, but discharg'd his Duty to his People in private, when he was no longer permitted to do it in publick. In the latter Part of his Life, he liv'd and preach'd a considerable Part of his Time in *Bytchford*. He died in July 1687. He was very laborious in his ministerial Work.

He printed *Manifest Truth*, against Mr. *Tobie Allein*, 8vo. 1658: And, *A Gospel Glass*, representing *Miscarriages of English Professors*, 8vo. 1667. he writ as he says in his Preface, *tho' his* *impers pleaded loud for his Silence*. And

R

his

“ nesses, yea under a Sentence of Death,
 “ employ his Pen, when he could not his
 “ for the Good of Souls.

Two heavy Charges are brought against Mr. Walker. We are told, *Att. Part II. p.* in the Case of Mr. Richard Newte of Tiverton depos'd by a Witness of more than common N^o 'tis said, that the Deposition was admitted *its Weight*, to this Effect; that he had heard *elman say, that he heard another Gentlen* that Mr. Newte, when in France, promoted *th Interest*. And for this Dr. Walker produces a Voucher in a marginal Note in these Words *I have been inform'd by his own Son, the R and Worthly Mr. John Newte of Tiverton on Clerks in Convocation for the Diocese of* And that this pretty Tale might be the better serv'd and remember'd, the Doctor *after his Manner*, tells it over again, *Att. Part II. p. 3* his Account of Mr. Newte's Sufferings, in which represents Mr. Stucley as having a great The other Charge is in the *Attempt*, Part II. where 'tis said, Mr. Daniel Berry's Goods being pos'd to Sale by a Publick Survey, his Books were of good Value) were bestow'd upon the

Man and his Manners, 'tis enough to say, that
or such a thing came from him. I have it
a Western Friend, that they that can ima-
that a Man of Mr. *Stucley's* Reputation, Good
, and Gentleman like Behaviour, did ever
such a silly Hear-say-Deposition, are prepar'd
believe all *Capgrave's Tales*, yea all the rampant
romantick Stories in both Parts of the *Attempt*.
as to the second Part of the Charge, some of
Stucley's Relations being consulted about it,
declar'd that they never heard him accus'd of
uch thing while he was alive, and they are
y persuaded 'tis a groundless Calumny.

have also been inform'd that He was a Kins-
of General *Monk's*, and might by his Interest
obtain'd considerable Preferment, if he could
been satisfied to have conform'd: And his re-
; that, when the Gain might have been so
, and that especially when the Tide ran so
; that Way, seems to argue him to have been
in of a much better Principle, than the Doctor
d insinuate.

fig. 220. Mr. ALEXANDER HODGES, M. A :
ould be HODGE, for that was his true Name.
was sometime Fellow of *Wadham-College* in
Ejected for his Nonconformity from *St. Tho-*
Mr. *Gould* his Patron had such a Respect
him, that he oblig'd his Successor to pay him
per An for seven Years, which he did. Soon
his Ejectment, he went for *Holland* to see
near Relations of his Wife. Having spent
time there, he took Ship with a Design to
m for *England* to his Wife and Child whom he
left behind him. He had not been long at
before there arose a violent Storm, which made
an Impression upon him, that he took up a
tion, to spend the Residue of his Life in
country, be it the one or the other, where he
for ashore, without ever exposing
the Danger of the Sea. The Ship
the same Haven from whence
Friends rejoic'd at his Re-

ors, and have Liberty and Opportunity to preach Gospel. Mr. *Burdwood* had some Thoughts of going thither, and sold his Estate in *West Allington* in order to it, but was prevented. Then he rent an Estate at *Batson* in the Parish of *Marlborough* in *Kingsbridge*, laying often, it was better for him and his to work, than to be burdensome to others. There he tarried five Years, and met with little Disturbance from the *Quakers*, of whom there were many in those Parts. They came often into

Meeting while he was Preaching or Praying, but when he had ended would wrangle and dispute with him. He recover'd some who were leaning to them, and confirm'd others. He preach'd as long as he was permitted, to great Numbers, that flock'd to hear him from the adjacent Towns in his own House; and when his House did not receive them, in his Orchard. But this did not long be born with. For one *Beer* or *r* (who had been for some time the Head of the *Worms*, and now for the good Service done in Court, and High-Church, in disturbing Conventicles, was advanced to the Degree of a Justice of the Peace, tho' he had scarce 200 *l*, a Year more, and that greatly incumber'd with Debts and Sines) together with another Justice, the Parson of the Parish, a very busy Man; and a Crew of *Worms*, who were at the Beck of the Parson and Justices, were set upon him, to his great Annoyance and Vexation. By them he was harass'd

disturb'd, his Doors unhung; his House rifled, and common with the High-way; his Goods taken off, and others set on; his Wife and Children to seek Shelter and Lodging where they could find it among their Neighbours. On a Crew of Informers and Pundits they found him in his own Family, lay at the Door with a Girl, who liv'd of the House by the Door to

let him in, the Girl being affrighted got in and the Informers at her Heels. For this the shipful new Justice proceeds to make a Motion for a Conventicle, (tho' one of the Informers own'd that the Girl went in when the Door open'd to let in the Dog) and levies 20 l. on Mr. *Burdwood*, for Preaching, 20 l. more on his House, and 5 s. a piece upon the rest. He granted a Warrant to one *Chiswel* of King's a Blacksmith, who ow'd Mr. *Burdwood* 3 l. for ring him to detain it, which through Fear And another to the Constables of *Cornwall* for seizing an Estate Mr. *Burdwood* had there, found it a Chattel for Lives or Years. When Justice himself us'd to go into the Meeting in his Train, Mr. *Burdwood* would call a Psalm they would be quiet till it was ended: But they gave vent to their Malice, in abusive and proachful Language. The Good Man bore Affronts and Indignities with Patience and fullness, *taking joyfully the spoiling of his Goods* one more furious than the rest, he mildly pray'd *God to forgive thee*.

When he could stay no longer at *Batson*, he mov'd to *Hicks Down*, about a Mile from *Batson* where he took another Farm at a Yearly Rent of Sir *John Kempsborn*, a Gentleman who was married to his Wife. During his seven Years Residence in this Place, his old Enemies gave him new trouble. One Fine of 20 l. and another of 50 l. was set upon him and his Hearers. A rude Countryman came, enter'd his House, and went from Room to Room, seizing on all that he had within and without. Good Security was offer'd, but he would leave his Live Goods in his Ground till the next Morning: But it was not accepted. However, the next Day Colonel *Warr* of his Acquaintance of his Name and first Name. He kept on Preaching till the Justice would bear; and then he was driven away where after a little time he met with the Justice again met with him and was treated with Respect and Kindness.

Some (a neighbouring Gentleman) and his Family. Being oblig'd to leave off Housekeeping, Dr. Richard Burdette, who had a great Value for him, entertain'd him and his Wife, and some of his Children, at his House at Benden, near Totness, for almost two Years. Towards the latter End of that Term, as Mr. Burdwood was going towards London with the Doctor, he was seiz'd by the Way at Exeter, with a violent Fit of the Scurvy and Strangury; which Distempers held him eight or nine Years, even to the Time of his Death, tho' with some Intermissions. When he was a little recover'd, he return'd once more to Dartmouth, where Weakness and Pains wholly took him off from Publick Work. He bore his Afflictions and Extremity of Pain with admirable Patience, being never heard to say, *Lord, how long?* No murmuring or repining Words dropp'd from him: But he still acknowledg'd that his Afflictions proceeded from a Loving Father, that he deserv'd much worse at his Hand, and that he hop'd *this would be all the Hell he should have*. He had a very chargeable Time of it for many Years: And yet he would often say, *Herbert I and mine have not wanted any thing*. Under very sad Circumstances he hath express'd himself thus: *I have lost Estate, Relations, and Health, and yet God is my God still*. And, *I am a broken Vessel, fit for no doing Work, but call'd to suffering Work: Lord I submit, I submit*. This remarkable Saying also (among several others) was often us'd by him: *'Tis better to be preserv'd in Brine, than to rot in Honey*. After he had endur'd exquisite Pains, God was pleas'd at length to release him, Aug. 21. 1693, in the 67th Year of his Age. His Funeral Sermon was preach'd by Mr. Thomas Chapman.

He was one of good Abilities for the Pulpit; a practical popular Preacher, and much follow'd. I have been inform'd that he sometimes went over to preach at Plymouth, where tho' they were usually very well supplied, yet when Mr. Burdwood preach'd, he was as much resorted to as any one. His Carriage was exemplary; his Counsel desira-

ble, and desir'd by all about him. He was very humble, and eminently faithful, and yet prude in reproving as there was Occasion. He had seventeen Children in all, though but three survived him. He was a very tender Father to them, and greatly concern'd about their Souls: He daily put up earnest Prayers for them with Tears. All of them who liv'd to Years of Discretion, gave him Ground to hope that a good Work was wrought in them. He declared he had rather see them all in their Graves, than that they should live to hold a Candle to a Popish Priest. He bore the Death of those whom God was pleas'd to take from him with remarkable Resignation; and did himself preach their Funeral Sermons when suffer'd. He was never imprison'd nor apprehended, tho' often search'd after, and sometimes strangely preserv'd.

But Death itself did not put an End to his Sufferings: For Dr. Walker in his *Attempts* publish'd many Years after he was gone into another World, in a jeering Manner represents him, *Part II. p. 341*, as educated in the University of Plymouth, and presented ad eundem at Holmby-house, where he was one of those who guarded the King's Person, and continu'd a Trooper during the Wars. However, he says, he bore a greater Relation to the University of Oxford than very many others of them did; for he had been once designed for it. And the Doctor seems much displeas'd that he is enroll'd among the meek and peaceable Divines that quitted their Livings at Bartholomew-Day. However I must own, that after the strictest Enquiry, I cannot find but that he had that Character from all such as knew him.

As to these Charges against him, his Daughter declares her Satisfaction, that there is not the least Ground for them. She never heard that he did so much as live at Plymouth, and therefore cannot conceive how he could be educated there. She hath heard him speak much of Dr. Wingham, his Tutor. And as to his guarding the King, she firmly believes it a loud Lye; for in all his Discourses with Friends and Enemies, she never heard
the

the least Word of any such thing. And an aged Clergyman of *Devon*, who married a Relation, writes, that when he went first to *Oxford*, and entered at *Pembroke-College*, their Vicegerent gave Mr. *Burdwood* a very commendable Character, as to his Qualifications for Preaching, &c. And as to his being a scandalous Curate to Mr. *Reynolds* of *Stoke Flemming*, (which is intimated, *Att. Part I. p. 79*;) there could be nothing in that, since he never was his Curate at all. But of this more at *Stoke Flemming*, when we come to it.

Pag. 220. *Dartmouth*, St. Saviour's : Mr. ALLEN GRABE. Add, M. A. He was born of honest and religious Parents, at *Stoke Flemming* near *Dartmouth* in 1622, and bred at first only to Writing and Arithmetick, as intended only for a Gentleman's Clerk : Being well enough qualified for that Employment, at about fourteen Years of Age, he was recommended to Mr. *Francis Rous*, and by him to Sir *Alexander Carew*, Bart. of *Anthony* in *Cornwal*, near *Phymouth*. The old Gentleman finding him sharp and ingenious, of bright Parts, and great Capacity, instructed him in the *Latin* Tongue himself. Under his Discipline and Management, this forward Scholar, made such a Progress in a short time, as was to the Admiration of those Gentlemen, who observ'd it.

After four Years Residence at *Anthony*, the old Baronet dying, and the Family becoming obnoxious to the Government, in the beginning of the Troubles in 1640, he was sent into *Holland* for Shelter, and farther Education, with a Grandson of the deceased Gentleman, of about seven Years old, and the Charge of 1000 *l.* in Money, and Plate to the same Value. Upon his coming thither, he entered himself in the University of *Leyden*, became Guardian to the young Gentleman, took good Lodgings, made a considerable Appearance, continu'd a Student eight Years, took his Degree of M. A. and was afterwards admitted *ad eundem* at *Oxford*.

While he was in *Holland*, he got into the particular Acquaintance of the famous Mr. *Cann*, then
Pastor

Pastor of the *English Church at Amsterdam*: Whose Daughter (a very deserving Woman) he courted and after his return to *England* married.

At the End of eight Years, the worthy Family who sent Mr. Geare into *Holland*, recall'd him, and gave him an honourable Testimony of his Conduct and Fidelity, in reference to the great Trust committed to him: And soon after, he was designed Minister of *Paul's Wharf* in *London*, where he was ordain'd by Mr. Matthew Pool, &c. He remained there six Years well respected, and frequently consulted by his Brethren in the Ministry, in Cases of Difficulty and Moment, which required more than common Skill and Learning.

Not enjoying his Health well in the great City, he remov'd to *Woburn* in *Bedfordshire*, and was Chaplain to the Earl of *Bedford*. There he continued little more than two Years. For Mr. *Hartford*, the Minister of *Dartmouth*, dying in the Year 1656, two very worthy Men, Mr. *John Howe*, and Mr. *Robert Jago*, (the latter of whom conformed after the Restoration) were set up as Candidates there, and had an equal Number of Voices. The Town was at a great Loss, for neither Side was willing to yield. Mr. *Howe* was then at *London*, and Mr. *Thomas Boon*, that was his great Friend at *Dartmouth*, and his near Relation by Marriage, having been with *Oliver Cromwell* the Protector, took the Opportunity of mentioning the Difficulty they were in at *Dartmouth* to him, and at the same time gave such a Character of his Friend and Relation Mr. *Howe*, as rais'd in the Protector an earnest Desire of seeing this Mr. *Howe*, and hearing him presently before he left the Town. The Protector moving this to Mr. *Boon*, and telling him that if he would help him to the Sight of Mr. *Howe*, and a Sermon from him, he would then give his Judgment: Mr. *Boon* durst not undertake for his Friend Mr. *Howe's* Compliance; but withal signified to the Protector that he perceiv'd Mr. *Howe* intended to be at the Chapel as an Auditor, the next Lord's-Day: Accordingly, when Mr. *Howe* was at the Chapel, the Protector sent for him, and desir'd a Sermon from

from him, and after some familiar Discourse, prevailed; and the time when he should preach was fix'd, and a Text was given him; and he came at the time appointed. While the Psalm was singing, *Cromwel*, (that he might the better be able to judge, whether or no he was that great Man that he had been represented, and answer'd the Character that had been given him) sent a Gentleman to Mr. *Howe* with a Note, requiring him to preach upon another Text that was mention'd in the Note. Mr. *Howe* desir'd the Clerk to sing a little longer than usual; and after so very short a Time for previous Meditation, preach'd upon that Text for a full Hour, turn'd up the Hour-glass a second time, and held on till it was run out, and was about to turn it a second time, when *Cromwel* gave him the Sign to stop, and he broke off. The Protector was so pleas'd with his Performance, that he declar'd, that Mr. *Howe* should not go to *Dartmouth*, but should be his Chaplain. And soon after, he signified to the People of that Town, his Unwillingness to have Mr. *Jago* his Competitor settled there. And so the Contest ended, and the Town was at Liberty to proceed to a new Choice, which fell upon Mr. *Geare*. Mr. *Joseph Cubit* then Mayor, and Mr. *Barnes* one of the Magistrates, took a Journey to *Woburn*, to invite and treat with him. He accepted their Call, and sent Mr. *Ford* to officiate in his Room, till such time as he could remove thither. And in about six Months Mr. *Geare* went down to *Dartmouth* with his Family, and was highly respected by the Inhabitants of the Town, and by the neighbouring Ministers, having the Character of an universal Scholar, an able Preacher, and an eminently pious Man.

After his Ejectment in 1662, he had Offers of great Preferment if he would conform, but could not be mov'd by any Solicitations of that Kind, judging the Terms requir'd unlawful: And he express'd great Satisfaction in his Nonconformity on his Death-bed. He met with hard measure, for Preaching a Sermon on a *Lord's-Day*, after the publick Service was ended. For that high
Crime

Crime and Misdemeanour, some of the Magistrate^s inform'd against him: Whereupon he was summon'd, and appear'd before the Commissioners at *Exeter*, in very severe Weather; whereby he got such a grievous Cold, as threw him into a violent Fever, which in a Fortnight put a period to his Valuable Life, towards the End of *December* 1662, when he was about forty Years of Age.

He was concern'd in a Preface to some of Mr. *Chr. Love's* Posthumous Works, with Mr. *Calamy*, *Ashe*, *Whitaker*, &c. He also translated the Dutch Annotations on the BIBLE: He enter'd upon this Work at *Woburn*, and finish'd it at *Dartmouth*, and had 60 l. for his Pains. He left behind him a fair M.S. of fifty-seven Pages in 4to, against the *Anabaptists*, Dated at *Leyden*, Aug. 2, 1647. In which he gives an Account of their Original, Progress, Sects, Names, and heterodox Opinions: And concludes thus:

“ Neither do we go about to stir up the Magistrate against these Men, nor would we have any Force offer'd to their Consciences, but think those Means only ought to be us'd, which may conduce to the Information of those that err, and Refutation of their Errors, and Confirmation of the Truth, so far as it may stand with Christian Prudence and Charity.”

This worthy Person left a Widow and five Children alive, having had ten in all. His being buried in the Church-yard, was much oppos'd by some; but at length, with no small Difficulty, it was obtain'd. Mr. *Flavel*, who was his intimate Friend, had a great Value for him, counting him an excellent Man, and of an exemplary Conversation.

Pag. 220. *Dartmouth*; *Townstal*: Mr. *John Flavel*. The following Epitaph may be added.

Memoriæ Sacrum

JOANNIS FLAVEL.

*Qui in Studiis felix ; Disputationibus acutus ;
In Rostris Seraphicus ; & Scriptis disertus ;
In omnibus vere eruditus, & illustris ;
Doctrina & Moribus ornatissimus ;
Fidei, Pietatis, & Amicitiae assiduus Cultor ;
Insensissimus Erroris & Vitii Hostis ;*

Ecclesiæ Decus & Civitatis :

*Qui postquam pro Fiorum Fructu
Es Orando, & vigilando, exhausisset Vires,
Domino placide obdormivit*

Junii 26to Anno Salutis 1691.

Ætatis 61.

Virtutes sunt illi Monumento

Dum hic conduntur beatissimi cineres.

Could Grace or Learning from the Grave set free,
FLAVEL thou hadst not seen Mortality.
Tho' here thy Dusty Part, Death's Victim lies,
Thou by thy Works thyself dost Eternize :
Which Death nor Rust of Time shall overthrow ;
Whilst thou dost reign above, these live below.

*Pag. 223. line 8 : For the Old Lady Maynard, read
Old Mrs. Maynard.*

Pag. 227. line 16, where four Divisions are spoken of in this County, let this Note be added in the Margin ; It appears by the Original Book of Minutes, and Subscriptions, that there were seven Divisions of the Ministers in this County, besides the Classes in the City and County of Exon.

Ibid. line 23, 24 ; instead of Mr. Hughes presided in those of 1655 and 1656 ; let it be Mr. Hughes presided in that of 1656 ; for Dr. George Kendal was Moderator

Moderator of the first General Assembly of the Ministers of the County in *Exon*, Oct. 18. 1655.

Pag. 227. line 28, where speaking of the Meetings of the Ministers of this County, every Year, between 1650 and 1660, in the City of *Exon*, 'tis said, *several Episcopal Divines of the best Characters join'd them, and liv'd in great Amity with them*; let it be added, as Dr. *William Hutchinson*, Dr. *John Gandy*, Dr. *Francis Fulwood*, Mr. *Baldwin Ackland*, Dr. *Roger Ashton*, Mr. *William Bankes*, &c.

Ibid. lin. 33, where Bishop *Gauden* is mention'd as keeping a Visitation at *Tornefs*, An. 1663, let it be chang'd into Bishop *Ward*, because Bishop *Gauden* was translated to *Worcester*, in 1652, and Dr. *Seth Ward* was consecrated Bishop of *Exeter*, on July 20. 1662.

Ibid. Before the last Line but three, and before Mr. *George Hughes's* Funeral is mention'd, let it be added, which was before omitted, he died July 3. 1667, and was buried the sixth.

Pag. 228. line 16, in Mr. *Hughes's* Epitaph, for *Ortum Londinas*, read *Ortu Londinâs*.

Pag. 229. lin. 40: For *Stofford* in *Devon*, read *Stowford*.

Pag. 231. At the End of the Account of Mr. *GEORGE HUGHES*, Add; Dr. *Walker* in his *Att.* Part II. p. 25, says, that the famous Mr. *George Hughes* was by the Faction Part of the Town of *Plymouth*, thrust into that Vicaridge, where he continu'd, till the Act of Uniformity remov'd him. This it must be confess'd is a round Assertion: But how true may be judg'd by what follows. I am well inform'd that the Body of the Magistrates of *Plymouth* were for him; and that he had a greater Share of the Esteem and Affection of the Inhabitants of the Town, till he was ejected, than any of the Ministers who have succeeded him.

An Aged Person, who lived in the Town of *Plymouth*, 1717, writes

" That Mr. *Hughes* was receiv'd into *Plymouth*,
 ' with the Approbation of the greatest Part of the
 ' Magistrates there, and not only by the *Faction*
 ' Part, I fully believe, for this Reason; because
 ' he had *Institution* into that *Vicaridge*, granted
 ' him by Bithop *Brownrigg*, which we may suppose
 ' he would not have had, if he had not had a
 ' Legal Title thereunto. That he had *Institution*
 ' I well remember Dr. *Ashton* (who was his im-
 ' mediate Successor) told me himself, with this re-
 ' markable Passage. That when some eminent
 ' Clergyman or Men, had taken out the King's
 ' Broad-Seal, just after the Restoration, on Con-
 ' fidence that the Place was laps'd, and were come
 ' to *Plymouth*, expecting to take Possession; Mr.
 ' *Hughes* ask'd them, *Are you sure the Place is void?*
 ' And shewing them his *Institution*, they went away
 ' with a Flea in their Ear."

The same Author speaking also, *Att. Part II.*
 p. 250, of Mr. *Daniel Getsius*, says, that he took out
 the Broad-Seal for the Rectory of Begbury, 1650, but
 by the Authority of Mr. *Hughes* of Plymouth he was
 not permitted to enjoy it. A very pretty Story!
 That a Man of Mr. *Hughes*'s moderate Principles,
 and truly catholick Spirit, who cultivated such an
 intimate Correspondence with many of the Episco-
 pal Clergy, and by whose Interest some of them
 were kept in their Livings, should so far abuse his
 Power or Interest, as to act against a Man of
 Mr. *Getsius*'s clear and unspotted Reputation! *Credas*
Judeus Appella, non ego. Besides, 'tis perfectly
 ridiculous to suppose that Mr. *Hughes*'s bare Au-
 thority would have been significant against a Broad-
 Seal. The whole Tale is as much about as like
 the Tale of Mr. *Agate* publish'd upon the Autho-
 rity of Mr. *Agate*, the Plymouth-Surgeon, of Mr.
Agate almost as much State and Gran-
 deur do now; and his entertain-
 ing Mr. *Gardiner*, Head-Gardiner,
 it was coin'd in the same

and brought him up as his own Son in the Gospel

Page 232. Mr. THOMAS MARTYN. Add; *Thomas's Fourth Plea for the Nonconformists*, gives an Account, that in 1661, he upon a *rigorous* Interpretation of Words, was suspended *ficio*: And one time it being given out that he intended to preach, he was threaten'd by a *who* carry'd Anger in his Breast, and a Sw *his* Side, to be pluck'd out of the Pulpit Ears.

Anno 1665, He and Mr. Hughes were *l* the Island, and were kept Prisoners under hard Circumstances for ten Months, in which his desolate Wife, and eight Children suffer'd Discomfort, and his Estate a great impairing humbly desir'd a Removal, when the Sickneſs amongſt the Soldiers, and ſome of them very his Lodging; which was deny'd. But at *l* for the ſake of Liberty from ſuch a Reſtraint the Command of the E. of B. he gave a *B* 1000 *l*, and Sureties to his Maſteſty, not to *i* in, or to come within twenty Miles of *Ply*, without his or his Deputy's Leave. He a Family ſuffer'd great Diſadvantages by their ſeparation from each other; and when his *Pr* was neceſſary to advſe, relieve and comfort *l*

Sufferer under it. He was an Occasional Preacher in this Town; and being apprehended upon the breaking up of a Meeting there, was sent to Exeter Jail, where he lay half a Year, and was Excommunicated, and could not get off without taking the Sacrament according to the Church of England, which he did at Ugborough, from the Hands of Mr. Hodder the Parson of that Town; and so was absolv'd. He died about 1692.

Page. 235. Mr. OBADIAH HUGHES. At the End of the Account of him, let this be added; He hath Printed *Scripture Light about the Ordinance of Baptism*; in a Letter, &c. 12mo. 1695. He also publish'd his Father's *Aphorisms concerning the Doctrine of the Sabbath*; and prefix'd a Dedictory Epistle to the Lady Mary Boscawen.

Ibid. Great Torrington: Mr. JOHN HOWE, M.A. The Occasion of his becoming Chaplain to Oliver Cromwell, has been mention'd before, in the Account here given of Mr. Allen Geare, of St. Saviour's, Dartmouth. Even Mr. Wood the Oxonian, who very rarely had a good Word for any Dissenter; in the last Edition of *Athenæ Oxonienses*, Vol. II, p. 1014, owns him to have been a Person of neat and polite Parts, and not of that sour and unpleasant converse, as most of his Persuasion. But I shall forbear entering on the Particulars of his Character, and rather choose to refer to the Account of him that is prefix'd to his Works, that are lately published together in two Volumes in Folio; which also may be had separately and by itself in 8vo.

Page. 238. Barnstable: Mr. NATHANAEL MAHER, M.A. He was Brother to Dr. Increase Maher of New England, and had his Education in Harvard-College, in that Country, and serv'd his Generation in the Work of the Gospel forty-seven Years in England, and Ireland. This from was the Sequestred Living of whom Dr. Walker *Ant.* Part II. p. 194. I have

have it also from another hand, that this Mr. *Mah* was a pious, learned, moderate, good Man. So far therefore am I from having a Word to say in Justification of the Methods taken with him, that it really grieveth me to think that a Man of his Worth should have been so treated. But as for Mr. *Nathanael Mather*, who tho' he was in the Living of *Harberton* near *Totness* in this County in 1655, *Att. Part II. p. 216*; (and there was sometime Assistant to Mr. *George Mortimer*) yet is acknowledg'd by Dr. *Walker* to have been presented to this Living by *Oliver* in 1656, I suppose I may take it for granted that he was no Way chargeable with the Hardships of his Predecessor; since that Author (who would not have been very likely to have overlook'd any thing of that Nature) does not mention it.

He hath some Things in Print: As, *The Righteousness of God by Faith*, upon all without Difference who believe: In two Sermons on *Rom. iii. 12*, at the *Merchants-Lecture*, at *Pinnors-Hall*, 4th. A Discussion of the Lawfulness of a Pastor's acting as an Officer in other Churches besides that which he is especially call'd to take the Oversight of, in 12^{mo}. Twenty-three Sermons preach'd at the *Merchants-Lecture* at *Pinnors-Hall*, and in *Limestreet*; wherein several Cases of Conscience, and other weighty Matters are propounded and handled, 8^{vo}. 1701.

He lies interr'd in the Burial-Place near *Bunhill Fields* in *London*, where there is this Inscription upon his Tomb-stone.

Sub hoc reconditur tumulo Vir admodum Reverendus

NATHANAEL MATHER

Richardi Matheri Filii, Utriusq; ANGLIÆ

[*Decem.*

Edidit

in agro Lancastriensi:

Imbuit Literas

Magistri Lauræ benefactoris

Alteræ u

1701.

*Quâ propter temporum acerbiteriam
Parvulus adhuc cum Patre recesserat.
Inde reversus, Ecclesiæ quæ est DUBLINII*
[apud Hibernos

*Communi Suffragio præficitur.
Unde ad hanc Urbem accersitus,
Pastorali Munere cum Vita defunctus est.
Si Laudes quæris, paucis accipe;
Animi dotibus fuit dives, Literis eruditissimus
Judicio perpolitus, Ingenio acer,
Cujusque Muneris Naturæ & Doctrinæ potens:
Sacra vit omnia in serviendo Deo.
Omnino instructissimus ad Officium,
Beati Servatoris Evangelium sincere promulgavit;
Ornavitque vita decora;
Comitate, Modestia, Patientia mixta.
Pietatis Exemplar maxime illustre;
Semper sibi par, & sibi constans.
Christianus Religiosissimus,
Maritus indulgentissimus,
Concionator aptus & operosus,
Pastor Fidelis & Vigilans.*

In Sacræ Functionis Exercitiis, arte pia celavit
[HOMINEM,

*Ut solus conspiceretur Deus.
Omni deniq; Virtute præditus & Laude dignissimus.
Sed ab! Quantus Dolor? mortuus est.
Persephoria tamen Fidei, caelestem adiit Gloriam,
Es Triumphum 26 Julii Aræ Christianæ
MDCXCVII. Ætat. LXVII.*

last Line but 2: For North-Taunton,
1860m.

GEORGE KENDAL, D.D.
Exeter-College in Oxon;
and of the Cathedral
Church

Church of *Exon* conferr'd upon him by *Bishop Brownrigg*, and was install'd in it, *Feb. 8. 1644*. He was Moderator of the first General Assembly of the Ministers of this County, that met at *Exon*, *Octob. 18. 1655*. He had his Prebend again, at the Restoration in 1660, and lost it with his Living for Nonconformity in 1662: For my Information as to which Particular, I am indebted to *Dr. Walker*, *Att. Part II. p. 31*. But I am inform'd by others that he was all his Days remarkable for being a great Contemner of Riches. And I wish the same could be said of the Generality of Ecclesiastical Dignitaries, in this or any other Age. See also *Athena Oxonienses*, Vol. II. p. 219.

Pag. 239. Tiverton: Mr. THEOPHILUS POWELL, M. A. Add; Born in *Cornwal*; and educated in *Emanuel-College* in *Cambridge*, where he had him that was afterwards Archbishop *Sancroft* for his Tutor, and was afterwards Fellow of the College. When he left the University, he was for some time a Preacher in *Carlisle*. He dedicates his Discourse of *Self denial* to the Magistrates and Citizens there, as an Expression of his real and unfeigned Thankfulness for the many Favours which he receiv'd, both while he was a Student in the University, and afterwards a Preacher in their City. He was one of the Ministers appointed by an Ordinance for ejecting scandalous, ignorant and insufficient Ministers and Schoolmasters, in 1654, for the Counties of *Cumberland*, *Durham*, *Northumberland*, and *Westmoreland*. He remov'd from *Carlisle* to *Tiverton* before the Expiration of this Year 1654, and he continu'd there till the Restoration. After the Act for Uniformity took Place, he had his Share of Sufferings with the rest of his Brethren. Mr. F——, who join'd in Communion with him, and gave in his Experiences before the Communicants, became afterwards his furious Persecutor. Once when he was Mayor, he disturb'd the Meeting while Mr. *Powell* was preaching, requiring him to come down, and committing him to the Custody of a Sergeant. Mr. C——n also was his great Enemy, and had
once

once a Design to seize him as he was going out of his House before Day: But one *Berry* a Sergeant discover'd and prevented it. But he outliv'd those Times of Persecution, and after King *James's* Liberty open'd a Meeting in *Tiverton*, and call'd Mr. *Samuel Bartlet* to assist him. He died in a good Old-age, in April 1689.

Dr. *Walker* informs us, *Att. Part II. p. 317.* that he had the Sequestred Living of Mr. *Richard Newte*, of whom he gives a large Account. He says that *Mr. Polwheil, an Independent, got in full Possession of the two Portions of Tidcombe and Clare, in 1654: And had the Mortification to deliver them up again to Mr. Newte in 1660, having first let down the Parsonage house quite even to the High-way.* Had the Doctor had any thing worse to have charg'd him with, we may very well suppose he would not have ail'd to have done it. If it was a *Mortification* to Mr. P. to resign the Living; no doubt but it was yet a much greater, to be incapacitated from Publick Service, by the Act for Uniformity a little after. As to his letting down the *Parsonage-house, quite even to the High-way,* 'tis an heavy Charge: But the Doctor did or might have known, that Mr. *Polwheil* was not guilty of it. For Mr. *Prince* in his *Worshipies of Devon* (which the Doctor quotes twice, at the End of his Account of Mr. *Newte's* Sufferings) truly imputes the Damage done to both *Parsonage-houses, to the Miseries and Devastations of the War,* and not to Mr. *Polwheil*. He says, p. 477, 478, that when Mr. *Newte* after three Years Travel return'd home in 1646, he enquir'd what News at *Tiverton?* And was told that the Miseries of the War had there ruin'd his *Parsonage-house*; and four several Houses adjoining: All which were pull'd down, and an Heap of Rubbish laid in the Place, to raise a Work for the Defence of the Castle against the Rebels. And again, p. 479, 480, that after the Restoration he liv'd at *Tidcombe, his Country Parsonage-house*; which he in a great Measure rebuilt, after the Devastation the War had made upon it; that in the Town which he liv'd in before the War, being pull'd down and demolished. Now if the *Parsonage-house* belonging to

the Portion of *Clare* was pull'd down before Mr. *Newte's* Return from his Travels in 1646, by the Royalists; and if he was oblig'd to rebuild that at *Tidcombe* by the Devastation that the War had made upon it, eight or nine Years before Mr. *Polwheile* had the Possession of either, (*viz.* towards the End of 1654 as Dr. *Walker* himself informs us) 'tis pretty odd that Mr. *Polwheile* should be accus'd for letting down Mr. *Newte's* Parsonage-house, quite even to the High-way. But any *Fam*, how false or improbable soever, shall be set down, provided it tends to blacken an ejected Minister!

A good old Gentlewoman also of *Tiverton*, above ninety Years of Age, who was an Hearer of Mr. *Polwheile*, and was often at *Tidcombe* as long as he liv'd there, declar'd before many Witnesses, that this Story of Dr. *Walker* is a notable Untruth. And had not the Doctor been extremely fond of raking Dirt together to throw upon the Sufferers on the Side of the Dissenters, he would not have omitted Mr. *Polwheile's* Rebuilding *Tidcombe* Parsonage-house, as Mr. *Prince* says he did in a great Measure, and foisted this putid Calumny in its Room, that Mr. *Polwheile* let it down quite even to the High-way. The Doctor in *Att.* Part II. p. 340, speaks of some in the Times before the Restoration, who had more Power than Honesty: And 'tis evident, that some Writers since those Days shew more Art than Justice, more Cunning than Veracity: So that one cannot forbear wishing them, either more Charity and Sincerity for the Sake of others, or better Memories for their own Sakes: Or else that they would leave the Writing of Lives and Histories, to such as are better qualified for it.

Pag. 239. *Tiverton*: Mr. JOHN CHISHUL. Add; He was educated in *Oxford*, and came to this Town from *Enfield* near *London*. Mr. *Foot* was the chief Cause of his Removal. He was a very lively florid Preacher, and of a courteous obliging Temper.

Dr. *Walker* in his *Att.* Part I. p. 104, says, That when the Wife of Mr. George Pierce, who was Sequestred

questred from the said Doctor of the said Town, applied herself to Mr. Chifnal, as her own and her husband's House and Bedchamber, for the said Doctor's Bedchamber to supply the Bedchamber of her Family, and gave him the Name of her Children, of which she was at that time, and all very young and delicate, wanting Relief, he indignantly replied, That he had a Pair of Geldings in the Stable, and a Green one, which might be maintained, and were more agreeable than all her Children. So that she never could, or could get any Part of her Fifth, nor her Husband any of his Arrears, during the whole Time of his Confinement, which was about fourteen Years; a great Part of which they and their whole Family lived upon Charity. And on the Resurrection, Mr. Pinner was forc'd to quit Claim to them, before he could get Possession of his Rectory. And this Passage the Author (according to his usual Custom) repeats again, Part II. p. 328, that it might make the deeper Impression, and not be forgotten; adding withal, some scurrilous Language, and more Scandal. He calls him the Wretch Chifnal; and says, that he utterly refus'd to pay one Farthing of Tythes; calls this Tale of the Geldings and the Green, a remarkable Passage that can never be forgotten; and says, that this Godly Minister, (I am sorry that should be a Reproach with him) was one Mr. Chifnal who was, (if you will take the Doctor's honest Word for it) the Son of a Taylor in Kent, and had been sometime a Tapster or Drawer at the Black Boy in Kenfington. The Place fell at length to this worthy Gentleman; which Mr. Smukely having notice of, before he had wholly left it, condescended to become his Harbinger, and told the People in his Farewel Sermon, that there was a glorious Star from the East coming to them; of the Heat of which, not much of the Light, he says, he may perhaps have Occasion to speak more hereafter. And he farther adds, that the Intruder was loth to part with that luscious Morsel, if he could by any means be still kept it between his Teeth.

Thus hath the Doctor out of his abundant Charity and Good-humour, thrown Dirt with a very liberal Hand, and it seems hath some yet in store.

But there are several still living in *Tiverton*, that were well acquainted with this Mr. *Chishul*, who look upon these Stories as groundless Calumnies, and some of them of the Establish'd Church too. Mr. T. C. being consulted at the Age of eighty-four, declar'd that Mr. *Chishul* preach'd very well, and liv'd very well: And after Mr. *Pierce* was Sequestred he had something out of the Personage to live upon. And a Reverend Clergyman hath given under his Hand as follows:

"What Mr. *Chishul* said to Mr. *Pierce* I know not: Tho' it is not probable that one but of common Civility, should return to a distressed Person, so inhumane an Answer. That he had been a *Tapster* at the *Black boy* at *Kensington*, I have heard Mr. *Newte* declare, tho' on what Ground I know not."

Dr. *Chishul* a Physician, who died at *Tiverton* in 1717, told several Persons of good Reputation, that he had written a *Latin* Letter to Dr. *Walker*, and challeng'd Mr. *Newte* about these Untruths: That Mr. *Newte* could not produce one credible Witness for what he had reported: And added, that Mr. *Newte* was a scurrilous Fellow, not worthy to carry his Father's Books. And seeing this and a great deal more Scandal is publish'd to the World, upon the Credit of Mr. *Newte* of *Tiverton*, (whom the Doctor calls *reverend* and *worthy*, *Att. Part II. p. 94.*) with a Design to wound the Reputation of many very deserving Men, that Inquirers may the better be able to judge, what Strife is to be laid upon his Tales for which he produces no Vouchers, it may not be amiss to add a remarkable Instance of the Treachery of his Memory, or of a worse Defect in another Faculty, which many yet living can attest. Mr. *Newte* being in Company with several Magistrates, and others of the Town of *Tiverton*, at the House of the Town-Clerk, there happen'd some discourse about Mr. *Polwheil*. Mr. *Newte* very civilly call'd him *Thief*, and said he had robb'd his Father, &c. One of the Corporation, among

among other Discourse, at that Time charg'd the said Mr. *Newte*, with being fickle and inconstant, alledging that he was very zealous for K. *James II.*, and had pray'd for his Prince of *Wales*; adding, that upon the Revolution he had taken the Oaths to King *William*, and had pray'd for him; and yet after his Decease had said, that King *William* came in a good Time, and went away in a good Time; and that it had been well for the Nation, and we had sav'd many Millions, if he had died seven Years sooner. Hereupon Mr. *Newte* stiffly denied that he had ever pray'd for the Prince of *Wales*. His Clerk Mr. *Euchmarsh*, an ancient Person, that was generally respected, being present, 'twas propos'd that he should be ask'd about it: Which being done, he reply'd; *Yes, sure Master you did pray for him, and I said Amen to it*; which occasion'd a common Laugh. T'other Folio full of the most scandalous Stories, with no better Supporters than the reverend and worthy Mr. *John Newte*, would do the Dissenters no great Damage.

The other Works of Mr. *Chisbul*, besides those mention'd before, are, *Seasonable Thoughts of Divine Providence*; with Respect to the *Visitation*, 12mo. 1666. And, *A Word to Israel in the Wilderness*: On Heb. iii. 8, 9; 8vo. 1668. He wrote also a Poem before Dr. *Faithful Teate's* Poems on the Trinity. His *Seasonable Thoughts of Divine Providence*, were dedicated to Sir *Robert Hanson*, Sheriff, and *Alexander Holt*, Esq; Alderman of London, his very good Friends, who had four Sons at School with him at *Enfield*; which is somewhat of an Argument, that he was not taken for such a Man as Dr. *Walker* represents him.

Pag. 240. *Biddiford*: Mr. WILLIAM BARTLET. Add; He was a Man of considerable Note in that Part of the Country: Eminent for Humility, Strictness of Life, Gravity, Authority, and Experience. A very solid and useful Preacher, and one whose Labours were attended with very signal Success. He was a Man of great Courage and Boldness in the Cause of God, of which he gave Proofs up-

on Occasion. He was once imprison'd; and escap'd at another Time by a Mistake of the Officers, who seiz'd another grave Man in his Stead. He was the chief Object of the Malice and Fury of the Haters of strict and serious Godliness; and the Judgments of God upon his Persecutors, were (I am inform'd) remarkable. He liv'd to a good Old-age, and died in the Year 1682. In his younger Days he wrote a small Treatise intit. *The Model of the Congregational Way*. A Grandson of his was very useful among the Dissenters in this Town of Biddeford, and much respected: But he died young.

Dr. Walker in his *Att.* Part II, p. 250, speaking of Mr. Gifford, who was dispossest of this Living about 1648, represents Mr. Bartlet as his Enemy: And tho' in his Text he makes him Curate to Mr. Gifford's Predecessor, yet in his Margin he says he has been inform'd he had no University Education, and therefore he argues, *could not have been employed as a Curate, unless after the Wars broke out*. But be it as it will as to that, he says, *Mr. Bartlet got so much Interest, as in Conjunction with other Secularies of the Town to get Mr. Gifford Sequestred and himself substituted in his Place*. He says he was thrown out by Violence, and us'd barbarously. Nay, he says, *the Malice of his Successor did not stop here: For when he would have serv'd the small Living of Westley, in the Neighbourhood of Biddeford, and have kept a School somewhere near the Town, they would not suffer such an Eye-fore. and oblig'd him to retire*. He adds, *that upon the Restoration, Mr. Gifford return'd to his Livings, and found the Walls of the House carried away to repair Mr. Bartlet's own House*. Notwithstanding which Mr. Gifford with a true Spirit of Christianity (tho' he could have called him to an Account for that and other Matters) cordially and readily forgave him both his Debts and Injuries.

I shall consider this Charge a little particularly.

Whe
Mr. B.

id by several aged Persons, (who were as living in 1718) and Persons of as good Credit any in the Town, that there were scarce 70 Ministers of different Persuasions to be met that lived and died in greater Friendship, maintain'd a fairer Correspondence, than Mr. *Bartlet* and Mr. *Gifford* did: And that Mr. *Gifford* so far from reckoning Mr. *Bartlet* his greatest Enemy, that he has often with great Warmth declar'd, the Reproaches that were freely cast upon him, such as were Enemies to every thing that was upon his Account, were altogether undeliberate: Nay he always gave Mr. *Bartlet* a good Character, declar'd he was a good Man, and would say that he was a much better Man than himself.

I then, whereas in what follows, Dr. *Walker's* and his Margin do not agree, the one saying he was a Curate to Mr. *Gifford's* Predecessor, the other that he had no University Education, for which he had not been capable of it, it con- cerns me to reconcile them at his Leisure. Whether Mr. *Bartlet* was Mr. *Gifford's* Predecessor's Curate I cannot say: But I can assure the Doctor as to Mr. *Bartlet*, he as really had an University Education as himself. And as to this, it happens that I have Evidence to produce that will not be con- sidered as such. viz. *Wood the Oxonian's* mentioning him in his *Oxford Writers*. That Author, Vol. II. tells us that this Mr. *William Bartlet* was admitted as a Member of New Inn, Nov. 1611. aged twenty-one Years, and that he became one of the Bachelors in 1618. and became a Fellow

the Spot. It seems, after his Sequestration he refused to resign: And having got a Body of Men into the Parsonage house, which stands alone by itself, he undertook to defend it and maintain Possession. Upon this a Party of Horse was order'd from the Garrison of *Plymouth* to dispossess him. The Commanding Officer came with his Troop to *Biddisford* in the Evening, and resolving to execute his Commission that Night, rode up to the House, and found the Doors shut against him. He demanded Entrance, and said he would use no Violence, if Mr. *Gifford* and those within would surrender themselves: Otherwise he should be oblig'd to fire upon the House. Mr. *Gifford* finding the House beset, desir'd the Liberty of conversing with the Captain, for which he had an Opportunity given him at one of the Windows of the House. They soon came to an Agreement. Mr. *Gifford* and those within surrender'd themselves Prisoners: And my Informants declare, that Mr. *Gifford* was conducted to the Captain's Lodging, without any Abuse as they know of, offer'd by the Way. The Captain at length very civilly offer'd him the Liberty of returning back to his own House, provided he would give him Security for his forth coming the next Morning, which Mr. *Gifford* did; and the next Day was carried by the same Party of Horse to *Plymouth*. They all agree in declaring their not knowing of any Manner of Affront offer'd Mr. *Gifford* thro' the whole of this Proceeding: Tho' if any indiscreet Persons had in this Case been guilty of any Indecencies, Mr. *Bartlet* could not justly be charg'd as an Agent, or even an Encourager, he being at that Time at *London*, where indeed he had been for half a Year before.

And whereas 'tis suggested, that Mr. *Bartlet* and others, would not suffer Mr. *Gifford* to serve in the small Living of *Willingbrough*, nor keep a School in the Neighbourhood, they declare they know not that he had the Power of doing it. This must be charged upon those who were then in being, who it might be thought, would be against Mr. *Gifford*'s

of *Biddiford*, for the very same Reasons for which they were against his Continuance in the Town of *Biddiford* itself.

But as for Mr. *Bartlet's* and others depriving him of 500 *l* worth of Culm, lying on the Glebe at the Time of his Sequestration, 'tis a very silly idle Story. 'Tis hard in this Case to know certainly what the Doctor means. Either Mr. *Bartlet* might seize it for his own proper Use; or they that were in Power might seize it; or it might in such a Time of Confusion be seiz'd by the Mob for their own Use. The Doctor does not distinguish, but says indefinitely that *they* seiz'd. This looks as if no body knows who did it. And really to suppose so great a Quantity of Culm should lie at once upon the Glebe, when the Work that was carried on there was so small, is so monstrous and incredible, that it is perfectly ridiculous, and confutes itself. It may be added, that it is commonly thought, that Mr. *Gifford* had but a Moiety in the Work then carrying on himself; and so no great Part of the Heap lying about the Mouth of the Pit could be his Property, whatever became of it: But my Informants aforesaid assure me, that no Man can charge Mr. *Bartlet* with having wrongfully embezzled any Part of it.

The last Part of the Charge against Mr. *Bartlet*, relates to *Dilapidations*, taking away the Stones of the Walls to repair his own House. But this also will appear ridiculous, if it be consider'd, as my Informers assure me, there was a publick Quarry open at the same Time, on the Glebe, which then supply'd the Town with Stones for Building, and it does so to this Day. So that Mr. *Bartlet* could have no Temptation to demolish the Parsonage House. They also assure me, that Mr. *Bartlet's* House was at this Time rebuilt with the Stones of this publick Quarry, which was his own Property. And as to his letting the House out to Weavers, it is true, that having no Occasion or Inclination to make use of the Parsonage House, he did let it out to one that had the Charge of his Affairs, who was of that Trade: But he made use of the Out-houses
only

only for the carrying on his Business, which there is no Doubt might be done, without any Profanation of the House.

However, after all, it seems to argue somewhat of a particular Respect that Mr. Gifford had for this Mr. Bartlet, that when they met and parted, at Mr. Bartlet's surrendring the Keys to him upon his Return, and Mr. Bartlet told him of the Greatness and Weight of his Charge, he made this Answer, That he would do his best. And when a zealous Woman of the Town told Mr. Gifford upon his Re-admission, that *she had never been at Church, during all the Time of his Absence*; he replied to her, *The verier Wretch thou!* And when at last Mr. Gifford came to lie upon his dying Bed, he was very desirous to see and speak with Mr. Bartlet, but was discouraged and diverted by those that were about him, who kept his Desire so secret; that Mr. Bartlet knew nothing of it till after his Death.

But that I may give the Doctor a Rowland for his *Oliver*, and make him some return for the stumping Story relating to good Mr. Bartlet, that he has pick'd up among such Persons as few besides himself would have at all regarded; I shall here add a certain Passage I have met with, and quote my Author for it. * It relates to Mr. Nathanael Eaton, the first President of Harvard-College in New England, who tho' a good Scholar himself, and one that had help'd to make several others such, yet was so cruel, that upon a Complaint made of him to the General Court there, he was fin'd an hundred Marks, besides a good Sum that was order'd to be paid to a certain young Gentleman, that had particularly suffer'd by his Unmercifulness; and for his Inhumanity to the Students, he was remov'd from his Trust. After this, being first excommunicated from the Church of Cambridge, he did himself excommunicate all the Churches of New England, and went first into Virginia, and then into England, where he liv'd privately till the Restoration of Charles II. Then he conform'd to the Ceremonies of the Church of England, and was fix'd in this very Town

* Dr. Cotton
Mather's
*Magnalia
Christi. Ame-
ricana*, Book
IV. p. 126,
127.

town of *Biddiford*, where he became a bitter persecutor of those who kept faithful to that Way of Worship, which he himself had quitted: Until he, who had cast so many into Prison for Conscience, was himself cast into Prison for Debt; where he did at length pay one Debt; namely, his unto Nature, by Death. A very different Spirit appear'd here, from what shew'd itself in the worthy Mr. *William Bartlet*.

Page 240. *Shobbrook*: Mr. THOMAS TRESCOT. Dr. *Walker*, *Att.* Part II. p. 26, calls this Place *Shobbrook*, and the Person *Prescot*. But my good Friend Mr. *Joseph Trowbridge* of *Exeter*, (who married his Granddaughter) informs me that his Name was *Trescot*, as I had printed it. And I find it to be so, in the Subscription to the *Joint Testimony* of the Ministers of *Devon* against the Errors of the Times, Printed in 1648. The Doctor says, that this good Man came hither from *Inwardleigh* in this County; and in the Year 1660, to secure his Title to this rich Parsonage, took out the Broad-Seal for it, per lapsum, but was again dispossest'd in 1662, for Non-conformity. Most certainly therefore by the Act for Ministers, which pass'd in 1660, he must have as good a Title to his Living as any Minister in the County. It is a Wonder that nothing is added to his Defamation. Perhaps 'twas avoided for mere Shame. For I am inform'd he was a Gentleman of good Learning, great Hospitality, and exemplary Holiness; that he was much belov'd by his Parishioners, esteem'd by the Clergy of his Acquaintance, and by the Gentlemen all round in that Neighbourhood. He was courted to Conformity by very advantageous Offers, but chose to leave this Benefice (of 200 l. per Annum) as well as other Prospects, tho' he had a Wife and eight Children to provide for; rather than he would run the Hazard of offending GOD, by acting against his Conscience. He died at *Exon*, Decemb. 26, 1684: And his Funeral Sermon was preach'd by Mr. *George Trosse*. He publish'd nothing that I can hear of, but a Sermon

mon intit. *The Zealous Magistrate*, preach'd at *St. Peter's* in *Exon*, at an Affize, Aug. 7, 1642.

Ibid. *Morehead*: It should be *Morchard Bishop*: Mr. ROBERT SNOW, M. A. He was sometime Fellow of *Exeter-College*, *Oxon*, and continu'd twelve Years, in that university and yet I can't find that *Wood* takes the least Notice of him. He married a Daughter of Mr. *Francis Whiddon* of *Marns Hampstead*. By the Death of his elder Brother, Mr. *Simon Snow* Merchant, Burgess for the City of *Exeter*, an Estate reckon'd to be worth above 20,000 fell to him. This he enjoy'd but a little while: And (as I am inform'd) would have left it to his Brothers in Law Mr. *Francis Whiddon* of *Torrest*, in *Devon* and Mr. *John Lydston* of *St. Melion* in *Cornwal*: But they refus'd it, and advis'd him to leave it to his own Relations. So he gave it to Mr. (now Sir) *Thomas Pengelly* of *London*, Mr. *Thomas Brookings*, and Mr. *Simon Trobridge* of *Exeter*:

After he was ejected, Mr *Pridham*, who succeeded him, shew'd him great Respect, and board-ed with him for some Time. At length he remov'd from *Morchard* to *Exeter*, where he preach'd in his own House, after he had been at the publick Church. He took the *Oxford-Oath*, and so was not persecuted as some others, nor driven from his Habitation. He died when he was about sixty.

Pag. 240, *Cheriton*: It should be *Cheriton Fitz Pain*, to distinguish it from *Cheriton Bishop*: Mr. NATHANAEL DURANT, M. A. He was born near *Plymouth*, and his Father was a Gentleman. He was esteem'd a Learned Man, and a good Linguist. I am told, that he gave Orders in his Will, that what he left behind him should not be put out to *Usury*; and that his Children went contrary to his Order, and it was observ'd by some that they did not
unlikelv but
Durant might
Mr. *Jellings*
Usury, and

Pleasure) that other Ministers in those Parts were against *Usury*, as well as he. Mr. *Durant* died, Dec. 6, 1698.

Page. 240. *Petrockstow*: Mr. WILLIAM TREVITHICK: It should be TREVITHICK. Dr. *Walker*, *Art.* Part II. p. 250, says, That this was the Sequestred Living of *Anthony Gregory*, who died before the Restoration: And therefore Mr. *Trevithick*, whom he mentions as his Successor, had a clear Title by the Act for Ministers in 1660. I am inform'd he died in July, 1693.

Ibid. *Pulstimore*: It should be *Polstimore*: Mr. AMBROS CLARE. He was bred to a Trade; but afterwards went to the University. He hath left behind him, the Character of a good Preacher, and an acute Disputant.

Ibid. *Ilfrington*: Mr. WILLIAM STUKE; M. A. Born at *Trusham* near *Cbudleigh* in this County: Bred at *Oxford*: Settled in this Living which was worth about 180 *l. per Annum*, about 1653. After he was turn'd out, he settled at *Whitcombe*, in the Parish of *Trusham*, and having a good Estate, when the Times would bear it, he built a Meeting-house upon his own Land, and preach'd in it for some Years to a large Congregation. He died of a Pleurisy, after but three Days Illness, about the Year 1677. Mr. *Saterleigh* Rector of *Trusham* preach'd his Funeral Sermon, and spake of him to this Effect.

"Now 'tis expected, I should say something of the Deceased. He was well known to all of you. He was a Man that would preach well, but pray better. And he lost a good Living to preserve a good Conscience."

He was generally esteem'd a good Scholar, an excellent Preacher, and a very pious Man. And highly deserv'd) was exceedingly belov'd.

Terms were made him if he would have but he could not come up to the Terms

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requir'd,

requir'd, and had always great Satisfaction in Nonconformity.

Dr. *Walker*, *Att.* Part II. p. 263, writes thus of *Stoak*; but I am inform'd he himself was of *Stoake*.

Pag. 240. *Hollesworth*: Mr. HUMPHREYS. Let it rather be, *Hollesworth*: Mr. FRED SAUNDERS, M. A. He was eight Years at *Oxford*; and yet *Wood* takes no Notice of it. Which is a plain Proof that that peevish Silence, is no satisfying Evidence that a Minister had not his Education in that University. Mr. *Saunders* had the Character of a good and a very worthy Man. He disgusted some of the Gentry while he was in his Living, by not receiving them to the Sacrament: But he look'd on that, not as a Matter of Civility, but of Conscience. He was Moderator of the General Assembly of the Ministers of this County, in the City of *Exon*, on May 12. 1658. He had several Children who were all comfortably educated for.

Pag. 241. *East Ogwell*: Mr. JOHN SMITH. A most eminent Preacher, and a very holy Man. While he continu'd in his Living he was in great Pains with his People; holding Meetings in the Church on the Week-days, to instruct the younger Sort in the Principles of Religion, by posing Questions to them, and by their Knowledge of the Answer. He liv'd to a great Age, and was at last blind of his Sight, but preserved his Understanding till he was blind.

Ibid. *Honyton*: Mr. JAMES BRETHERTON. He was cast out of his Fellowship at *Exon* in *Oxon*, by the Parliament. He was presented by Dr. *Walker*, *Att.* to the Church-side. He was afterwards of the Buttery at *Exon*. He was afterwards a

conformity to the Church. For tho' he succeeded Mr. Eedes in his Living of Huxton, yet that Gentleman dying before the Restoration, Mr. Severus continu'd in it till 1662; and had done so much longer, had it not been for the *Act of Uniformity*. See *Art. Part. II.* p. 236. I suppose there was no Shadow of an Objection against the worth of this Gentleman, because that Author is in this respect so profoundly silent. This Mr. Severus died Aug. 2. 1689.

Page. 241. *lin. 26.* for *Courtesy of Bachelors*, read *Courtesy of Ponderers*.

Page. 242. *Mary Church*: Mr. WILKINSON, *Secretary*. Dr. Walker, *Art. Part. II.* p. 239. calls this *Register*, and says he was a very sorry cunning Fellow, and whether of any University, or in any Society, is rather unknown. Perhaps he might have been justly Displeas'd, who shew'd his Willingness to be so; but stand thus branded to Posterity, by converting such a Character of him to the Doctor, who was as forward as could be desir'd to preserve that modesty. However, he might without doing any real Dishonour, have spar'd his Register or my *displeasure* making him an equal sufferer here at *Restoration-Day*; which is only his own Misfortune. I do but represent him that had been here a Bachelor, as at that Time shew'd, and in consequence so remain any longer any where in *Parish*. And had he been ejected for his Insufficiency, even Total by competent Judges, it would not wither have been any Matter of Complaint. I should have been easy enough to have taken Notice of his giving Way at this Place to Mr. Bell on the Restoration, and I know it to have been his Sequestered Living, as which he at that Time remain'd. But as to the Character which Mr. Stidlon has given him, I am at length so us'd to the Doctor's Way, that even his fourest Words, and most unmannerly Reflections make very little Impression upon me. I am only sorry where I find one reproach'd by him, if I am not able to do him Justice.

Pag. 242. Stoke Flemming: Mr. WILLIAM BAILY, M. A. Born of a very good and gentle Family at *Ashington* near the *Devizes* in *Wiltshire*. After a liberal Education in the Country, he was sent young to *Oxford*, and enter'd Commoner in *New-College*, where he made considerable Improvements in Learning, took his Bachelor's Degree at sixteen, and continu'd there till he became Master of Arts. When he quitted the University, his Father would have purchas'd a good Living for him; but he would by no Means admit of it, as judging it unlawful.

Before the Civil War he was three Year's Chaplain to the Lord *Roberts*, (who always treated him with singular Respect) and married a Neice of Mr. *Francis Roue*, Provost of *Eaton*. He was first settled at *Tamerton* near *Plymouth*, and the War breaking out soon after, he was so threaten'd by the neighbouring Cavaliers, that he was forc'd under many Difficulties to retire with his Family to *London* by Water. There he got a good Living about fifteen Miles from the City, and continu'd in it a Year, and then was perswaded by some Members of Parliament to accept of the Sequestred Living of *Stoke Flemming*, which he was prevail'd with to do, to his own Damage. It may well be said to have been so, because — *Nicols*, Esq; of *Cornwall* (his Wife's Cousin-german) offer'd him at the same time a Dead-place that was in his Gift, of about 300 *l. per Ann*, (near an 100 *l.* a Year better than *Stoke Flemming*) and was displeas'd with him for refusing his Kindness. He was not a little induc'd to give *Stoke Flemming* the Preference, by the pressing Solicitations of his Pious Wife, who was no Stranger to the miserable State of that Parish, (then in a Manner over-run with Ignorance and Profaneness) and well knew it wanted such a Minister as her Husband. There he continu'd faithfully discharging the Duties of his Place with great Fidelity till the Restoration, being generally respected and belov'd by the Parishioners, and particularly by some of

upon

upon the Turn of the Times, Mr. *Thomas Southcot*, a leading Man, and Lord of the Parish, though an high Cavalier, would fain have persuaded Mr. *Baily* to conform, as the fittest Man for that Place; and would have ingag'd upon that Condition, for his Continuance in it. When his more stated Labours were at an End, he did not lead an idle unactive Life, but readily assisted his neighbouring Brethren till Aug. 1662, when he was wholly silenc'd. He afterwards grew melancholy, and was seiz'd with a Palsy, which held him to his dying Day, which happen'd Nov. 20. 1672.

He was a grave solid Divine, a hard Student, of uncommon Learning, great ministerial Abilities, a most judicious Preacher, and eminent for his Meekness, Humility and Patience, under all his Sufferings.

But Dr. *Walker* lays several Things to his Charge. He says, *Att. Part I. p. 78*, that *the Sequestration of Stoke Flemming, the Living of Mr. Richard Reynolds, was granted, Aug. 15. 1644, and kept private in the Pocket of the Person appointed to succeed him, till 1646: And that this was done to provide for one, who had married a Kinswoman of a Person then in Power.* Or as he tells the Tale, *Part II. p. 340*; *The true Cause of Mr. Reynolds's Sequestration was the Value of the Living. For the Person appointed to succeed him having married one who was nearly related to some who in those Times had more Power than Honesty, Cofin Betty must be provided for, and accordingly Stoke Flemming is pitch'd upon as her Dowry.* No doubt but by this Piece of Wit, the Doctor intended to reflect on Mr. *Baily*, and Mr. *Ross* whose Neice he married. But I suppose he cannot be insensible how common such Things are in the Establish'd Church, where for one *Cofin Betty*, one might find two or three *Cofin Abigails*, which one would think should have made him sparing in his Reflections, considering how easy it might be to retaliate:

He also accuses him for keeping *Curates* that were really *scandalous*: And tells a very formal Story about two of them; and says that *one of them who*

went by the Name of Wilkinfon, was a Jesuit, and had been a Lieutenant in the Army: And another of them had never seen any University, (unless perhaps he had been in Garrison some time at Oxford) but serv'd in the Army at Plymouth, and at Holmhouse, (where he was one who had the Guard of the King's Body,) only he had been design'd for the University before the Wars. And this pretty Tale, thought of such Importance, that our Learned Historian tells it over again, *Att. Part II. p. 341.* And there signifies by a Note in the Margin that the last Curate was one *Burdwood*. As to Mr. *Joan Burdwood* it has been before intimated in the Account given of him, that his Children never heard any such thing objected to him before, and look upon it as a *Loud Lie*. And as to Mr. *Baily's* Daughters, they have given the following Certificate.

WE whose Names are hereunto subscrib'd, do solemnly declare and certify, that as far as we know, ever heard, and do verily believe, our Father Mr. *William Baily*, never kept a Curate, all the Time he had the Rectory of *Stoke Flemming*.

Joan. Creed.
Elizabeth Baily.

And now let the World judge; who best deserve to be believ'd, the surviving Children of Mr. *Baily*, and Mr. *Burdwood*, who may be consult'd by such as desire Satisfaction, or Dr. *Walker's* nameless Scandalmonger, who perhaps is some scoundrel Informer, or Bigotted Persecutor, who never had any Reputation of his own, and is ashamed to have his Name mention'd for fear his Malice and Forgery should be detected.

Mr. *Baily* is farther accus'd for *paying no Fifths*: And 'tis said, that Mr. *Raynolds* quitted the *Fifths* of *Stoke Flemming*, which he might have recover'd. The Truth is, Mr. *Raynolds* never demanded the
Fifths,

his, nor could he, having 40 l. per An, of his Land.

I shall only farther add, that I have been inform'd that Mrs. Burnegham Mr. Baily's Aunt, by the Mother's side, was at the Charge of Educating the late Archbishop Laud, as the Archbishop himself at the Top of his Preferment did frankly and fully acknowledge. Merhinks Mr. Baily might have had a little Respect shew'd him for this Aunt's

eg. 242. Brent; it should have been South
 of Mr. CHRISTOPHER JELINGER. Add,
 A. Dr. Walker (whose Candour and Impartiality
 the Reader will by this Time be some judge of)
 of him, that he was the Spectator of the barbarous
 Usage of the Wife of Mr. Gandy, (who was se-
 questred) when she was thrown out of Doors by a Party
 wife, in a most cruel Manner; tho' he himself had
 from his own Country (Germany) for his Religion,
 had been reliev'd by Mr. Gandy's Father. Mr.
 also a worthy neighbouring Clergyman, has
 Letter inform'd me, that Mr. Jelinger was not
 admir'd for his Prudence or Judgment; nor
 he so just to Mr. Gandy and his Family, as he
 to have been. The Living was worth 300 l
 An, and Mr. Gandy that was sequestred, he says
 an eminent and sober Person, that had 2
 e and seven or eight Children. However, the
 ver Account which I gave, was in the very
 rds of Mr. Stancliff, who was well acquainted
 him.

have since seen several of his Works, which
 him not to have been any great Man. From
 I gather he was M. A. and born in the Pala-
 te of the Rhine, near Wormes, in the Hereditary
 nions of Frederick King of Bohemia, at whose
 rt he was when he was in Holland. He stu-
 at Newhouse-College in the Lower Palatinate;
 afterwards at Basil and at Leyden. He was
 d to be a Soldier in the German Wars, and
 lost all he had: And was once beset by the
 my's Horse in a Wood, and difficultly cam

with his Life. He afterwards farther pursu'd his Studies at *Geneva*, from whence he was invited into *England*, by Mr. *White* of *Dorchester*. Coming to *Exeter*, he was liberally entertain'd and maintained by the Magistrates and Cirizens. Bishop *Hall* preach'd a Sermon on Purpose to stir up the People to a bountiful Contribution for the Support of him and another Exile, and not a little encouraged it by his own Example, and was also free with him in Conversation. He first preached in *French* and *Dutch*, and by Degrees learnt to do it in *English*. At length he settled at *Stonehouse* in this County, and was afterwards put into this Sequestred Living. After the Restoration, the Marquis of *Winchester* offered to prefer him if he would conform; but he was not free to it. He seems to have been of a melancholy Disposition, and had some Peculiarities in his Conduct. Among other Things, he would frequently rise at Midnight to pray and sing Psalms. When he left *South Brent* he remov'd to *Martindale* not far from *Tornefs*; and at last settled at *Kingsbridge*. He continu'd to preach when he was very old; and died at *Kingsbridge* when about eighty-three Years of Age.

His Works are these, 1. *Disputatio Theologica de Sacra Cæna*, 8vo. 1628. 2. *The Rose of Sharon*, on Cant. ii. 8. 8vo. 1641. 3. *Christ and his Saints spending their Time together Day and Night*: A Discourse on Canticles. 4. *A Cluster of the sweetest Grapes*: A Discourse of Assurance, from 1 Pet. i. 9. 5. *Fifteen Conferences with Christ, about the Worlds and Sins overcoming*: And the Life and Joys of Heaven, 8vo. 1664. 6. *A new and living Way of Dying*: On Heb. xi. 13. 7. *A new Canaan for the Saints Delight*, &c.: On Cant. ii. 3. 8vo. 1664. 8. *Heaven won by Violence*: On Matth. xi. 12. 2vo. 1665. 9. *The Spiritual Merchant*: On Matth. xiii. 45, 46. 10. *The invaluable Worth of Man's Soul*: On Matth. xvi. 26. 11. *The Usurer cast*: On Pf. xv. 5. 12. *Usury stated and overthrown*. 13. *Godliness epitomiz'd*; being a Resolution and Examination Table, with twelve experimental Instructions. 14. *Unio sacra*: Or an Holy Union chiefly proposed

posed to the Divided Protestants in England, and to all other Christians according in Fundamentals; &c.

Pag. 242. *Instow*: Mr. WILLIAM CLIDE. I am inform'd he wrote his Name CLYD.

Ibid. Ansty: Mr. JOHN MAUDUIT. Add; B. D. He was the Son of Mr. Isaac Mauduit Merchant in Exeter, bred up in Exeter-College Oxon, and senior Procter of the University in 1649, and mention'd as such by Wood in his *Fasti Oxonienses*, tho' he takes no farther Notice of him. In the Life of John Selden, Esq; * that is prefix'd to the late pompous Edition of his Works in six Volumes in Folio, there is a Letter written to Mr. Selden in April 1649, and sign'd by Dr. Edward Reynolds, Vicechancellor, and this Mr. John Mauduit, and Mr. Hierome Sanchy, Proctors of the University, most earnestly recommending the University of Oxon to his Care and Protection, under the Dangers which at that Time sorely threaten'd them. But Dr. Walker mentions him as ejected from Exeter-College upon the Visitation of the Parliament, and so a Sufferer among the Royalists. He says his Name was cross'd out of the Buttery-Book, Oct. 20, 1648: *Att. Part. II. p. 116.* He preach'd however, publickly at Oxford before the Lord General Fairfax, and the Sermon was publish'd at the desire of his Lordship. He had afterwards the Living of Dr. Hammond at Penshurst in Kent. The Doctor adds, that he was not ejected thence, as the *Abridgement* (inconsistent with itself in that Point) would have it, by the Act of Uniformity: Whereas had he observ'd that I myself had declar'd the very same thing, he would have seen that there was no Room for a Charge of *Inconsistency*. Being oblig'd to quit Penshurst at the Restoration, he went down to his Relations at Exeter, and preach'd occasionally about the Country, and (I suppose) more frequently at Ansty than at other Places, because I find him mention'd there in my Lists of those who were ejected or silenc'd in 1662, when the

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Act for Uniformity took place. He continu'd ~~the~~ wards at *Exeter* till the *Corporation Act* drove him and other Ministers from thence. Then he remov'd his Family to *St. Mary Ottery*, ten miles from *Ex* frequently preach'd as he had Opportunity, and gave his Labours at several places to the Poor, who were not able to maintain a Minister. Upon the Indulgence in 1672, he licens'd a Meeting-house, and preach'd in it as Liberty to do so was continu'd. On *Saturday, March 4, 1674*, he told his Family he should die on the *Monday* following; and did so, with a full Assurance of Faith, triumphantly entering on another and an happy Life, after he had with holy Longings express'd his joyful waiting for his Dearest *JESUS* to receive his Spirit. He was of an exemplary Conversation, and a very chearful Disposition: And for his Learning and Affability, was much respected by the Gentry of his Neighbourhood. His Son died Pastor of a Congregation of Protestant Dissenters in the Parish of *Mary Magdalen Bermondsey* in *Southwark*, I can hear of any thing this Gentleman has publish'd, except the Sermon foremention'd, preach'd at *Oxford* and a *warning Piece to afflicted England*, printed 1659: And a Letter to his Excellency the Lord General Monk, containing the instrumental Causes of the Ruin of Governments and Commonwealths.

Page 242. *Ashprington*: Mr. JOHN BURGESS M. A. Add: It appears from Dr. *Walker, Art. P. II. p. 292, 293*, that this was a sequestred Living. But then the former Incumbent Mr. *John Lett ridge*, he owns died *Sept. 2. 1655*: And therefore Mr. *Burgess* may properly enough be said to have been here ejected. This Living was valu'd at 160 *per Annum*: And about the Time of his Ejection Mr. *Edward Giles* of *Bowden*, Esq; the Patron, very generously made him a Present of the next Avoidance (or Presentation) which Mr. *Burgess* afterwards dispos'd of for 500*l.*

Soon after his being silenc'd, he remov'd with his Family to *Dartmouth*, and resided about four Months with Mr. *Geare*, and after his Death with

great Support to his disconsolate Widow. From thence he remov'd to *London*, where his Daughter was marry'd to Mr. *Thomas Brookes*.

He was a genteel polite Man, of a graceful Presence, and a charitable generous Temper: Well lov'd in his Parish; greatly respected and vited by his Brethren in the Ministry, and much follow'd by many in the adjacent Parishes; being a Man of extraordinary Abilities, an acute Disputant, eminent for Prayer and Preaching, and generally accounted one of the Chief in those Parts.

Page 243. *Newton Abbots*; or *Newton Busbel*: Mr. WILLIAM YEO, M. A. It should be *Woolborough*; for that is the Name of the Parish out of which Mr. *Yeo* was ejected. *Newton Abbot* (commonly but falsely called *Newton Busbel*), is a Market Town in the Parish of *Woolborough*: And in that Town there stands a Chapel of Ease (call'd the Priory of *St. Nicolas*) in which Mr. *Yeo* preach'd in the Winter, and in wet Weather, because *Woolborough* Church stands at some distance from the Town. *Newton Busbel* joins to *Newton Abbots*, but lies in another Parish.

Ibid. lin. 23: for *Newton*, read *Newton Abbot*.

Page 244. *lin. 14*. For *my Life*, read *my Soul*.

Ibid. Totnefs: Mr. FRANCIS WHIDDON, M. A. Add; Whereas I had intimated that this Gentleman was afterwards Pastor of a Congregation at *Morton Hampstead* in this County, and had a Book in Print, called, *The Golden Topaz*, 1655; I have since been kindly inform'd by Mr. *Prince* a Clergyman in the Neighbourhood, the noted Author of the *Worthies of Devon*, that this was not true of the ejected Mr. *Francis Whiddon*, but of his Father, who had the same Name.

Our Mr. *Francis Whiddon*, descended from an Ancient and Worshipful Family, which was formerly possess'd of some Thousands by the Year. His Grandfather was *Francis Whiddon*, of *Whiddon* in *Chagford*, Esq; His Father was that worthy Divine Mr. *Francis Whiddon*, Author of the *Golden Topaz*. He was baptiz'd at *Moreton*, Aug. 14, 1625. He had

had his Grammar Learning partly at *Moreton*, and partly at *Exeter*. His Father design'd him for the Law, and plac'd him in *Daffy's Inn* in *Fleetstreet* *London*: But he did not tarry there long, being desirous to be educated for the Ministry. So he was sent to *Wadham-College* in *Oxon*; where he continu'd seven Years, and took his Degrees, and yet not the least Notice is taken of him by Mr. *Wood*: And the many like Instances that occur, is to me a plain Evidence, either that that Author was strangely careless, or had a Design as much as he was able to lessen the Number of the ejected Ministers, for which he never expected to be call'd to an Account.

After the Death of his Father, which happen'd Jan. 5. 1656, he laid claim to *Morton Hamstead*, from whence Mr. *Robert Woolcomb* was afterwards ejected, and held it for some time: But at length to end the Competition with that good Man, he went into the Pulpit there, and took that Text, *Let there be no Strife between thy Herdsmen and my Herdsmen, for we are Brethren*: And tho' his Title to it was not contemptible, he freely quitted all Pretensions, for the Sake of Peace, and gave up the Pulpit to Mr. *Woolcomb*. I have also had in my Custody a MS. of this Mr. *Whiddon's*, from whence among other Things I learn, that on March 17. 1657, he covenanted with the Town of *Tornefs*, to discharge the Work of a Minister among them, and they engag'd to pay him 100 l per An, during his Abode there, for the full Term of seven Years: And that he first administer'd the Sacrament in that Town, on Sept. 4, that Year, after above fifteen Years intermission; and continu'd it every second *Lords-Day* in the Month, till the Time of his Ejection. I there also find that on Nov. 11, 1657, he together with several others, was Ordain'd to the Ministry, by the laying on of the Hands of the Presbytery, in the Town of *Dartmouth*; and that the Ministers concern'd, were Mr. *Allen Geare*, Mr. *Cleland*, Mr. *Serle*, Mr. *Simms*, and Mr. *Buckley*. He exercis'd his Ministry in publick at *Tornefs* for while with universal Approbation; receiving grt
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real success. But after the return of ~~King~~

some of the People chang'd with the Times,
by the illegal Violence of Mr. *John Harle-*
id Mr. *William Tucker*, the Church-wardens,
the influence of Mr. *John Brookings*, and Mr.
Shapley, the Church doors were shut a-
gainst Mr. *Whiddon*, and he was ejected before
three years, on June 22, 1662. So that he had
to say in his *Farewel Sermon*, p. 91, that
he met with Contempt and Opposition, was shut
out of the *Synagogue*, and hinder'd from preach-
ing any more in the Name of the LORD: And
to complain, p. 93; It is somewhat my Misery,

I am for the present alone in Suffering.
I enjoy'd the same Priviledge my Brethren
you might have enjoy'd my Labours some-
times longer: But there is the Hand of GOD
in this. I desire to submit, and say nothing."
After he still continu'd in the Town and sta-
tion'd twice on the *Lords Day*, and two
Lectures, the one at *Tornewick*, and the o-
ther at *Braden*, a Mile from thence.

In the Year 1671, a Country Minister who was
then settling, Mr. *Gilbert Eveleigh* the Mayor,
Mr. *Lawrence Gutheridge*, a senior Magistrate
of the Town, desired him to Preach in the pub-
lic-house: which he did Forenoon and After-

upon his Ministry in his Formalities: But when Mr. *Thomas Shapley* was Mayor, he disturb'd him in his publick Meeting: And Mr. *Arthur Rook* did the same. The former requir'd him to come down when he was Preaching. He also frequently was with Disturbance in his own and other private Houses. Once having preach'd in his own House he and Mr. *Guthridge* and fifteen or sixteen more of his Hearers, were indicted at the Assizes at *Exeter* for a Riot. A Gentleman of his Name and Family (*R——d Wh——n* of *Ch——d* Esq) being Foreman of the *Grand Jury*, argu'd that Mr. *Whidd* being in his own House, could not be guilty of Riot, whatever the rest were: So the Bill was return'd *Ignoramus*. He was also put into the Spiritual Court at every Turn, and had Processes against him: But the same Gentleman by his Interest with Bishop *Sparrow*, preserv'd him once again from Danger from that Quarter. In Time of great Difficulty, he preach'd several times a Day only to four besides the Family. Tho' he met with such severe Treatment, yet his Principles were very moderate, and his Conversation inoffensive and peaceable. He liv'd in great Amity with Mr. *For* (a worthy Man, and of an healing Spirit) as long as he was Vicar of *Totness*; and frequently attended at the publick Worship in the Established Church. He was greatly belov'd and esteem'd by the best of the Magistrates, and Inhabitants of the Town, though hated and persecuted by some furious Bigots.

As he was Preaching in his own House, soon after his Recovery from a Fit of Sicknes, he broke a Vein, and spit such a Quantity of Blood as forc'd him to break off, to the great Surprize and Trouble of his Hearers. This was follow'd by a Consumption, which in a few Weeks brought him to his Grave. He died Sept. 21, 1679. His Kinsman and dear Friend, Mr. *Edward Nofworthy*, who was Rector of *Dipford* above sixty Years, preach'd his Funeral Sermon, before the Mayor, Aldermen and Inhabitants of the populous Town of *Totness*, (I give his own Words) with several Justices of the Peace, and Ministers of the County, both Con, and Noncon-
Formists.

"Patience; never repining that God laid so much
 "but praying, that he would lay no more than he
 "might have Strength to stand under. Of late our
 "Pulpit hath not held us: But I trust, in due Time
 "one Heaven shall: Where there is no Discord in
 "the Saints Harmony; where *Calvin* and *Luther*
 "are made Friends. When we consider our *Loss*, he
 "deserves a fair Monument, and a solemn Mourning:
 "When we consider his Gain, we have Reason
 "to rejoice in those *Euge's* of Saints and Angels,
 "by whom he is receiv'd into the Church
 "Triumphant above, where *all the Wicked cease*
 "from troubling, and *all the Weary* are at rest."

He said also concerning him, *I never met with more Divinity in a Gentleman, or more Gentility in a Divine.* And another aged Clergyman, Mr. *Prince* the Learned Author of *the Worthies of Devon*, (who was also his Neighbour) has inform'd me, that he left behind him the Character, of *a curious Preacher, and a most genteel, friendly, and courteous Person.* But notwithstanding all this, I cannot find that Dr. *Walker* had a Heart to drop the least Word in his Favour.

He had three Wives. The first was the Daughter of Mr. *Allen* of *Plymouth*: The second of Mr. *Thomas Down* of *Exeter*: And the third of Mr. *Hayne* of *Dartmouth*. And he left behind him two Daughters; the elder of which, after the Death of her Sister, was married to Mr. *John Galpine*, late of *Stepney*.

He never Printed any thing himself: But his Farewel Sermons were Printed from the Notes of a young Man who wrote after him, under this Title; *The last Words of Mr. Francis Whiddon, to his dearly beloved, and longed for, the Inhabitants of Townes in Devon, delivered in two Sermons on Zech. i. 5, 6. The Prophets, do they live for ever?* He had very little time to compose them, being surpriz'd on Saturday, Evening with the Intimation of the Design of the Church Wardens, to shut the Church Doors against him the next Day. The Preface was written by his Brother in Law, Mr. *John Lydston*, Vicar of *St. Melion* in *Cornwal*; who tells the World, that

Pag. 244. *Ugborough*: Mr. NATHAN JACOB. He was born in 1629. His Father Mr. *John Jacob* was a Major in the Parliament Army, and might have been a Colonel under *Cromwel*, but refus'd all Offers of Preferment from that Hand. He liv'd many Years in good Reputation at *Totness*, being after the Restoration a Captain in the Militia. He design'd this his Son for the Ministry from his Cradle, if it should please God to qualify him for it. His promising Parts and early Seriousness were such as rais'd the Expectations of all that knew him. He was well furnish'd with Grammar-Learning by that Time he was fifteen Years old, and at sixteen was sent to *University College* in *Oxon*; where he continued an indefatigable Student for about four Years, and then went into the Country to visit his Friends, but with a Design to return. Mr. *Garret* the Vicar of *Totness*, and other neighbouring Ministers, observing his uncommon Genius and Improvement, persuaded his Relations to use all their Interest, to prevail with him to enter upon the Ministry. Their Importunity at last drew him into the Pulpit, and after he had given them a Taste of his great Abilities there, they left no Means unattempted to prevent his Return to *Oxford*, and to get him to settle in the Country; which at length had the Success that was desir'd. At first he assisted Mr. *William Stidson* of *Mary Church*, whose Daughter he afterwards married, and preach'd at *Coffins-well*, a Daughter Church, about 1651. And I have seen a Certificate of his Ordination, by the Classical Presbytery of *Sarum*, on *June 3. 1652*. During his Stay at *Coffins-well*, which was but short, he had an Augmentation of 50 *l. per An.* He was afterwards presented to the Vicaridge of *Ugborough*, by *Servington Savery*, Esq. He succeeded Mr. *Francis Bernard*, who was for some time the Legal Incumbent of that Living, but had been for some Rebellious Practices, no doubt, (if you will believe Dr. *Walker*, *Attempt*, Part II. p. 272, who doubts not to set down his own Conjectures, or others Stories, against any suc-

as he has a Mind to blacken) seiz'd by a Party of the King's Horse, and carried away Prisoner to Topsham, and afterwards clapt on Board of a Man of War. After his Release, a Committee of Parliament presented him to *Aveton Gifford*, the Sequestred Living of Mr. *Richard Lane*, and put him into Possession of it. Dr. *Walker* says he was inducted to it by a Troop of Horse. I suppose 'twas not that Party of the King's Horse, who took him Prisoner, hurried him away to *Topsham*, and clapp'd him on board a Man of War.

Several Gentlemen of considerable Estates and Character, had their Seats in the Parish of *Ugborough*, viz. Sir *Edmund Fowel*, Bart. *Edmund Sture*, *John Fwines*, *John Glas*, Esquires; and Mr. *Prideaux*, Mr. *Trenick*, &c. to whom Mr. *Jacob*'s great Learning, exemplary Piety, and obliging Behaviour indear'd him. And after King *Charles*'s Return, when Men of his Persuasion were under Publick Marks of Infamy, they treated him with a distinguishing Respect. The Incomes of the Place were not very considerable: But the People by their ready Obedience to his Ministry, had gain'd such an Interest in his Affections, that no worldly Encouragements could prevail upon him to remove. A good Living in *Somerset*, and another in *Cornwall*, worth 200 *l. per An.* were offer'd him: But he generously refus'd them, because (as he said) God had bless'd him with a willing and obedient People. He continu'd with them till *Bartholomew-Day* 1662, and then was ejected.

When he could no longer instruct them in publick, he rented a House in the Parish, and for several Years taught them in private, as he had Opportunity: Preaching sometimes at *Shilston*, and sometimes at his own House, having *Shilston* Family, and other Neighbours for his Hearers. His Patron Mr. *Savery* who knew how to value substantial Learning and Piety, was his hearty Friend in the worst of Times, gave him 20 *l.* a Year towards the Support of his Family, and as the highest Testimony of his Regard, committed his eldest Son, the late *Christopher Savery*, Esq; to his Care and Inspection. He also

having had Experience of Mr. *Jacob's* great Abilities, intrusted him with the Education of his Son, the present *Servington Savery*, Esq. He rode once a Fortnight from *Ugborough* to *Plymouth*, and preach'd to Mr. *Thomas Martyn's* People, and after his Death settled in *Plymouth*, and took upon him the Pastoral Care of that Congregation. There he was convicted upon the Act against Conventicles, and with his Son in Law Mr. *Samuel Martyn*, was about 1684, committed to *Exeter Jail* for six Months. He sometimes attended the Publick Worship, and all his Days maintain'd a friendly Correspondence with some worthy neighbouring Clergymen, particularly with Mr. *Francis Hodder*, and Mr. *Edward Nofworthy*, who then were, (and for what I know still are) Incumbents, the former of *Ugborough*, the latter of *Dipford*: Both of them did him good Offices, and the last afforded him Shelter in his Parish, when the *Five Mile Act* drove him from *Plymouth*. *Dipford* prov'd a Sanctuary to him from the threatening Storm. But it pleas'd God he outliv'd those melancholy Days, and *Liberty* being granted, he return'd to the Publick Exercise of his Ministry at *Plymouth*, to a numerous Congregation, and liv'd belov'd and died lamented, in the Year 1690: Being reckon'd as solid and judicious a Preacher as most in the County.

He had generally the Character of an humble, peaceab'le Christian, and a learned, judicious Minister: And his Labours were crown'd by God with great Success. He justified moderate Nonconformity to the last. His Funeral Sermon was preach'd by Canon *Gilbert*, the Vicar of St. *Andrew's* in *Plymouth*, who gave him a great Character for Piety and Learning, and concluded his Discourse with such Words as these; *I have said more of this worthy Man than I dare say of myself, or deserve that any Person should say of me.*

Page. 244. *Jacobstow*: Mr. PETER OSBORN. I find his Name in the Subscription to the joint Testimony of the Ministers of *Devon*, against the Errors

tors of the Times, in 1648, but know nothing more of him.

Page 244. *Northmalton, or Newton Ferrys*; it should be *Newton Ferrers*: Mr. JOHN HILL. Add, M.A. He was order'd into this Living, Dr. Walker says, by the Committee of Plunder'd Ministers, in 1656, *Att. Part II. p. 236.* He was born in the City of Bristol, about the Year 1611. Educated at *Lincoln-College* in *Oxon*; and episcopally ordain'd by Dr. George Cock, Bishop of Hereford, in 1635. In 1637, Dr. William Pierce, Bishop of Bath and Wells, (who is commended, *Att. Part II. p. 71,* for being very vigilant and active, for the Good both of the Ecclesiastical and Civil State) granted him a Licence at *Waxall* in his Diocese, upon Condition of his observing the *Constitutions and Injunctions*, and wearing the Surplice in celebrating Divine Service. In the same Year, he was at *Biston*, and in 1643 at *Elberton*, both which Places are in the Diocese of Gloucester. In 1645 he was at *Langridge* near Bath; in 1649 he became Vicar of *North Newington* in the County of *Wilts*; in 1650 of *Hewish* in *Somerset*; and at last in 1652 he became Rector of *Newton Ferrers*, commonly call'd *Newton Ferris*.

Dr. Walker, *Att. Part II. p. 236,* Conjectures that Mr. Edward Elliot lost this Living, because it was under Sequestration: That upon his Death, Mr. Matthew Clifford was presented to it by the rightful Patron; but (as he says, *p. 216,*) kept out of it by the Iniquity of the Times. That on the Restoration he got Possession of it: And in the Margin he informs us, that one John Hill was ordered into it by the Committee of Plunder'd Ministers, in 1656.

The poor Doctor is often very much out in his Conjectures. It appears by Mr. Hill's Papers, that the Rectory of *Newton Ferrers* became void by the Death of Mr. Elliot; and being in Lapse to the King, the Standing Committee of Devon in *Exon*, order'd Mr. Lewis Stucley into it, July 11, 1646: That Mr. Daniel Morton was there some Time, and had an Order from the Committee for Plundered Ministers,

May 7, 1651, to have all the Profits while he officiated there : That in 1650, the Lord Commissioners of the Great Seal presented Mr. *Thomas Harpur* to this Living : That Mr. *Harpur* (not Mr. *Ellias*) was within a Year sequestred for Drunkennells and other Misdemeanours : That Mr. *Hill* was order'd in March 26, 1652, by the Committee for Plundered Ministers ; and not, as the Doctor says, in 1656. That on the Death of Mr. *Harpur*, Mr. *Matthew Hele* laid Claim to the Patronage : That on the Restoration Mr. *Anthony* (not as the Doctor says Mr. *Matthew*) *Clifford*, got Possession of this Living as the Doctor truly informs us ; and knowing he had got it, so make himself the more secure, he took the Seals for it *per Lapsum*.

From the Doctor's many Mistakes in this Matter we may see how little Stricks is to be laid upon Conjectures, Perhaps's, Supposes, and May be's, (which run thro' his Attempts) in Matters of greater Consequence : And that there's no relying on much the Tittle Tattle, he hath rak'd together.

A few Months after the Restoration, Mr. *Hill* threaten'd to be turn'd out of his Living. To cure himself therefore, he took out the Broad Seal for it, Sept. 6, 1660, as *per Mortem naturalem ultimi Incumbentis ejusdem jam Vacatum*, and the King's Presentation *per Lapsum*. And now another Game is plaid. A Prosecution against him for seditious Words, is set on foot : Articles are exhibited, and Depositions taken at *Modbury*, Oct. 23, 1660, before Sir T. *Hele*, Sir *Edm. Fowel*, Major *Hale*, Mr. *Elford*, and Mr. *Cabel*. He is summon'd, Dec. 12, 1660, to appear at *Morely* to make his Defence. In order to this, he had Testimonials, among others from the Mayor and several Clergymen of *Bristol* who certified, That " to their Knowledge, in a
" after the Wars, he was well-affected to King
" *Charles I.*, and was for his Loyalty ejected out
" divers Places, as *Elberton*, and *Horvil* in *Gloucestershire* ; and for not taking the Covenant
" of *Langridge* near *Bath*, and *Cleven*, both in
" *Wiltshire* : And therefore they believ'd he was
" grossly abus'd by Desperate Swearers against him.

A

And it seems the Justices or Commissioners were of the same Mind : For they discharg'd him. And indeed, the Depositions appear'd so contradictory, uncertain, and frivolous, that one would think even Dr. *Walker* himself would not have been for condemning a Nonconformist, or any Man, upon such Evidence. And since the Doctor is forward to pick up Stories of such Judgments as he apprehends have befallen his *Martyrs* and *Confessors*, it may not be amiss to add, That Mr. *Hill's* Daughter gives an Account of two Women that were her Father's Enemies, who riding about upon this Occasion, were thrown from their Horses, and one of them broke her Leg, and the other her Thigh.

However, these Accusations and Depositions serv'd Mr. *Anthony Clifford's* Turn. For the Duke of *York* being his Friend, he on Feb. 20, 1660, got a Broad Seal for the Living, in which Mr. *Hill's* Presentation, granted not six Months before, is repeal'd, and this Reason given, *Cujus Verba & Actiones, durante nuper distractionibus, alicujus Ecclesiastice Promotionis eum incapacem reddiderunt* : That is, His Words and Actions during the late Distractions, rendered him incapable of any Ecclesiastical Preferment. So, on April 13, 1661, Mr. *Hill* covenanted to yield up the Living.

Mr. *Clifford* having after this Manner got Possession of *Newton Ferrers*, as the *Attempt* truly says, Mr. *Hill* went from thence to *Exeter*, and afterwards settled at *Newton Abbot*, and there died.

Mr. *Hill* was very kind to his Parishioners, and did not exact Tythe of the Fishermen, who he said ventur'd their Lives to take their Fish. He is buried in the Chancel of *Woolborough*, where he has an Inscription upon his Grave Stone.

Pag. 244. *Stoke Canon* : Mr. JOHN JORDAN. He was born in the Parish of *St. Petrock's* in *Exon*, of Religious Parents who liv'd in good Reputg, and were allied to considerable Families. His Mother was one of the Founders of an Hospital in *Exeter*, to which she gave 500*l*. In his Youth he went beyond Sea ; and after his Return, was a Student

in the University of Cambridge. In the Year 1655, the Lord Chief Baron Steel, and Sir John Thoroughgood Kt, presented him to this Living. On Feb. 21, 1662, Nich. Warren, and John Tucker, warn'd him from the Dean and Chapter of Exon to leave his Place.

He was a very religious and charitable Man; and a very industrious and painful Minister. He continu'd a Nonconformist to his Death.

Dr. Walker, *Att. Part II. p. 229*, says, *He is assur'd that the Minister here was sequestred: And conjectures that Mr. George Doderidge was the Person.* But many of his Assertions deserve little Regard, and his Conjectures less.

I am inform'd that this Mr. Jordan liv'd to be upwards of eighty Years of Age, tho' he was always poor.

Pag. 244. *Pyworthy* : Mr. MICHAEL TAYLOR. It appears from Dr. Walker's *Att. Part II. p. 287*, that this was the Sequestred Living of Mr. John Kellond : that he was driven from it about the Year 1651, and first succeeded by one Legate, and then by one Taylor. Concerning him he tells us one great Truth, tho' nothing at all to the Purpose ; *Viz. that he had no other than Presbyterian Orders.* Which was the Case of many others as well as him, and no way peculiar. *Presbyterian Orders* were as Good and Valid to all Spiritual Purposes, as any Ordination whatsoever. I suppose he might have had *Episcopal Ordination*, as well as any of his Neighbours, had he desir'd it, or thought it needful. To this the Doctor adds, somewhat that is much to his Purpose, but then it happens to be notoriously false ; *viz. that he would have conform'd at the Restoration, could he have kept the Living.*

Mr. Taylor's Widow, (who I believe will by most People be thought more likely to know the certain Truth than the Doctor) being consulted about this Matter, gives this contrary Account.

“ **H** E quitted (says she) his Living of *Pyworthy* sometime before *Bartholomew Day*, when his Brethren were ejected, because there was a Flaw pretended in his Title, which he would not be at the Charge of vindicating, when he foresaw he must quit it on the Account of Conscience in a little Time. It was not the Want of a Benefice, or Church-Preferment that made or kept him a Nonconformist: For his Interest in the Gentry of his Neighbourhood, and in some considerable Clergymen, would have remov'd that Difficulty. But the Terms requir'd of those that would keep any Place of Publick Service, in the *National Church*, were such as he could not comply with. And she added the following Certificate under her Hand, declaring her Readiness to swear to it if requir'd.

“ **W** H E R E A S Dr. *Walker* hath publish'd in Print, that my Dear Husband Mr. *Michael Taylor*, ejected from *Pyworthy*, would have conform'd, could he have kept his Living: I do hereby certify, that I was married to Mr. *Taylor* some Years before his Ejection; and that I never knew him signify any Inclination to Conformity, either before, at, or since his quitting his Living. But on divers Occasions hath express'd his *full Satisfaction* in his *Nonconformity*; and under all Discouragements did fulfil his Ministry, as he had Opportunity: And with Patience and Chearfulness did suffer for so doing. And in his last Sickness he spake to many of his Friends who came to visit him, that *Nonconformity is a good Cause*, that he was *entirely satisfied in it*, and did rejoice in his Sufferings for it: Which will be attested by others, if Occasion require,

b. 12. 1747.

Mary Taylor.

By

By this, let all indifferent Persons judge, how the Credit is to be given to many of the Doct Positive Assertions.

Mr. Kellond it seems, did not return to this living but resign'd it to Mr. *Edward Byne*, of whom there is a very indifferent Character given, Part II. p. 262, viz. that he never administer'd Sacrament during the whole Time of his Abode at *ton Pyne*. And that he gave up the Living to Mr. *ton Pyne* on the Restoration; and immediately after became Rector of *Pyworthy*; how honestly is another Question. But 'tis a Question that the Nonconformists are concern'd to answer; nor is the Dishonesty of that conform'd for Benefices, the least Discredit such as honestly maintain'd their Integrity.

Mr. *Taylor* after the Liberty in 1687 had a public Meeting at *Hollesworthy* in this County, where he died, May 26. 1705. His Funeral Sermon preach'd by Mr. *John Balster*.

He was born in *Silferton*, and bred in *Cambri*. At his Coming from the University, he was Assigned to Mr. *Humphry Saunders* at *Hollesworthy*, with whom he liv'd, and whose Relation he married. While he continu'd there, he was taken notice of for his Piety, and ministerial Abilities; particularly for his excellent Gift in Prayer.

Pag. 244. *Harberton*: Mr. GEORGE MORTIMER. He had the Character of a good Preacher, and an affable and courteous, as well as pious Man. parted with his Living which is said to have been then worth 160 l a Year, rather than he would wound his Conscience; and never discover'd least Inclination to conform. After his Ejection he and his Wife were entertain'd for several Years at *Lupton*. He also liv'd some time at *Totnefs*. died at *Exon*, Feb. 27, 1687. And his Funeral Sermon was preach'd by Mr. G. Trosse.

Dr. *Walker*, Att. Part II. p. 216, says, that *John Carew* (whose Sequestred Living this was) had a Wife, and nine or ten Children: for the second which he could not whom he calls

were legally due, or whether Mr. Mortimer's refusing to pay them, be as true as many others of the Doctor's Stories, I neither know, nor have Opportunity to learn.

Page. 244. *Barnstable*; the Lecture: It should be; *Bishop's Tawton*, and the Lecture at *Barnstable*: Mr. JONATHAN HANMER, M. A. He was born in *Barnstable*, in or about 1605, and bred in *Emanuel College* in *Cambridge*.

He was admitted into Priests Orders, by Dr. Theophilus Field, who was first Bishop of *Landaff*, translated to *St. David's* in 1627, and from thence to *Hereford* in 1635. He was ordain'd by him, in *St. Margaret's Church* at *Westminster*, on Nov. 23. 1632, while he was Bishop of *St. David's*. He was first preferr'd to the Living of *Inflow* about five Miles from *Barnstable*, where he succeeded Mr. John Downe, B. D, who died there in 1635. He was presented to it by John Spence, Esq; and had Institution from Bishop Hall of *Exeter* in 1635. And in 1635, he was order'd by the said Bishop to preach before him at *Barnstable*, as appears by the following Letter to him.

Salutem in Christo,

"I HAVE appointed my *Tithes* *St. Andrew's*, as
"intend (God willing, in the *next*
"have made Choice of you as *your* *preacher*
"ble, on Wednesday being the *next* *day* of
"March next. I pray therefore *your* *presence*
"to do it. In Expectation whereof I am
"self

Your loving friend and Obedient

From my Palace in
Exon, Feb. 13. 1635.

JOH. BISHOP

W.

Mr. *Hammer* sent the Bishop a very modest and respectful Answer, which shews him to have been very far from being such a Person as Dr. *Walker* represents him. It runs thus :

Most Reverend Diocesan,

“ I RECEIVED Letters, bearing Date the thirteenth of *February*, wherein Your Lordship is pleas'd to injoin me to preach at Your Personal Visitation at *Barnstable*, the thirtieth of *March* next. How willing I am to do Your Lordship Service, I wish I had wherein to make it appear: But how unworthy this Way, both my Years and Abilities do plainly declare. My Answer is requir'd by Your Lordship, which casteth itself into a Petitionary Form. My Humble Suit unto Your Lordship is, if not an absolute Acquittance, yet at least a Reprieve for this Time. I desire not a *Quietus est*, (for Your Lordship's Commands shall ever find me a willing Servant) only at present a *Superfedem*. To promote which Request of mine, I shall entreat Your Lordship to consider (omitting my present Weakness and Indisposition of Body) how many of my Worthy Brethren in the Ministry there are, whose Shoulders are far more fit for this Burden; at whose Feet it would become me to sit. And withal it is no longer since than the Archdeacon's last Visitation, that I (*sed quam impar!*) was this Way employ'd. I beseech Your Lordship to pardon my Boldness in this my Plea. 'Tis the Reasonableness of the Request puts me into this Course. I shall readily submit to Your Lordship's Determination and Dispose of me, whether by a Ratification or Nullity of Your Lordship's former Injunction. This I is much desir'd (if Your Lordship so will) the former shall not be dec

may not be granted) but have the utmost of my Endeavours: For I am

Your Lordship's,

in all Duty to be commanded,

J. H.

Mr. Hammer afterwards had the Living of *Bishopston*, which was but two Miles distant from *Barnstaple*: And at the same time he was also Lecturer at *Woolfardisburgh*, and was cast out of both Places, *August 24, 1662*. He was a very considerable Man as a Scholar and a Minister. He was commonly reckon'd by the Ministers, one of the greatest for Parts and ministerial Abilities, that the County, or even the whole Nation afforded.

After his Ejection, very distant Parts of the Kingdom enjoy'd the Happiness of his Labours; viz. *Woolfardisburgh, London, Bristol, Pinnor, and Tarrington*.

Troubles he met with for his Nonconformity occasion'd frequent Changes as to the Place of Abode, that were sorely afflictive to him; but a Cause of great Joy to those, who by this means came to sit under his Instruction. He was a *tribe thoroughly instructed to the Kingdom of Heaven* a spiritual Householder, who brought forth out of his Treasure things new and old: A Preacher in the first Rank, in Regard of Matter, Method, Elocution, and Pronunciation. He had a wonderful Talent in composing Sermons, and a Way of delivering them which few attain to, whereby they were very well adapted to the great Ends of preaching, the honouring God, by the Salvation of Souls. Few Ministers in his Time, were so instrumental to the doing more Good, or had more Success in his Ministry. From the Places where he

often receiv'd Letters thanking him for blessing God for the great Success he had Intelligence of that Nature

by Persons should be silenc'd, and cest out, and Places fill'd up by such as are sadly ignorant and

among Mr. Hanmer's Papers there is an Order d by Seth Exon, in 1665, to several of the hioners of Bishops Tawton, requiring them to him what was due of Tythes, at the Time of Removal. It was expreis'd thus:

WE desire you forthwith to make Satisfaction " to Mr. Jonathan Hanmer in his past demands: As also to admonish you, that if you shall delay to do it, such a Course will speedily be taken against you, as will be very much to your Prejudice. Withal adding, as our Performance of your Duty in doing Right to Mr. Hanmer upon this my Brotherly Desire and Admonition, shall be now taken by me as an Act of Kindness and Respect; so if this Enreare shall be despis'd, and you shall persist contrary to the Laws of God, and of this Kingdom: we detain his Dues from him: I shall think myself oblig'd to it, and soon Vindicate the appearance you, by this, to the Justice and the Justice of my Jurisdiction: and the same shall be executed upon you, as soon as shall be required, &c.

But what if the
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the poor *Indians*: And he earnestly endeavour'd by Words and Actions, to recommend the same Concern to the good Opinion and Care of others. Among his Papers, there are many Letters under the Hand of Mr. *John Elliot* of *New England*, in which he returns Mr. *Hanmer* hearty Thanks for his Readiness to help forward the Cause of the Gospel, by the generous Supplies which he procured, and sent over.

After he had been very useful many Years both by Preaching and Writing, he at length departed this Life in *Barnstable*, the Place of his Nativity, *Decemb. 18, 1687*, aged about eighty-one. There lies his Dust: And for his Stone, the Character which a very Learned and Pious Divine gave him, had been a fit Inscription: *Here lies one, whose Life, Doctrine, and Labours will speak for him, both among known and unknown.*

He publish'd an *Exercitation upon Confirmation* in 8vo, in 1657, which has generally been much admired and applauded. It was dedicated to Sir *John Chichester*, and *John Fowel*, Esq; and the rest of the Inhabitants of *Tawton Bishop*. He publish'd also a *View of Antiquity*; and drew up several other Writings that were never yet publish'd, tho' some of them perhaps very well deserve it. A Discourse of his against the *Papists*, could not obtain the Favour of an *Imprimatur* in the Reign of King *James*. And for another against the *Quakers*, he never sought one. This I am inform'd is a MS in 4to, of above an hundred Pages, intit. *The Irrigation and Unreasonableness of Quakerism discover'd, by its Opposition to the Truth of GOD contain'd in the Scripture, and the Testimony of the Universal Church of CHRIST consonant to the Truth.* The Treatise consists of 10 Chapters, of which the Contents are these:

1. An *Introduction* to the whole of the Proceeding in general;
2. Of the Authority of the Church of England to be GOD's Word;
3. Of the Authority of the Church of England's *Fathers*;

Of the Authority of the *English*, and other
ned Churches ; to p. 22.

. Character of some of the chief Ringleaders ;
8.

Of their railing Language, and self-boasting ;
12.

Twelve of their Positions disprov'd ; to p. 89.
The dangerous Nature of their Errors ; to p.

from whom they are borrow'd ; to p. 100.

The Conclusion of the whole *Discourse* :
p. 100, to the End.

Math also left a MS in 4to, fairly transcrib'd ;
may be stil'd, *The Life of St. Paul*, before
ter his Conversion. It seems a learned and
us Treatise ; and distinctly insists upon the
of *St. Paul*, the Time and Place of his Birth,
son, outward Form, inward Frame or Dis-
t, his Sect, Conversion, &c. with apt Reflec-
t the End of each Section. It contains au-
d and ten Pages.

as also written some *Strictures*, or brief Re-
s on Mr. *Danvers's* Treatise of *Baptism*, in a
Pamphlet, of about eighty Pages.

her MS is intit. *Eusebiana* ; which seems a
nent or Summary of *Eusebium*.

e is also another short MS of the Antiquity
Pentateuch.

another Folio MS of between twenty and
ages, upon this Question ; Whether there be
ipture Warrant for debarring Adult Disciples
e Sacrament of the Lord's Supper by Sus-
as distinct from Excommunication ? With
Queries annex'd about Infant Baptism, as
Extent of it ; and others about Churches.

e is also another Treatise in 4to ; a Trans-
nto *English*, of *Hieronymus Turlerus* of *Maa-*
n *Hesse*, his *Latin* Translation from *Itali-*
as *Machiavel's Florentine History*, printed

This shews the Ruin of the Empire for
d Years. It is said in the Title-page, to be
om the *Latin* into *English*, by *J. H.*

676. This comprehends the *Histo-*

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X

those Popes, under and by whom the Papacy grew up and came to its Height.

There is yet another Quarto MS, which contains Remarks on Mr. S's Exceptions to Mr. H's View of Antiquity.

Some Manuscript Tracts he also drew up (and they are yet remaining) for the Advantage of his Son Mr. *John Hanmer* while at *Cambridge*. One of them has the Title of *Bibliotheca Selecta*, or a Catalogue, together with a brief Account of some of the principal and most approv'd Authors, in several Faculties, for the Help of young Students. He therein treats of *Profane Historians*, and *Ecclesiastical*; and *Chronological*, *Geographical*, *Philological*, and *Theological* Authors; distinguishing them into *Textual*, *Systematical*, *Polemical*, *Casistical*, those of a mix'd Sort, *Pontificalian*, *Protestant*, *Remonstrant*, *Antiremonstrant*, *Socinian*, *Antisocinian*, and *Fathers*. This was design'd as an *Appendix* to another of his Writings, intit. *Circulus Academicus*, (which is a MS of 170 Pages and upwards in 8vo) which was a Sort of Commentary upon this Distich;

*Surge, precare, stude, mediator, curris, prande;
Lude, stude, cœna, meditare, precare, quiesce.*

The Preface to this latter is as followeth,

*Filio suo carissimo J. H. apud Cantabrigienſes
in D. Johannis Collegio Studiis incumbenti, S.*

*Cum nulla nos magis (ut inquit Macrobius) quam eorum qui è nobis essent procreati, charitate devinxit natura, eamq; nostram in his educandis atq; erudiendis curam esse voluit, ut Parentes, neque si id quod cuperent ex sententia cederet, tantum ulla alia ex voluptatis, neque si contra eveniret, tantum capere possent; hinc est
stitutione tua mihi
olim Philander a
Mensuris & Pon
est Prefatus, id
Scripturus in grati*

CADEMICUM, nec cum Catalogo eadem apponit, aliquando eo veluti Testimonio intelligit, quæ sunt in erga te voluntas, exemplique regis & literarum, Liberaliumque Artium Studia colat, & Sanctissimas benevolentia profecturâ. Vale, & Pium, Literisque bonis melle esto.

The Spirit of this good Man may be much seen in his Letters, some Extracts from a few of which will here add, by way of Specimen. He wrote ten to his Son while at the University. One of these Letters runs thus :

I UNDERSTAND you are well settled in the " College. I take Notice of the Goodness of GOD towards you therein, and desire to bless him for it, as I hope you do too, as a great Duty incumbent upon you. How much doth it concern you to look to it, that you answer Expectation? So will you Occasion great Credit to your godly Tutor, Joy to your Parents and Friends, and Glory to GOD; which should chiefly prevail with you. Oh! remember what sweet Fruit you will reap from a few Years well spent there, wherein you may gain and lay up that which will make you serviceable all your Days." Grudge not at any Pains and Industry: 'Tis but your Duty; and the Issue will be such, as will sweeten your Life, and make you amiable in the Eyes of God and Man. But the Loss of Time and what may be got now will be irrecoverable, and the Remembrance of it exceeding bitter. Time and Opportunity are precious Talents: Account so of them, and improve them accordingly: Which the LORD help thee to do for his CHRIST'S Sake. GOD hath graciously order'd Things for Good to you, even beyond what you could have look'd for: See his Fatherly Providence and Care over you-hitherto; rejoice in it, and bless his Name. Love him with all your Heart, and live to him. The LORD hath brought you to the Place where you are to study: Apply yourself to it with an Eye still to him for his Blessing; and accu-

" thyself more with him ; there by Good, all Manner
 " of Good shall be unto thee. Keep close to God
 " daily. Mind and do his Work thoroughly, and
 " you will find 'tis most delightful. Find our
 " close with some pious, studious, ingenious Youth
 " and make them your familiar Acquaintance. Take
 " heed you neglect not publick holy Duties. Re-
 " member the Sabbath to sanctify it.

In another Letter, thus :

" **T**HE LORD love thee my Son, and delight
 " over thee to do thee Good ; making thee
 " choicely instrumental for his Glory, which will be
 " the Joy of thy tender Father.

In another thus ;

" **L**ET your Care still be to walk with God ;
 " (my Son how sweet is such walking !) and
 " your Work be to do his Will : And in all be up-
 " right, and study to approve your Heart to him.
 " Every Day's Experience of the Comfort of such
 " a Course cannot but wonderfully indear the Ways
 " of God to you. (There are none like them !)
 " Oh the Folly of leaving them ! How bitter are
 " the Ways of Sin ! How dear do they cost such as
 " turn aside unto them ! The LORD in rich Grace
 " keep thee from them, and work thine Heart to the
 " utmost Derefestation of them. Be diligent in your
 " Studies, and methodical. Follow them closely ;
 " and the LORD by your Prayers as closely, for
 " a Blessing upon them. The best Learning, and
 " the only worth having, is thus gotten. Oh !
 " that the Lord would delight in thee to do thee
 " Good : I trust he doth, and will give me some
 " Evidence of it, which will make me a glad Fa-
 " ther. I have and do still give thee up to him,
 " and devote thee to his Service : The LORD and
 " his CHRIST still own and accept thee. With
 " him I leave thee.

n another;

MIND your Studies carefully, and ply thee
 "Throne of Grace still for a Blessing.
 Live much above, walk humbly and holily, and
 you can stand in Need of no good Thing. Learn
 to live by Faith more and more. Be blameless
 in your Conversation: Yea shine as a Light,
 through Beams of Light deriv'd from the Sun of
 Righteousness. Store yourself now for the fu-
 ture; this being your gathering Time, that you
 may have to lay out for the LORD, and may be
 useful in whatever Place and Employment you
 shall be call'd to: Which is my daily Prayer for
 thee, and will be my no small Joy to see. Take
 heed of Snares. Walk circumspectly, and keep
 thyself pure, I give thee up to the LORD.
 May he own thee in his Son, and make thee
 instrumental for his Glory, which will occasion
 Thanksgivings to him from thy tender Father.

He was concern'd for the divine and humane
 nature of his Son. Take this Instance of the
 same, in another Letter.

STRIVE to be a good *Logician*. What you
 "read, thoroughly understand: If you cannot
 by your own Study, then use the Help of others;
 ask and confer. Daily ply the *Greek*; and be
 still on the gaining Hand. Neglect not the *He-
 brew*. Labour after a good Style in the *Latin*
 Tongue, and a graceful Pronunciation. Imitate
Tully as near as you are able: And for this End
 read him often, and write as he. Converſe much
 with the *Greek Testament*, &c.

He was admirably qualified to give Advice, and
 early sought to for it on many Occasions, and
 at by Persons of very different Characters and
 stations in the World. I shall out of his Papers give
 mention of one particular Case, that was sent
 him

him by Mr. Flavel of Dartmouth, in the following Letter.

Rev. Sir,

" I HAVE lately met with a Book, where
 " among other Things there is one Knot which
 " I crave your Help to untie. The Author in Proof
 " of an Assertion, that it is justifiable in our Rules
 " to prescribe some Things more in the Worship of
 " GOD than he hath prescrib'd, besides the order-
 " ing the ordinary necessary Circumstances of Time,
 " Place, &c. gives us a double Instance in Vindi-
 " cation of it. The one is in 1 Kings viii. 64,
 " where Solomon offer'd Sacrifice in the middle
 " Court of the Temple, besides the Offering on the
 " Brazen Altar; though GOD had appointed the
 " Brazen Altar only for that Purpose. The other
 " is in 1 Chron. xxx. 23; where Hezekiah with the
 " Princes and People kept the Feast of the Passover,
 " not only for seven Days, which was according to
 " GOD's Institution, but seven Days more; and
 " yet with good Approbation from GOD. Pray, Sir,
 " favour me with your judicious Sentiments upon
 " these Instances: For they seem to go far into
 " the Controversy, &c.

His Reply was this,

" THE Book mention'd by you, (Mr. William
 " Allen's *Friendly Address*, &c.) I have not
 " seen, and therefore can say but little as to his Ar-
 " gument grounded upon those Texts produc'd by
 " him (as I suppose) to justify those Things which
 " have been by mere humane Authority introduced
 " into the Worship of GOD. As Passover
 " dices of it
 " ing thro
 " treat of
 " Directio

“ I. That of 1 *Kings* viii. 64. For,

“ 1. *Solomon* who hallow'd the Middle of the Court,
 “ may at this Time be look'd on as acted by a more
 “ than ordinary Spirit: For such was the Work he
 “ had now been doing, *viz.* preparing an House for
 “ GOD, and ordering all Things pertaining to it :
 “ Wherein he needed Divine Assistance, and for
 “ his Encouragement had a special Presence of
 “ GOD with him, 1 *Chron.* xxviii. 20, which doubt-
 “ less he experimented accordingly. And this is
 “ evident by that excellent Prayer he made at
 “ that Time, to which the LORD gave a gracious
 “ Answer. Of this Mind was Dr. *Whitaker* in his
 “ Answer to *Bellarmino*, alledging this Text for the
 “ Power of the Pope to impose, &c. *Quicquid So-*
 “ *lomon fecit* (inquit) *id Dei Autoritate, & Spiritus*
 “ *Sancti nutu fecit.* So likewise, *Ames.* *Bellar-*
 “ *min.* *Enerv.* Tom. 1: *Solomon eo tempore extra ordi-*
 “ *nem actus fuit à Spiritu Sancto.* And saith *Diodate*,
 “ He was divinely inspir'd so to do.

“ 2. *Solomon* did this out of Necessity, because
 “ the Brazen Altar was too little to receive the
 “ Offerings. *Nihil* (inquit *Ames.* ubi supra) *insti-*
 “ *tuit novi, sed consuluit singulari & presenti neces-*
 “ *sitati.* *Tostatus* likewise in *Loc.* *Nunc licuit ex*
 “ *necessitate, &c.*

“ 3. *Solomon* sanctified the Middle of the Court;
 “ &c. the Inner or the Priests-Court, *i. e.* the
 “ Pavement of Stone, which was next unto the
 “ Altar of Burnt-offerings. *Solomon* herein did not
 “ against the Law, (*Tostat.* in loc.) because Sacrifices
 “ were now burnt at the Altar, and on the Altar
 “ together: And so the whole Court of the Priests
 “ was in a manner but as one Altar. And the In-
 “ tent of the Law was no other than that they
 “ should not offer in divers Places; but here was
 “ one continu'd Place. With him accords *Ca-*

“ *loc.* *Fuit* (inquit) *tanquam extensio Alta-*
 “ *hujusmodi sanctificatio, regia dis-*
 “ *autem Ministerio facta, quoni-*
 “ *am continuatur solo Attri.*

“ Thus

“ Thus do the Circumstances of the Place shew the
 “ Fact of *Solomon* to be warrantable, which there-
 “ fore will not justify what Men do only by their
 “ own Fancy and Will.

“ II. For that 2 *Chron.* xxx. 23, these Things may
 “ be said.

“ 1. This was done but this once, upon special
 “ Occasion. It was not an Institution yearly to be
 “ observ'd, but an occasional Continuation of Free-
 “ will-offerings, which might be offer'd any Day
 “ in the Year. This Feast of the Passover had
 “ been long omitted, at least by some of them:
 “ For *Israel* after the Death of *Solomon*, had never
 “ met to keep the Passover, *inhibentibus Regibus Is-*
 “ *rael.* *Cajet. in loc.* ver. 26: And therefore being
 “ now together, they doubted the Time (not of the
 “ Feast of the Passover, but) of their Stay; that
 “ the *Israelites* might the better be inform'd and
 “ confirm'd in the true Religion. So *Cajetan. in*
 “ *loc.* A pious and commendable Act, which the
 “ LORD was pleas'd with, and approv'd of, by
 “ his gracious Exaudition of the Voice of the Priests,
 “ blessing and praying for the People, ver. 27. And
 “ 'tis observable that concerning these additional
 “ seven Days, the Text only says, ver. 23, that they
 “ kept other seven Days; not that they kept the
 “ Feast. It was done in way of rejoycing for this
 “ special Mercy, and the better to improve the
 “ Opportunity they had of mutual Edification.
 “ And thus far they may safely be imitated; espe-
 “ cially if you add,

“ 2. That this was a voluntary Act, done by
 “ Consent; neither impos'd upon any, nor obliging
 “ those that should come after to do the like. It
 “ was done by the whole Assembly consenting, ver.
 “ 23, only this once. If it had been appointed to
 “ be observ'd yearly, it had been a presumptuous
 “ Act of theirs.
 “ 3. It was done after a mature Deliberation
 “ and due Advice; and they were sensible that
 “ what they had done was for the good of the Church.

“ satisfied and have Comfort in. So ver. 23, they
 “ took Counsel : With whom ? With the *Priests*
 “ and *Levites*, of whom it is said, they did teach
 “ the good Knowledge of the LORD, ver. 22 ;
 “ i. e. *Recte sentiebant de Domino*. Tig. Or, *Præ-*
 “ *diti erant intellectu bono de cultu Jehovæ*. Piscator.
 “ *Negotium veræ Religionis probe intelligebant*. Osiander.
 “ It appears that they proceeded in this whole
 “ Affair with utmost Caution, and such a Care as
 “ became Persons truly religious, that fear’d God,
 “ and would not offend him. Hence we read they
 “ took Advice of the Time of keeping this Pass-
 “ over, viz. in the second Month, which ordinarily
 “ might not be done, but only the fourteenth Day
 “ of the first Month.

“ Yet such was the Impediment, equivalent to
 “ Num. ix. 11, that the Matter being thoroughly
 “ weighed, it was resolv’d they might safely do it :
 “ And all were fully satisfied herein, ver. 4. It
 “ was the Judgment *συναγωγῆς μεγάλης, constan-*
 “ *tis ex Synedrio gentis, ex Senatu urbano Hieroso-*
 “ *lymorum, & ex Senatoribus aliunde evocatis*. Grot.
 “ ap. Pool, in ver. 2 ; which was the highest Judi-
 “ catory amongst them, by which the Matters of
 “ greatest Importance were manag’d and decided.
 “ To all which I shall add one thing more, ver. 23 :
 “ *They took Counsel, viz. of the Priests, who*
 “ might enquire by *Urim*, to know the Mind of
 “ God ; which they did in dark and difficult
 “ Cases : So might they here. Dr. Ames answer-
 “ ing the former of these two Texts produc’d by
 “ *Bellarmino*, gives this for his second Answer,
 “ (which will hold here as well as there) *Sacer-*
 “ *dos adfuit cum Urim & Thummim, ita ut non sit*
 “ *verisimile, eum quicquam hac in re sine speciali di-*
 “ *positione fecisse : Præsertim cum in cæteris omnibus*
 “ *rebus sic observabat Dei præscriptum*. The same
 “ we conceive and say of *Hezekiah* in the pre-
 “ ceding Chapter. Seeing he was so exact in keeping to
 “ what he was to follow, as the whole Chapter
 “ sheweth the one and the other
 “ what they did. And
 “ then

“ then Mr. *Allen* can have little Advantage from
 “ their Practice, unless they whose Cause he pleads
 “ can shew the like Authority for their Prescrip-
 “ tions.

To which Mr. *Flavel* made this Return.

“ I RECEIV'D yours, and in it not only a spe-
 “ cial Mark of your Respect, but very much
 “ Satisfaction : Some of your Sentiments being so
 “ concordant with mine own ; and other (tho' such
 “ as I have not met with before, yet) very useful
 “ to solve the Doubts propos'd to you. I could
 “ wish that Book of Mr. *Allein's* had past under
 “ your Eye : Tho' I think you have in this touch-
 “ ed the most argumentative Part of it.

Pag. 245. *Stokenham* : Mr. BENJAMIN CLEAV-
 LAND ; it should be CLELAND : Add, *M. A.* He
 was a considerable Time at *Petrock's* in *Dartmouth*,
 and remov'd from thence to *Stokenham*. He was
 of an advanc'd Age when ejected, and continu'd a
 Nonconformist till King *Charles II* his Progress into
 the *West*, and coming to *Dartmouth* in *July* 1671,
 when by the Interest of his great Friend and Pa-
 tron Sir *John Fowel*, with the King, Mr. *Cleland* was
 indulg'd the Liberty again to exercise his Ministry
 at *St. Petrock's*, without being oblig'd to any other
 Terms of Conformity than the bare reading of a
 few Prayers, and such of them only as he thought
 fit. He rejoic'd in this Opportunity of employing
 his excellent Talents, and faithfully discharg'd the
 Duties of his Ministry, till at length being super-
 annuated, he was oblig'd to desist from his be-
 loved Work, and retire to his private Life. He spent
 the Remainder of his Days at *Stokenham*, about
 many Miles from *Dartmouth*. One Day, as he was
 Minister of *Ashpring's* Road, made a Shift

ney, told his Son he was come to die, and accordingly in a short Time did finish his Course.

He had the general Reputation of a very grave, solid Divine; and was a Man of great Worth, eminent for Ministerial Abilities, Activity, and Zeal, and one of exemplary Piety. A *Boanerges* in the Pulpit, and his Ministry was attended with great Success: For *Stokenham* People, who before were very ignorant and profane, were reform'd, and many became serious.

Dr. Walker says, That this was the Sequestred Living of Mr. *Jonas Stiles*, who recover'd it again in 1660, and Mr. *Cleland* was forc'd to pay him something in Lieu of Fifths, *Att. Part II. p. 356.* But when he intimates, p. 341, that I have rank'd him among the *Bartholomew Confessors* for giving the Living up again to the right Owner, his Jest is very inipid: For I only mention him as one, who by the celebrated *Uniformity Act* was incapacitated from holding any Living whatsoever, without strict and exact Conformity; which actually was his Case, till he was so happy as to be favour'd with a special Royal Indulgence.

I have seen a Book of his intit. *The Saints Encouragement; Or, A Treatise, shewing how we may ease our troubled Hearts, by believing in GOD, and his Son JESUS CHRIST*, 8vo, 1667.

Pag. 245. *Drews Tenton*: It should be *Drews Teignton*: Mr. RICHARD HERRING, M. A. After he was ejected, he liv'd in an Estate he had, call'd *Perridge*, in the Parish of *Kenn*, three Miles from *Exeter*. He preach'd in his own House on the Lord's Day; and many went out of *Exeter* to hear him. He also sometimes preach'd in the House of Mr. *John Mayne* in the City. He instructed a great many Boys in Grammar Learning, for which a Pro-
 was set on foot against him in the Spirit of the Favour of Bishop *Ward*, who took him in the University, where he was discharg'd. He was an excellent Preacher, and lov'd by his Parishioners,

rishioners, and, as I am inform'd, very kind to to Dr. Short's Widow, whatever is said in the *Attempt* to the contrary.

Dr. Walker, *Ass.* Part II. p. 354, tells us, that this was the Sequestred Living of Dr. *Anthony Short*, and worth several Hundreds a Year: That Mr. *Herring* refus'd to obey the Orders of the Committee for paying Fifths, and put the Doctor's Wife to insufferable Trouble, before she could recover any of them: That the Committee were forc'd to put his Tythes under Sequestration, for the Payment of them: That he kept fast hold in this rich Living, untill the Restoration, and would undoubtedly to the Day of his Death, (unless he could have got a better, which is scarce to be found in this County) had not the Commissioners and Justices of the County dispossest him in 1660, for Preaching against King *Charles II.* and his Right and Succession to the Crown.

As to the Doctor's Suggestion, that Mr. *Herring* would have kept this Living to his Death, it is near about as probable, as what he said out of his own Head about Mr. *Mich. Taylor* of *Pyworthy*. However, I have been inform'd, that Sir — *Carew* of *Anthony*, the Patron of *Drews Teington*, would have continu'd him in that good Living, if he would have conform'd. And as to his Preaching against King *Charles*, I know not how his Words may have been wrested, which was no uncommon Thing at that Time, in order to the making such as he was odious, and the paving the Way for the *Act of Uniformity*. I have given a Specimen of that Sort of Policy, *Abridgment*, Part I. p. 177, and 181, as well as in my foregoing, and this present *Account* of the *Ejected and Silenc'd*: And for any thing that appears, this might be somewhat of a like Name. Could one but see the Defence of Mr. *Herring*, against the Allegations of his Adversaries, we might possibly find some of them as downright *Falshoods*, and others as vile *Misrepresentations* of his Word as any of those brought against Dr. *Short*. If any Accusation under the *Just* and *Merciful* Reign of the two Brothers, was, with the Help of *Pack'd Jurors*,

es, *Prerogative Judges*, and *Irish Evidence*, sufficient to imprison, and fine, hang and ruin, such stood up for the Civil and Religious Liberty of the Nation, against *Poper*y and *Slavery*, which h-Church Bigots then did, and still do tugg hard ntail upon their Posterity. And whereas the Doctor says, that after *Worcester Fight*, Mr. *Herring*, that King *Charles II.*, was a *tyrannizing and ping Prince*, to invade the Land; and we ought ive God Thanks we were deliver'd from him, and such Blood thirsty Enemies; and that other Things : *duely prov'd*, &c. I am inform'd, that one *Permade Oath* to this Purpose, before *Henry North*, Esq; But he denied that he spake the Words, others, thought him falsely accus'd.

And whereas the Doctor is offended, because *Abridgment* recounts Mr. *Herring* among the *sholemen Sufferers*, I must still say, that tho' he his Part cannot be reckon'd as then *ejected*, yet may as then *silenc'd*, as well as others that could conform : Which is a Distinction so easy and ural, and so obvious all along my Book in the *uning. Tittle*, that it seems a little strange the doctor should take no Notice of it.

But I must not omit a very material Passage, hich our *faithful and accurate Historian* relates. seems, (if he doth not mistake) *there was a comon Story about this County, of an untoward Boy*, that en he came to say his *Catechism*, had forgot his *son*; and having his Hands behind him, as may be *po'd*, (what a perilous shrewd Man is the Doctor *supposing!*) gave a foolish Answer to Mr. *Herring's* Question, which (as our Author very justly *es*) could not fail of making the Congregation Who that meets with so many pretty, per- *es* in the Attempt, can forbear saying, *Ter- cecidit Cato*. Most certainly, the Sub- *ing Bargain*, when besides the Poysoning and Murdering *Stories* enough to make *ord Jest*s.

Pag. 245. *Maristow* : Mr. JOHN HERRING M.A. He was the elder Brother, and Mr. *Richard Herring* foremention'd the younger. He was born at *Saltsb* in *Cornwal* in 1602, (where his Predecessors liv'd for many Generations;) and bred at *Cambridge*, and had Episcopal Ordination. After leaving the University, he at first preach'd in *Linc* *coln* *shire*. When he first came to *Maristow*, he was Usher to Dr. *Williams*, who had the Living, and kept a great School there. Mr. *Herring* was also Chaplain to Sir *Edward Wise* of *Syddenham* in that Parish, who on the Death of Dr. *Williams* presented him to the Benefice in 1632, and retain'd a very great Respect for him to the Day of his Death. When the *Act of Uniformity* took place, his Patron press'd him very much to conform: But not being satisfied in his Judgment and Conscience, with the Terms, he was ejected in 1662, after he had enjoy'd the Living thirty Years. He continu'd in the Parish ten Years after he was ejected, in an Estate he had there, and kept a School, being protected by Sir *Edward Wise*, and very well beloved by the Inhabitants. He purchas'd an Estate, in *South Petherwin*, near *Lanceston*, in *Cornwal*, and continu'd living there till his Death. There also he taught School, till his Sight fail'd him. He preach'd on the *Lord's Days* in his own House till he was incapacitated by the Infirmities of old Age. He was blind, not by Accident, but Age, for many Years. He died in the Year 1688, *Ætat.* 86. His Funeral Sermon was preach'd by Mr. *Michael Toke* of *Hollesworthy*. He was a Man of exemplary Piety and great Learning. He left a large Collection of very valuable Books. He was never imprisoned, or prosecuted for Preaching or Teaching School.

Ibid. *Dean or Buckland* : Mr. SIMMONS should be *Dean Prior* : Mr. JOHN SYMS. Years after he was ejected, he liv'd at *W* the Parish of *Ashburton*; and afterwards at in the Parish of *West Ogwel*. He preach'd

own House as often as he could. He was a Man of eminent Piety, and a great Sufferer for Non-conformity; often expos'd to Dangers, and sometimes reduc'd to Straits. But he trusted in God, and had Experience of his Goodness, in delivering him and providing for him. Once, he hid himself in a Hay-loft, to escape such as came to apprehend him. Some of his Enemies in searching for him, thrust their Swords into the Hay, and yet he escap'd. When his Wife hath gone to Market to get Necessaries for her Family, she hath met with unexpected Supplies: And whereas she went out empty and sorrowful, she hath return'd home full and joyful. *Hugh Stawel* of *Heerabeer*, Esq; — *Cabel* of — Esq; and others, one *Lord's Day* beset his House while he was Preaching, broke open the Door, and disturb'd the Meeting. When they had done, Mr. *Cabel* accompanied Mr. *Stawel* to his House, and as he was going along, seeing a Plank lie on the Ground, in *Gale-Tenement*) he swore 'twas long enough to make him a Coffin, and could not be persuaded from lying down upon it to try. And a short Time after, he was seiz'd of a Distemper of which he died: And 'tis reported, that his Coffin was made of that very Plank. Mr. *Stawel*, when he was about taking a Journey to *London*, met Mr. *Syms*, and threaten'd he would do his Business when he return'd: Mr. *Syms* replied, Sir! You should ask God's Leave. He went to *London*, but never return'd.

On his Death-bed he gave Notice beforehand of the very Hour of his Dissolution: And after he had for some time lain silent, he cried out on a sudden, Tell my Friends, I have overcome, I have overcome. His Funeral Sermon was preach'd by Mr. *Whidden* of *Tunest*.

Sam. J. Hampton: It should be *Plimpton*
Dr. Walker. Attempt,
 mentions this *W. Walker*, as suc-
Tempfield, in *Sequestred*
 County, *when* he con-
 (I sup-
 pose)

pose) to this Living of *Plimpton Mary*. And there were a great many others both in this and other Counties, who in this Respect were in the same Circumstance with him; being forc'd to quit the Sequestred Livings of which they had Possession, (where the former Incumbents surviv'd) at the Return of King *Charles*, and yet regularly possess'd of other Livings, before the *Bartholomew* Ejection.

In all his Conversation Mr. *Serle* shew'd himself a very serious religious Man. In 1685, he suffer'd six Months Imprisonment in *Southgate, Exon*, for refusing the Corporation Oath. Old Mr. *Hahn*, Mr. *Hoppin*, Mr. *Trosse*, and Mr. *Gaylard*, suffer'd at the same time with him, and for the same Cause. Mr. *Serle* was but in low Circumstances, and was chiefly maintain'd by Friends, till about the Revolution; when he was chosen Pastor to the Dissenting Congregation at *Plympton*. He adventur'd to preach in his own House in the very worst of Times, and was a very useful Preacher. I am inform'd he printed a Funeral Sermon, which he preach'd upon the Death of an excellent young Woman, whose Relations earnestly press'd that it might be printed: And they at last prevail'd, upon this Proviso, that not so much as the first Letters of his Name should be publish'd. And upon this Account my Informant was not free to give me any farther Account of it.

P. 245. *Brutton*. It should have been *Bratton Fleming*, to distinguish the Place from *Bratton Clovelly*, lying also in this County; Mr. ANTHONY PALMER. This is a different Person from one of the same both Christian and Surname, who is taken Notice of at *Burton* in *Gloucestershire*. Dr. *Walker* in his *Att.* Part II. p. 250, owns, that this Mr. *Anthony Palmer* succeeded Mr. *Anthony Gay* in this Sequestred Living, about the year 1685, and sold it for Nonconformity in 1688. In a Marginal Note, that he was once in fourteen

have nothing to say in his Vindication. He died in September 1693.

Pag. 245. *Kentisbiere*: Mr. RICHARD SAUNDERS, M. A. He was born at *Pebemburg* near *Honyton*, in this County, of a reputable Family. His Father Mr. *Lawrence Saunders* had a good Estate: And Major *Saunders*, and Mr. *Humphrey Saunders* of *Hollefworthy*, (of whom before) were his Brothers. About sixteen Years of Age he was sent to *Oxford*, and continu'd there till 1642, (when King *Charles* came thither) but not long enough to take the Degree of M. A. Upon the King's Coming thither, he and several others were carried off as Prisoners, and committed to *Exeter* Jail. When he enter'd upon the Ministry, he at first was plac'd in *Kentisbiere*, the Sequestred Living of Mr. *John Parsons*, worth (as Dr. *Walker* says, *Att. Part II. p. 327.*) 200 l per An. When he gave up this Living at the Restoration, he was presented to *Lockbear* by *Zechariah Cudmore*, Esq; of that Parish: And from thence he was ejected at *Barrbolomew-Day*. About this Time he resided a while with his Brother in Law Mr. *Robert Land* of *Plymptree*; and afterwards he liv'd and preach'd at *Honyton*. There he met with Favour and Connivance from several of the Neighbouring Gentlemen, upon the Account of the Civilities they had receiv'd from his Brother, the Major, before the Restoration.

In 1672, he had a publick Meeting in *Tiverton*, where he spent the Remainder of his Days. About 1681, he was disturb'd as he preach'd at Mr. *Wood's*, carried before the Mayor, and convicted for a Conventicle. And tho' the Fines for the Preacher and the House were levied, yet was he bound over to the Sessions at *Exeter*. When he appear'd, the Oath was tender'd him, which he offer'd to take in a qualified Sense, and pleaded that in so doing he should answer the Law, which admitted of a *qualified* Oath. He said also, that it was usual to be bound over for one offence, and punish'd for another.

His Oath (Sir E. S.) replied,

plied, *We must stretch the Law to meet cunning Fellows as you.* So he was committed to Prison. There he found two *Popish Priests* were soon discharg'd after he came thither he was kept there six Months, in which he receiv'd great Civilities from the Inhabitants of the City.

After the Liberty in 1687, he again held a Public Meeting in *Tiverton*. He presided as Moderator of the *First Assembly* of the Ministers at *Tiverton*, *March 17 and 18, 1697*. He spent the last of his Life towards the End of *July*, and was buried *Aug. 2. 1692*. *Mr. Robert Carel* of *Credford* preached his Funeral Sermon, in which he gave a considerable Character.

“ As to his *Intellectuals*, (said he) he was
 “ of rare Parts. His Fancy was high, his Judgment
 “ rich and copious, and his Judgment solid.
 “ He had the Philosophers’ *Agility*
 “ Sagacity of a piercing and quick Spirit
 “ was a diligent, methodical, and successful
 “ student.

“ As to his *Morals*, so prudent was he,
 “ Enemies rather fear’d and envy’d than
 “ him. He had a very equal Temper; balancing
 “ the Scales even, neither elevated, nor depressed.
 “ He liv’d in the same World of Passions
 “ as we do, and was subject to like Passions
 “ are. But I (said he) who have known him
 “ thirty Years, and have had for some time the
 “ comfort and Advantage of his Society in on
 “ never saw him angry: Nor have I ever
 “ of any one that could accuse him of a
 “ Degree of Touchiness, or swelling Eruptions
 “ sudden Passions: Yea when he hath been
 “ provok’d, he hath not been overcome of it
 “ hath overcome Evil with Good. He had
 “ firmness as well as other Ministers
 “ and therein his Briars
 “ piercing Trials, which
 “ tender Heart.
 “ and Civil

great Losses and Crosses. His Contentment
in his daily Bread was signal; and so was his
Love, Peaceableness, and Moderation. His Hu-
mility was admirable. He had the Art of giving
soft Answer, so as not to exasperate. Few if
any, less degraded others, or less exalted himself
in his Discourses. He disdain'd not the Society
of friendly Converse, and Labours, of those who
were far inferior to him in Age and Learning.

In his Humility he was fitted for Converse with
the most high GOD; and by his Meekness, for
fruitful, sweet, and obliging Conversation with
Fellow Creatures. He was in his whole
course a *Jonathan*, amiable and pleasant. In
port, he was chearful, but not vain; serious but
not fullen; of good Behaviour, vigilant, modest,
Tim. iii. 2.

He was a good polemical Divine, and in a
vigorous Sense, a Man of War from his Youth,
winning the LORD'S Battles, and able to muzz-
le the Mouths of Gainsayers. An excellent Dis-
cussant, who made Truth his Triumph. He had
a Body of Divinity in his Head, and the Spirit
and Soul of that Body in his Heart. Though he
was a great *School Divine*, yet he rather chose
to shoot at the Peoples Hearts in plain and prac-
tical tho' very rational Divinity, than shoot over
their Heads in high and seraphick Notions. His
style was clear and strong, flowing from a full
mind. He was an *Exra*, a ready and eminently
instructed Scribe in the Law of his GOD: Clear
and solid in resolving Cases of Conscience: In
all Things a *Workman that needed not to be a-
ward'd*. And the LORD crown'd his Labours
with Success, &c.

He was also of a chearful and obliging Temper:
He was regard'd over much in the Presence of
the people, yet he was low and communi-
cative, and accessible to younger
men. He was a great help to Mr. Ja-
mes, and the Congrega-
tion fully
ac-

“ acknowledge, having profited more by occasional Conversation with him, in little more than two Years when I was his Assistant, than (as far as I can judge) during any two Years of my Life besides. He was one of those who were at the Time call'd *New Methodists*, and highly approv'd of Mr. (since Dr.) *Daniel Williams's Gospel Truths*, &c. But shew'd a great deal of Candour towards such as had different Sentiments, and earnestly wish'd for more Charity among the several Parties of Protestants.

“ He was solicitous to promote as far as in him lay the strict and conscientious Observation of National Fasts and Thanksgivings, expecting (he would say) happy Consequences of them, if well manag'd: And as he was a great Observer of Providence, he would give divers Instances to confirm this Opinion and Expectation.

“ He had an excellent Talent at expounding the Holy Scriptures; and took a great deal of Pains in making a more accurate Inquiry into the Sense of Abundance of Texts, than Common Expositors and Commentators do. In Consequence of this, he made a large Collection of the Interpretations of particular Texts, from critical, polemical, and practical Writers, adding his own Observations, which are neither few nor inconsiderable. He made frequent Use of these in his Sermons, which render'd them the more entertaining and profitable: And this which is a Work of many Years, has by several Ministers that have seen it, been thought well to deserve to be printed.

Some who had been concern'd in perfecting this good Man, after his Death said, *Where is there another such Man?*

He printed a Sermon preach'd before the King at the Assize in Exeter, *Methodists*, &c. to heal Religious Wounds, pit Guard rout'd; 8vo. there was publish'd his Preface by Mr. George I

Commendation both of the Book and its

Walker, Att. Part II. p. 327, owns that Innocence was charg'd on Mr. Parsons, the Predecessor of this Mr. Saunders of Kentsbiere, as the cause of his Sequestration. But, says he, when the fact of his Living is known, and the Person who did in it, there will be no Difficulty in guessing her Reason for his Ejectment. Major Saunders Brother to the Intruder, came in Person with a Party of Horse to execute the Sentence. The first of this Story being only the Doctor's Guess, is worth taking notice of: And as to his Tale of the Major, neither will that make much Impression, on such as are acquainted with the Doctor's Way of Writing, till he is pleas'd to produce Evidence: But supposing the Story true, though it might be thought to have been more probable that the Brother of him that was to succeed in his Room, yet 'tis hard to judge of the Matter, without knowing attending Circumstances.

245. Brixham: Mr. JOHN KEMPSTER, Dr. Walker speaks very slightly of him, *Att.* p. 341: And p. 376, (out of his abundant Store) says, he was a very sorry Fellow; and cruel to his Family of his sequestred Predecessor. For when Mrs. Travers, (the sequestred Minister's Wife) the Doctor conjectures right, (as it is not impossible but he may sometimes do) had by her ill Behaviour been provok'd to say some hard Words of him. And him for her Fifths, he offer'd to pay her 5 l. and would keep a better Tongue in her Head: (And by the way I know, this might have been Money bestow'd:) To which when she reply'd, that she the Losers might have Leave to speak; he reply'd, without either paying her the 5 l. or any more after. But for my Part, I cannot but be sensible of the Grounds and idle Fictions and idle Tales and worthy Actions of some who are very

Preaching was solid ; till Age and bodily Disorders impair'd him. He was afflicted with the Gout, Stone, and Diabetes ; and thro' Weakness of Body, and the Failure of his Intellectuals he was taken off from Preaching more than a Year before his Death, which was somewhat sudden. He died the fifth, and was buried the seventh of *July*, 1702, in the seventy-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. *John Cox* who succeeded him at *Kingsbridge*.

He suffer'd much for his Nonconformity : And some Account of his being convicted for a Conventicle, and fin'd 30 *l*, for praying with three Gentlewomen who came to visit his Wife, and comfort her upon the Death of her Son, and only Child, who was drown'd at Sea, is given in the *true and faithful Narrative of the Sufferings of many Christians in Devon, &c.* publish'd in 1671, p. 12, 13 Where there is a remarkable Instance of the Partiality of the famous Justice *Beer* or *Bear*, and the Barbarity of the Informers, who *tore down all the Goods in Mr. Tucker's House, seiz'd not only his Bed and Bed clothes, but the poor Children's wearing Cloaths, and the very Victuals in the House, and left no Corner or Place unsearch'd for Money.* He there goes by the Name of *Tooker*.

The Doctor, *Att.* Part II. p. 356, gives this Account of Mr. *Tucker*. He says, he *was never known to be of any University, and that obtaining the Sequestration of this Living of which Mr. Strode was before the Incumbent, he got his Wife and six Children violently dragg'd out of the Parsonage-house:* And this is said to be done, about the Year 1645. The Doctor could not well have drawn up a more formal Charge. But Accusation and Proof are two very different Things. Mr. *Withers* of *Exon*, in his *Appendix* to his Reply to Mr. *Agass*, p. xxxiv, tells the World, that believing this to be a scandalous Misrepresentation of Mr. *Tucker*, he applied himself to his Widow, still living in *Kingsbridge*, who put into his Hands a Certificate of her Husband's Election, bearing Date May 24. 1654. and signed by Dr. *George* with four other

ther Ministers. In this Certificate, he is call'd *Edmund Tucker, Student in Divinity, of Trinity College*; and said to be call'd to the *Work of the Ministry in Dittisham*. By which Testimonial 'tis vident, that Mr. Tucker had University Education: and if Mrs. Strode was (as the Doctor reports) *ragg'd out of her Habitation, &c.* it could not be by his Order, it being many Years before his Settlement in that Parish. So that when we read in Dr. Walker of such or such a Clergyman, that he was succeeded by a *Tinker, or a Cobler, or that he receiv'd such and such outrageous Treatment from him that succeeded him*, we have Reason to believe it is just as true, as that Mr. Tucker was *never known to be of any University*; or that he got Mr. Strode's *Wife and Children violently dragg'd out of the Parsonage-House, &c.* several Years before he had any thing to do with the Parish.

Page. 246. *Mary Tavy, or Hucksesham*: Mr. BENJAMIN BERRY. He was afterwards of *Topsham*. His Funeral Sermon was preach'd by Mr. George Trosse of *Exon*.

Ibid. Dunchuddock; (it should have been *Dunchidock*;) Mr. HUNT. Dr. Walker, *Att. Part II*, p. 26, says, that this was the Sequestred Living of Mr. *Helias*, who died in 1645: And owns, that Mr. Hunt who succeeded him, was depriv'd for Nonconformity in 1662. He must therefore have a legal Right to the Living, by the Act in 1660.

Ibid. Tavistock: Mr. THOMAS LARKHAM, M.A. Add; He was born, May 4. 1601, and was of *Jesuw-College* in *Cambridge*. He was first settled in the Ministry at *Northam* in this County. Being of the *Puritan Stamp*, he was so follow'd with *unions Prosecutions*, that in a little Time he had *offerer* in almost all the Courts of *England-Chamber, and High-Commission*, tried against in the *Consistory* at

at *Exon*, and under a Suit of pretended Slander, for reproving an atheistical Wretch, under the Name of an Atheist, at another Time : And had Pursuivants came upon him, one upon the Back of another, till at last, (to use his own Words in his Dedication of the *Wedding Supper*) by the Tyranny of the Bishops, and the Tenderness of his Conscience, he was forc'd as an Exile into *New England*. And tho' he there sojourn'd in a Land that he knew not, yet God was with him, and in some time return'd him back. And by the Inhabitants of *Tavistock* he was chosen their Pastor ; the Noble Earl of *Bedford* having promis'd to present and pay him whom they chose. And in this Place his Labours were crown'd with more than ordinary Success.

One Mr. *Wilcox* of *Linkinborn* in *Corwall*, going to hear him on a Lecture-Day, merely with a Design to divert himself, came away pricked at Heart, and retain'd a particular Respect for him ever after. One Mr. *Watts* who liv'd in the same Town with him ; publish'd some scurrilous Pamphlets against him ; and some time after, openly profess'd his Sorrow, and begg'd Pardon. And as a Proof he was therein sincere, he by his Will settled an Estate in the Hands of Trustees for Pious Uses : And in the same Will gave his own Pamphlets no better Name, than *idle and wretched* : Adding, that he wrote them in his youthful Tears, and did not stick to cast Dirt on others, for the Clearing himself. And when Mr. *Larkham* died, this Mr. *Watts* wish'd his Soul in his Soul's Stead, and respected his Memory as long as he liv'd.

However he met with his Share of Trouble after his Ejectment, and at last died in the Town where he had liv'd and labour'd, confin'd in the House of his Son in Law, and not daring to stir abroad, for fear of a Jail. And the Malice of some follow'd him, even after his Death : For they would have prevent
 a Manner
 from being
 uncharitable Body (that was
 and by the
 MS

of the Earl of Bedford interpos'd, and he was buried in that Part of the Chancel, which belong'd to that Noble Family.

He was lamented by pious Persons of all Persuasions in those Parts, and his Name is precious among them to this Day.

He was a Person of great Sincerity, strict Piety, and good Learning: A Chaplain for some time to Sir *Hardress Waller*: And the Father of Mr. *George Larkham*, of *Cockermouth* in *Cumberland*.

Page. 247. *Columpton*: Mr. WILLIAM CROMPTON, M. A. There is some Account of him in the last Edition of *Wood's Athenæ Oxonienses*, Vol II. p. 1038. Among his Works I have omitted, *A Treatise of Prayer*, shewing the Nature, Necessity and Success of fervent Prayer, on *Jam. v. 16*, 8vo. 1659. And also, *A Wilderness of Trouble, leading to a Canaan of Comfort*, 8vo. 1679.

Ibid. Brixton: Mr. JOHN QUICK: Add, M. A. Born at *Plymouth*, An. 1636, of Parents of the Middle Rank, but eminently pious. God wrought a saving Change on his Heart very young, which inclin'd him to devote himself to the Work of the Ministry. He went to *Oxford* about 1650, and enter'd in *Exeter-College*, under the Government of Dr. Conant. His Tutor was Mr. *John Saunders*, then Fellow of that College, and Reader of Rhetorick to the University; and ejected in 1662, in the County of *Bucks*, where some Account is given of him. Mr. Quick was his first Pupil, and own'd he had good Advantages both for Learning, and serious Religion, under the Influence of his Tutor, and the learned Rector. He took his Master's Degree, and left the College at the End of 1657; and return'd into his native Country, and preach'd for some time at *Ermington* in this County, and was publickly ordain'd in *Plymouth*, Feb. 2.

'8, by six Bachelors in Divinity; being call'd Minister of *Kingsbridge*, and *Churchston* in the County. From thence he some time after was call'd

call'd to *Brixton*, where the *Act of Uniformity* found and ejected him.

Tho' upon most serious Consideration he could not comply with the Terms which the Law impos'd, yet the People being earnestly desirous of his Labours, he continu'd preaching to them after *Bersholomew-Day*, till he was seiz'd in the Pulpit, in the Midst of the Morning Sermon, *Dec. 13, 1663*, and by the Warrant of two Justices committed to Jail, for preaching without Episcopal Ordination, and that after Excommunication. Being brought to the Quarter-Sessions for the County, *Jan. 15*, following, he pass'd under a long Examination from the Justices. The Court ask'd him by what Authority he durst preach in Spite of the Law? He said he did it in Despite of no Authority, but from a Sense of Duty, and a Necessity laid upon him by his Ordination, to preach to his Flock, which had otherwise been wholly destitute. They ask'd him who were his Ordainers? And he mention'd four who had then conform'd, but omitted *Mr. Hughes of Plymouth*, lest it should expose him to new Troubles. His Council urging that there were Errors in the Inditement, the Bench allow'd the Plea, and unanimously declar'd his Commitment illegal. But upon a Motion made for his Discharge, the Court insisted on Sureties for his Behaviour, or else his Promise to desist from Preaching. After a long Altercation, he freely told them, he must obey God rather than them: And that he could not look God in the Face with Comfort, if he should make such a Promise, after that at his Ordination. Upon this he was remanded to Prison, where he lay in close Confinement eight Weeks longer, till discharg'd at the Assizes by the Lord Chief Baron *Hales*.

Afterwards Bishop *Ward* order'd two Indirements to be laid against him, for preaching to the Prisoners in Jail, and he was try'd upon them but acquitted. He was then released by the Goodness of God to his Friends, and to the World by many Respects.

fides his Books, when he was seiz'd; but a Kind Providence supplied him: And whereas he was consumptive when going to Prison, he was perfectly recover'd when he came out. At another Time by the Order of the E. of B, he with several other Ministers was imprison'd for twelve Weeks in the *Marshalsea* at *Plymouth*, without any Cause of Commitment alledg'd. Being releas'd, and finding other Difficulties obstructing his being any farther serviceable in the *West of England*, he came to *London*, and in 1689 was unanimously chosen Pastor of the *English* Church at *Middleburgh* in *Zealand*, which he accepted, upon Condition that he might be at Liberty to return, if he was call'd into his own Country. Meeting there with some angry Contestts that he did not expect, he return'd to *London*, July 22, 1681. He preach'd there privately with good Acceptance during the Remainder of the Troubles of King *Charles's* Reign, and gather'd a Congregation. He afterwards made use of King *James's* Indulgence, as soon as it came out, as thinking that an unjust Law from the first, which depriv'd him and his Brethren of the Exercise of their Ministry.

He was a good Scholar, and a lively Preacher; and had a great Facility and Freedom in Prayer. His Fervency in that Exercise would remarkably raise the Spirits of the whole Assembly at the Close of a Fast-Day. His Ministry was successful to the Conversion of many. His Labours were abundant: For he was all his Life an hard Student, (using to spend a considerable Part of the Night in his Study) and a constant Preacher. For the last six Years of his Life, he was rack'd with the Stone to a very uncommon Degree, and had it almost daily returning: But he was very seldom diverted by it from his Work; nay he that Way found he had no present Ease. He was very compassionate to the Distress; at a great deal of Pains and Expence for the Relief of the Poor *French* Protestant and Purse were almost ever was a perfect Master of their peculiar Respect for their Churches,

Churches, upon the Account of their sound Doctrine and useful Discipline, and the noble Testimony which they bore to Religion by their Sufferings. He was much concern'd for a learned Ministry, and eminently forward in encouraging hopeful Young Men, that were dispos'd to devote themselves to that Office. He was a serious Christian, that convers'd much with his own Soul, spent much Time in Meditation and Prayer; had been in great Despondency and Temptations, but was enabled to overcome them; and had a confirm'd Hope of his own Estate, which upon the strictest Examination, in the Views of Eternity, he retain'd unshaken to the End. The Warmth and Eagerness of his Temper, which was the greatest Imperfection that appeared in him, was his own Grief and Burthen; tho' it had its Advantages too, to make him the more active in his Work and Service. The rack-ing Pains that attended him, quite broke that happy Constitution of Body he had had for many Years, and brought Life to a Period, in the seventieth Year of his Age, April 29. 1706. Dr. *Daniel Williams* preach'd a Sermon at his Funeral, and Mr. *Thomas Freke*, his Successor in his Congregation, another, upon that Occasion afterwards, which are both publish'd. His only Daughter is married to Mr. *John Evans*, of *Hand-Alley* in *Bishopsgate-Street*.

Besides his Printed Works, he had prepar'd for the Press a large Collection of the Lives of several Protestant Divines, which he intitled, *Icones Sacrae*. They make in Manuscript three Volumes in Folio, and consist of fifty *French* Lives, and twenty *English*. Among the *French* there are their most Eminent Pastors and Professors, since the Reformation: Such as the *Capell's*, *Cameron*, *Chamier*, *Place*, *Rivet*, *Drelincourt*, *Du Moulin*, *Amyraut*, *Bochart*, *Daillé*, *L'Arque*, *Claude*, &c. Names of the most celebrated Reputation for Piety and Learning in all the Reformed World. His great Zeal for their Church, and the large Contributions he receiv'd got with the Affairs of it, were the Pains for many of them.

the Principal Men of that Church in his Time, both Ministers and People, made him able of doing Justice to their Memory. The *British* Divines he has given an Account of, singled out from their Brethren, upon some Considerations particular to the Author; which gave either special Inclination or Capacity, to preserve Memories. There are some few that were to receive the Reward of their Labours before Time: As Mr. *Welch*, and Mr. *Bruce* of *Scots*: And some old *Puritans* here in *England*. These either Persons whom he had in singular Esteem for their Works; or they had been Prophets in their own Country, and he found their Memory precious among the good People he convers'd with; for some of them, he enter'd into their Labours; or it had fallen in his Way to have peculiar Notice of them, by Conversation with those that lov'd them, or private Memoirs put into his Hands. Modern Instances he has chosen, were out of his own intimate Acquaintance. He fully knew their *Spirit, Manner of Life, Purpose, Faith, Long-suffering, Patience, Charity, Persecutions, and Afflictions*: besides those whose Lives he profess'dly writes, often intersperses remarkable Passages concerning them, upon Occasion of their Acquaintance or Neighbourhood.

He would have publish'd this Collection in his Time, but fail'd of a competent Subscription encouraging the Design. The old Duke of *Devon* was so well pleas'd with it, that he had resolv'd to see it publish'd, tho' at his own Charge: but he was prevented by Death.

There is a short Account of Mr. *Quick* given, in the last Edition of *Wood's Athenæ Oxonienses*, Vol. II. p. 56.

248. *Little Ham*: It should be *Little Ham* near *Exeter*, to distinguish it from *Littleham* near *London*. Mr. *JOHN BOWDEN*. Add; He was an eminent for Humility and Serene Preacher; and of an ad-

Page 248. *Stoke*: (It should be *Stoke Dammarvel*, to distinguish it from other Places of that Name in this County:) Mr. JOHN HICKES. He was born An. 1633, at *Moorhouse* in the Parish of *Kirkby-walton* near *Thursk* in *Yorkshire*. He descended from the *Hicks*'s of *Nunnington* near *Tork*, formerly a considerable Family. He was elder Brother of Dr. *George Hickes*, who was turn'd out of *Albhallam Berking* in *London*, and out of the Deanry of *Worcester*, for not taking the Oaths to King *William* and Queen *Mary*. So that both the Brothers suffer'd for their Principles, tho' they widely differ'd from each other.

Mr. *John Hickes* had his Education at *Trinity College* near *Dublin*, and came to be Fellow there, and was Cotemporary with Mr. *Veal*. He was afterwards Minister of *Stoke* by *Plymouth*, which Living being in the Gift of the Crown, he was oblig'd to quit it at the Return of King *Charles*. He remov'd from thence to *Saltslo* in *Cornwall*, where he was ejected in 1662, by the *Barbadoes Act*. One asking him about that Time, What he would do if he did not conform, having several Children, and a Family likely to be growing? His Answer was, Should I have as many Children as that Hen has Chickens, (pointing at the same Time to one that was at hand, that had a good Number of them) I should not question but God would provide for them all. He remov'd from thence to *Kingsbridge* in this County, where he had a Meeting, and took all Opportunities that offer'd for Preaching: But for many Years together, he met with a great deal of Trouble, and was often hurry'd up and down, and forc'd to hide, and harass'd by the Bishop's Court; his great Spirit carrying him thro' all with Chearfulness. An Apparition being once sent to him with a Citation, was advised before-hand by some that knew him, to take heed how he meddled with Mr. *Hickes*, for he was a stout Man: He came however to his House, and ask'd for him. Mr. *Hickes* coming down, with his Cane in his Hand, look'd briskly upon him. The

Man told him, he came to enquire for one Mr. *Hickes*, Gentleman: And he replied, I am *John Hickes*, Minister of the Gospel. The Apparitor fell shaking and trembling, and seem'd glad to get from him: And Mr. *Hickes* never heard more of him.

In the Year 1671, he publish'd a Pamphlet, intit. *A sad Narrative of the Oppression of many Honest People in Devon, and other Parts, by Informers and Justices, out of their pretended Zeal to put the Act against Conventicles in Execution.* He there named the Informers, Justices, and others, who were guilty of illegal Proceedings; and particularly Judge *Rainsford*. Though Mr. *Hickes's* Name was not to the Book, yet he was soon discover'd to be the Author; and two Messengers were sent down to apprehend him, and bring him up to Court. It happen'd to fall out, that upon the Road, Mr. *Hickes* fell into the Company of these very Messengers, not having at first the least Suspicion of them. He travell'd the best Part of a Morning, and at last dined with them, and they talk'd with great Freedom against one Mr. *Hickes* as an ill Man, and a great Enemy to the Government. He bore with all their scurrilous Language till Dinner was over, and then going to the Stable to his Horse, (of which he was always tender) he there gave them to understand, that he was the Person whom they had so much abus'd and vilified: And then to teach them better how to govern their Tongues another Time, he took his Cane and corrected 'em to some purpose; till they begg'd his Pardon: Upon which he immediately took Horse and rode to London. Being arriv'd there, he by one whom he well knew, (who was at that Time a Favourite at Court) obtain'd to be introduc'd to the King's Presence. The King told Mr. *Hickes*, he had abused his Ministers, and the Justices of the Peace. He replied, *Oppression may it please your Majesty makes a wise Man mad. The Justices, beyond all Law, have very much wronged your Majesty's Loyal Subjects, the Nonconformists in the West:* And he instanc'd in several Particulars of

Troubles they had gone through. The King
 (vol. I. Z heard

heard him with a great deal of Patience ; and he spake with that Presence of Mind and Ingenuity, that the King seem'd affected, and gave him his Promise, that they should have no such Cause of Complaints for the future. And soon after this, the Dissenters had some Favour shewn them ; and Mr. *Hickes* thereupon came up with an *Address*, from a considerable Number of Gentlemen and others in the West of *England*, and presented it upon his Knees. The King receiv'd it very graciously, and ask'd him, if he had not been as good as his Word, having a Respect to his Promise forementioned. An Indulgence was granted, and Liberty to build Meeting-houses ; and by his Majesty's Favour, Mr. *Hickes* got back a third Part of what the Dissenters in those Parts had paid in, on the *Conventicle-Act*. He had at that Time also Offers of Preferment made him if he would have conformed : But he said no Temptation should bring him to that. He had a Congregation afterwards at *Portsmouth*, and continu'd with them, till he was driven away by a fresh Persecution. While he was there the King and Duke of *York*, came thither in a Progress. The Governour, Principal Officers, and many of the Inhabitants of the Town, went to *Portsmouth* to meet them ; and Mr. *Hickes* was one of the Company : And as soon as the King saw him, he took particular Notice of him.

As for his suffering Death afterward, for joining with the Duke of *Monmouth* in 1685 ; the Way of his coming into those Measures, and his dying Sentiments and Carriage ; an Account thereof has been long since publish'd to the World : And his last Speech may be met with in *Turner's Compleat History of the most remarkable Providences*, Chap. cxlii. pag. 135.

Besides the foremention'd Narrative, Mr. *Hickes* also publish'd, *A Discourse of the Heavenly Substance*, from *Heb. x. 34.* 8vo, 1673.

Pag. 248. *Werrington* : Mr. WILLIAM CARR
SLAKE. Add. " had his Education at *Ex-*
Oxo form'd he preach'd a

the Churches in *London*, all the Time of the great plague in 1665. He was afterwards for some Years stor to a Congregation near *Horslydown* in *South-rk*. He was inclin'd to Melancholy, but a very good Man. He died not long after the Revolution.

Pag. 248. *Tammerton*: Mr. ROBERT WYNE. was Author of *Elisii Campi, A Paradise of Desires*, in two Discourses, of, 1. *The Confirmation of Covenant*, on *Heb. vi. 17, 18*. And 2. *The Donation of Christ*, on *Rom. viii. 32*. 12mo. 1672.

Ibid. Rew: Mr. EDWARD PARR. He succeeded his Name-sake, and probably his Relation, Mr. Bartholomew Parr, Prebendary of *Exon*, in this Living, which Dr. Walker, *Att. Part II. p. 29*, intimates lost, by the Ordinance against Pluralities. This Edward Parr was a fluent taking Preacher, and very heavenly Person. He every where made it Business to do good. Though the Living from whence he was ejected was between 120. and 150 l a Year, and he had no Children, yet his great charity allow'd him to lay up but very little. Some time after the Bartholomew Ejection, he and one Mr. Gundry (an elderly ejected Minister, and a good Preacher) us'd to preach in *Newton Chapel*, Peculiar belonging to *Ailsbeer*, the Minister whereof (Mr. Cortes, a sober, moderate, good Man, and lover of such) countenanc'd, or at least conniv'd at it. The Bishop often sent to forbid it: But he Excuse us'd to say, that if the Chapel Doors were shut up, the Alehouse Doors would be open; and that no others would preach there, the Pay was small. So that they continu'd there to exercise their Ministry, all his Time: But his Successor could not suffer it.

This Gentleman not only quitted *Rew*, but also refus'd the Parsonage of *Silferton*, worth 300 l. per Annum, which was offer'd him to tempt him to Conform. He liv'd above forty Years a Nonconformist: and so may be said to have lost above 4000 l. He liv'd afterwards but in a low Condition;

dition, and died full of Peace and Hope, as I am inform'd by a worthy Person that was with him in his last Sickness; who also adds, that he never heard or knew of any that at last repented of their Nonconformity, though he has heard of such as did conform, who had great Terrors on that Account in their latter End. His Funeral Sermon was preach'd by Mr. *George Troffe of Exon.*

Pag. 248. Musbury: Mr. RICHARD TARRANT M. A. I have been inform'd by a neighbouring Clergyman that his Name was FARRANT, and that he was a very modest, pious, good Man. He was (I am inform'd) a Native of *Manchester.* All his ministerial Performances were manag'd with the utmost Reverence. He was not less eminent for Humility and Charity, than he was for Learning and Piety. Being once taken up for preaching after his Ejection, and carried before the Justices in *Honyton*, Sir *Courtney Poole* told him he should be discharg'd if he would promise to preach no more. He replied, *He would not promise, because he could not answer it to his great Lord and Master.* He died of a Consumption: And Mr. *Moore* preach'd his Funeral Sermon in his Orchard, on 2 Kings xviii. 20. *And Elisha died, and they buried him, and the Bands of the Moabites invaded the Land.*

Pag. 249. Dunsford: Mr. WILLIAM PEARSE. He was the Son of Mr. *Francis Pearse* of *Ermington*, Gent; Baptiz'd, Jan. 26. 1625. Educated in Grammar-Learning at *Plympton Mary*, and in Academical-Learning at *Oxford* in *Exeter-College*, where he had Mr. *Hancock* for his Tutor. After continuing some Years in the University, he return'd into his native Country, and Dec. 25. 1655, was presented to the Vicaridge of *Dunsford*, void by the Death of the former Incumbent. There the Act of Uniformity silenc'd and ejected him. He afterwards remov'd with his Family to *Stretchleigh-house*, in the Parish of *Ermington*, five Miles from *Plympton Mary*, and preach'd privately in *Tavistock* as he had Opportunity.

trunity. In the *Indulgence* granted *March 15. 1673*, took out Licences for himself and his House. After King *Charles* call'd in his Declaration, Mr. *Pearse* was with great Trouble. He was grievously harassed, threaten'd, hunted after, oblig'd to abscond, and at length thro' the restless Malice and unwearyed Diligence of his Enemies forc'd to make over his Goods, and leave his Family for several Months together, living in *London* and elsewhere, to escape their Rage. Great were the Dangers he was exposed to, in endeavouring to secure himself from one that sought his Ruin, yea his very Life. Besides what he suffer'd from his Neighbours, he met with Troubles abroad. The *Conventicle Courant* of *n. 31. 1683* has this Article. " On *Sunday* the twenty-first of *January*, several loyal and worthy Justices and Constables, went to Mr. *Lobb's* Meeting, where they seiz'd one Mr. *Pearse*, and one *Marmaduke Roberts* both Preachers, who were both committed to *New Prison*."

Six times a Year the Bailiff came to *Stretchleigh*, to warn Mr. *Pearse* and his Wife, with his Son and Daughters, to appear at the Assizes at *Exeter*, to answer for Riots, Routs, keeping seditious Meetings, and not obeying the Laws. What befell him was not in a Time of War, and Confusion, by the Violence and Covertness of Soldiers: nor was he guilty of Sedition or Disloyalty, or punished for Immorality, but persecuted for Conscience. He was impoverish'd, pursu'd, and imprison'd, for no other Crimes than preaching the Gospel of Peace, and endeavouring to help on Souls to the Way to Heaven. But out of all these Troubles the LORD deliver'd him: And though he was often hunted after, he never was seiz'd but once, which was at the Time aforesaid. Notwithstanding his Dangers, he did not waver. And GOD spared him till the Cloud was dissipated. He surviv'd the Tribulation of those Days, and saw our Civil and Religious Liberties restor'd by the happy Revolution: After which, he set up a publick Meeting in *Ashburton*, where he continu'd for the Re-

mainder of his Days. He died March 17. 1691, *Ætat.* 65.

Dr. *Walker* is pleas'd to throw Dirt very plentifully at this good Man. He says, *Att.* Part II. p. 98, he had been a Trooper at Worcester-Fight, and carried a Token of the good Service, by a Cut over his Hand. He was wretchedly illiterate, was never of any University, nor in any Orders as far as can be learn'd: Not at least in Episcopal Orders, &c. Here are several most barefac'd, and known Falshoods, (in use some of the Doctor's own Language.) His Daughter Mrs. *Agnes Pearse*, in a Letter dated at *Ashburton*, February 28. 1714, declares as follows:

“ **A**S for the Hurt on my Father's Right-hand, it
 “ was got by the going off of a Fowling
 “ Piece, in his Hand, as he went over an Hedge
 “ about a Mile and a half on this Side *Plimpton*
 “ *Mary Church*; and it was a great Mercy he did
 “ not lose his Life with it, as I have heard him
 “ say many times. It was some Years before he
 “ went to *Oxford*: And he hath shew'd us his
 “ Children who are living, the very Place in the
 “ Hedge where it happen'd, as we have rid the
 “ Way. As for his being a Trooper at *Worcester*
 “ or any other Place, I never heard any such thing
 “ in all my Life, before now. I think 'tis as
 “ true as what Mr. *Agate* writes of him; and that
 “ I am sure is most notoriously and abominably
 “ false.

“ I know not how long my Father was in *Oxford*;
 “ but have Letters sent him when he was
 “ there by Mr. *Stephen Revel*, Mr. *Arthur Wile*
 “ *redge*, and Mr. *John Andrews* of *Cadleigh*, inscrib'd
 “ to Mr. *William Pearse*, Student in *East*
 “ *College, Oxon*, and dated in 1650, and 1651.
 “ I remember we had many Letters sent him
 “ ther by his eldest Brother, from *Beach in*
 “ *Wilmington*: But thinking there would be a
 “ Use of th I d' of th

**Years ago. My Sister Mary can and doth testify
this.**

And in another, May 12, 1718, she declares, •

“**T**HAT when her Father receiv'd the Hurt in his
“Hand, he was carried to *Plymouth*, and fell
“into a Fever. He lay a considerable Time under
“the Surgeon's Hands, who consulted about cutting
“off his Hand, but a *London-Surgeon* prevented it.
“As also, that she hath often felt the Shot under the
“Skin in the Back-side of her Father's Hand, and
“once saw him open the Skin with a Penknife, and
“take out a small Shot, &c.

And again, Oct. 2. 1718, thus:

"**S**INCE I saw you, I have seen in Papers of my
 " Father's own writing, that he was in *Oxford*
 " in *June* 1649, and in 1650, and 1651, and in
 " *September* 1652. Whatever Time else he was
 " there, I am sure he was in these Years there, for
 " I have seen it in his own writing.

As to the last Accusation, that *he was not in any Orders, as far as can be learned*; it might be sufficient to say, that there are several yet living, that saw him ordain'd in the Church of *Woolborough*: And there at the same Time were ordain'd with him, *Mr. Robert Carel of Ayscombe, Mr. Bloy of Chudleigh, Mr. Stephens of Hole, Mr. Lewis Sharp of Abbers Kerswell, and Mr. Brayne of High Wyke.* But it so happens that the Daughters have the following Testimonial of it.

“FORASMUCH as Mr. *William Pearse*, Student
“ in Divinity, hath address’d himself to the
“ Learned Ministers of the First Division, within
“ County of *Devon*, desiring to be ordain’d a
“ *Z 4* “ *Presbyter*

" Presbyter (according to the Directory for Ordination) for that he is call'd to the Work of the Ministry, in the Parish of *Dunsford* in the said County; and hath exhibited unto the said Associated Ministers sufficient Testimonials, (now remaining in their Custody) of his unblameable Conversation, and of his *Proficiency in his Studies*; as also they having been satisfied as to his competent Age: We the Associated Ministers of the said First Division, have (by Appointment thereof) examined him according to the Tenour of the said Directory, and finding him to be *duly qualified*, for that holy Office and Employment, (no just Exception being made against his Ordination) we have approv'd him, and accordingly in the Church of *Woolborough*, in the County of *Devon* aforesaid, upon the Day and Year hereafter expressed, we have proceeded solemnly to set him apart to the Office of a Preaching Presbyter, and Work of the Ministry, with Fasting, Prayer, and Imposition of Hands. In Testimony whereof we have hereunto subscrib'd our Hands, this fifteenth Day of *September* in the Year of our LORD GOD, according to the Computation of the Church of England, 1659.

Geo. Kendal.

Rob. Lawe.

John Nofworthy.

John Stephens.

That Mr. *Pearse* was *not in Episcopal Orders*, is true, but so intolerably silly and impertinent in this Case, that nothing but the Degree of the Publisher, can at all excuse it. And should a Dissenter write after that absurd Rate, the Doctor would be apt to compliment him, as he doth others, with the Civil Language of a *mere Blockhead*. But Orders he had, and those as good as his Neighbour's and

as good as he either desir'd or need.
 Supposing that at this Distance of
 the utmost Inquiry could not have by

been thus particular as to this good Man, I see no Reason to have concluded, either that he must be of no University, or have continu'd Preaching all his Days without being ordain'd: But when there is such Evidence of it, it must not a little weaken the Credit of the Doctor's other Stories, to find him so positively asserting, that *he was never of any University, nor in any Orders, as far as can be learn- ed.* I believe few after this will have any Regard, to his declaring this Worthy Person *wretchedly illiterate*: They will rather reckon the Doctor to be *wretchedly censorious*. A Man may easily write *Folio's*, and give us one after another, that will take the Liberty of asserting Things that have not the least Shadow of a Foundation.

Mr. Pearse publish'd, *A Present for Youth, and an Example for the Aged*; being some Remains of his Daughter *Damaris Pearse*: Containing her Speech after she kept her Bed; a Paper she left as her Legacy to her Brothers and Sisters: Several pious Expressions in her last Sickness; and her Funeral Sermon, 8vo. 1683.

Pag. 249. Manaton: Mr. JOHN NOSWORTHY, M. A. He was born at Manaton, Nov. 15. 1612, of Religious Parents, who put him to the Grammar-School, where at first he did not make the Progress that was expected; upon which his Parents were for breeding him up to a Trade, to which he was greatly averse, and thereupon applied himself to his Book with such Diligence, that Mr. William Nesworthy, at that Time Master of the High School at Exon, hearing of his Capacity and Industry, took him under his own Care, till he was fit for the University; and with Mr. John Southmead his Mother's Brother, sent him to Oxford, where he continu'd nine or ten Years. After he left the University he married Mr. Irish's Daughter of Dartmouth, by whom he had sixteen Children. ~~He~~ he preach'd in Northamptonshire. He was in the War broke out; and his Learning expos'd him to no small Share of Suffer- as driven from his Home, and with above

above forty others imprison'd at *Winchester*, where he met with cruel and barbarous Usage. Being remov'd from Prison to Prison, the rest went two by two chain'd together: But Mr. *Nesworthy* march'd single before them, with his Hands so fast bound with a Cord, that the Blood burst out at the Tops of his Fingers. When his Wife came to visit him she was inform'd how his merciless Enemies had us'd him the Day before, and that they design'd to hang him the next Day. This News surpriz'd and almost sunk her. However, she found him and his Brethren comfortable and chearful in the Prison, and in a short Time he was discharg'd. He and his Wife were several times reduc'd to great Straits; but he *encourag'd himself in the Lord his God*, and exhorted his Wife to do the same. Once when he and his Family had breakfasted, and had nothing left for another Meal, Mrs. *Nesworthy* lamented her Condition, and said, *What shall I do with my poor Children?* He perswaded her to walk abroad with him: And seeing a little Bird, he said, take Notice how that Bird sits and chirps, though we can't tell whether it has been at Breakfast: And if it has, it knows not whither to go for a Dinner. Therefore be of good cheer, and do not distrust the Providence of God: For are we not better than many Sparrows? And before Dinner-time, they had Plenty of Provision brought them.

From *Northamptonshire* he return'd to *Devon*, and preach'd at *Seaton* in 1635, where he met with great Respect from the neighbouring Gentry, Mr. *Waltrond* of *Bovey*, Sir *Walter Tonge* of *Culliton*, Mr. *Duke* of *Ottertton*, and others. After a while Mr. *Jacob Hill* of *Manaton* being sequestred for Drunkenness, and debauch'd Living, (Dr. *Walker* calls him *James*, and owns, *he had heard he would drink more than became him*, *Att. Part II. p. 263*;) Mr. *Nesworthy* was settled in that Rectory in 1639, and continu'd there until the Restoration, at which Time he quitted it to Mr. *Hill*, who dying, as Dr. *M...* says, in 16... greater P... after his I

for the Broad Seal for it. Sept. 20. 1688. But the
 atton, Mr. Catombe, pretending *Alibi* for the
 e was again oblig'd to resign the Place to him
 hen he preach'd at North River. till one May 1702
 e him remov'd from thence. And after that at
 open, where the *Act for Uniformity* blam'd him.
 When he could no longer support his Ministry
 publick, he went back again to *Marston*, and
 what Good he could in private. When the
Mile Act drove him thence, he liv'd at *Apthorpe*
 where he met with many *Quakers*, and preach'd
 tion. Mr. Stowel of *Heckles* in the Parishes
Kingston, distinguish'd himself in the Parishes
 ainst him. He came into the Meeting
 with --- *Hagen*, City *Alibi* *Hagen* is
 Mr. *Nosworthy* to come down, and he was
 to be pull'd out of the Pulpit. *Alibi* *Hagen*
 an Attorney, who was present, said,
 our Place, for you are preaching *Quakers*
 however, at length the Gentlemen oblig'd
 come down. Another Time, when he was
 on a Week Day, particularly *May 29*,
 enter'd the Town in his Coach, attend-
 ed by Servants and others, with Drums
 He goes into the Meeting, and
 Mr. *Nosworthy* to resist, who boldly told
 authority to preach the Gospel. When
 as gone out, some of the Hearers
 Upon this the two Drummers bear-
 some discharg'd their Guns, others
 and made loud Hurra's, to
 rezeation. When he had done this
 e went out of the Town in Tri-
Nosworthy was so frighted with the
 Day, that it was thought to occa-
 Mr. Stowel at last, and a Mind
 : and no He *Nosworthy* please
 which was inhabi *Nosworthy*
 had taken his House *Nosworthy*
 gave Possession *Nosworthy*
 would satisfy. While *Nosworthy*
 the Meeting while *Nosworthy*
 he requir'd him to c

but he did not. Mr. *Stawel* trembled exceedingly. Some say he was taken speechless upon the Spot, and could never speak plainly afterwards: Others say he was seiz'd with a Disorder in his Mouth a little after he came home. Mr. *Bogan* and Mr. *Stawel* convicted Mr. *Nosworthy* for holding a Conventicle, and impos'd a Fine of 20 *l* upon him, and 20 *l* upon the House, which Fines were levied and paid by seven of the Hearers. Mr. *Stawel's* Disorder continuing, he resolves upon a Journey to *London* in order to a Cure: But he threaten'd at his Return, he would effectually hinder Old *Nosworthy* from preaching. Mr. N. said, *I fear him not, nor do I fear what Man can do unto me.* To *London* he went, and was there taken sick, and died. Mr. *Nosworthy* afterwards liv'd in Peace, and departed this Life, Nov. 19. 1677, being just enter'd into his sixty-sixth Year.

He was reputed a considerable Scholar. Besides *Latin* and *Greek*, he understood the *Hebrew*, *Chaldee*, and *Syriack* Tongues. He instructed three of his Sons till they were fit for the University. The neighbouring Ministers paid a great Deference to his Judgment, and often made him Moderator in their Debates. Mr. *Eastchurch* who succeeded him at *Manaton* (a very worthy Man) often made honourable Mention of his Parts and Piety. When there was a Discourse about the many Religious Families there were in his Parish, Mr. *Eastchurch* said, *Many of the religious People die away, but few come up in their Room. I fear the Good Work was done before I came hither.*

After Mr. *Nosworthy's* Death several of his Enemies were troubled, on the Account of the Trouble and Disturbance they had given him; and sent to his Children that surviv'd him, (who were eminent for their Piety) begging their Prayers, and desiring Forgiveness of the Injury they had done them. One *Reap* particularly set to pray with him and much Grief for abusing also one Mrs. *Mary B* the Rabbie to the A

such Poverty, that she came begging to Mr. *Nofworthy's* Children, and would have been in Danger of perishing for Want, had it not been for his eldest Daughter.

Pag. 249. Moreton Hampstead: Mr. ROBERT WOOLCOMB, M. A. At the End of the Account of him, add: He was ordain'd at *Dartmouth* in this County, Nov. 11. 1657. He was born at *Chudleigh* where his Grandfather was Minister, and was presented to this Living of *Moreton Hampstead* by the present Sir *William Courtney's* Grandfather. He died at his House in *Chudleigh*, An. 1692.

Ibid. Staverton: Mr. JOHN HORSHAM. Dr. *Walker* owns him to have been dispossest'd of this Living for Nonconformity in 1662, *Att. Part II. p. 264:* And intimates, that there was one of both these Names posses'd of this Vicaridge before the Wars: And I must own, I do not see any Reason to question but it was the very same Person.

Ibid. Sawton: It should be *Sowton:* Mr. JOHN MORTIMER. Mr. *Prince* informs me, that this was the Sequestred Living of Mr. *Furdain*, Son to the famous Mr. *Furdain*, Alderman of *Exeter*. This Mr. *Mortimer* was born in *Exon*, in which City his Father was a plain Tradesman, and his Mother was Sister to the famous Dr. *Manton*. He was bred in *Oxford*, and continu'd there till he was Batchelor in Arts. He was very studious, and serious, and so conversant with the Holy Scriptures, that if any one mention'd a Passage of it, he would readily tell in what Chapter and Verse it might be found. After his being silenced, he was reduced to Straits; and went to *London* to his Uncle *Manton*, who got him some Employment in private Families, by which he got up a Subsistence. He was in the great Plague, in the Time of the Plague, and there he lost his Books and Sermon Notes. where the Plague broke

broke out, he and his Wife were put into the *Pe-house* there, as if they were Persons that brought the Infection: But God preserv'd them, and they never had the Distemper. He afterwards return'd to *Exon*, where he liv'd many Years, tho' having a large Family of Children, he met with Hardships and Difficulties. When he was brought very low, and in Danger of being every Day seiz'd, he withdrew, and met a Man driving some Sheep, whom he endeavour'd to avoid; but he came up to him, whether he would or no, and deliver'd him a Paper with some Money in it, which he carried home to his Wife, who had much complain'd of her Strain. She opening the Paper, found these Words written in it, and nothing more; *to preach Providence:* With which the whole Family was not a little affected. He died in *Exon*, An. 1696, *Ætas.* 63.

Pag. 249. *Axmister*: Mr. BARTHOLOMEW ASWOOD. Dr. Walker, *Att.* Part II. p. 182, mentions one of both these Names, at *Bickleigh* in this County: And I take him to have been the same with him ejected here.

Ibid. *Broad Hembury*: Mr. JOSIAH BANGER. Add, M. A. He was Fellow of *Trinity-College, Oxon*, according to *Wood's Representation*: But Dr. Walker, *Att.* Part II. p. 124, seems to make him Fellow of *Magdalen-College*, tho' he is uncertain whether he was ejected by the Parliamentary Visitors, or was one of those that at that Time kept their Places by submitting, and making Peace. Tho' this was a Sequestred Living, yet the Doctor sticks not to own, Part II. p. 287, that he that was turn'd out of it, was altogether unfit for any Ecclesiastical Cure. It could not therefore be any Damage to the People, to have the Vacancy fill'd up, by one of Mr. Banger's Worth.

That Treatise, intit. *Sick-Bed Thoughts*, &c. l. 23. 1667, which I bef-

Mr. Banger, I
Mr. John Bachil
College, of v

in the County of DEVON.

inform'd, that after Mr. Banger's Imprisonment in *Exon*, he liv'd many Years at *Moum* in the County of *Somerset*, where I think did much Good. There were two Men in that Neighbourhood, Father and Son, who were both Justices of the Peace, and both their Wives, when they had Opportunity, were Friends of Mr. Banger, and especially the younger Son, who was a Gentlewoman that in Virtue and true Piety was exceeded by very few; while her Husband was a violent Persecutor of those in her Soul heartily lov'd. Falling into a Contention, and being grown extremely weak, she desired for some Conversation with Mr. Banger; and sent for him in her Husband's Absence, and he immediately made her a Visit. Her Husband, upon private Notice given him, return'd sooner than was expected, and found Mr. Banger at Prayers with his Wife; and taking him by the Collar, with Violence push'd him down Stairs, saying, *What hast thou to do at my House?* And soon after he sent for him to *Ilchester* Prison, upon the *Five Mile Act*. He was given Liberty to preach there to his People, who were often to him. When he was deliver'd from his Confinement, he return'd to the same Place, and preach'd with more Freedom. And then he remov'd to *Sherborn* for a little while, where he was near his own Estate at *Limington*. And from thence he went to reap the Fruits of what he had been sowing with Peril, for many Years, even Life lasting.

Ag. 249. *Fremington*: Mr. JOHN BARTLET. was the Son of Mr. William Bartlet, who was educated at *Biddisford*. He was (as most of the Devonshire Men) of *Exeter-College* in *Oxon*. A Man (as I am inform'd) universally respected of all Parties, highly esteem'd for the Sweetness of his Temper, his Affability, and Courteousness: But most for Ministerial Abilities. He was a most acceptable Teacher, and had a marvellous Felicity of Address, Persuading Sinners, and winning Souls to Christ, which God eminently bless'd and succeeded.

very Enemies spake well of him, and own'd him to be an accomplish'd Man : But this could not screen him from the Fury of the Times, in which he suffered considerably, by Bonds and Imprisonment, and other harrassing Difficulties. However, he rejoiced in being made a Gazing-stock in *Stoke-newington*, and *Exon*, both County Jails : And he has left behind him in Writing, one of his Consolatory Addresses to his Fellow-Prisoners. It may be no small Part of his Character, that he had contracted an intimate and most endear'd Familiarity, with that great Man Mr. *John Howe*, (who once liv'd near him in *Great Torrington*) as appears from a great Number of his affectionate Letters to him. He died in his Prime; aged about forty-four, in the Year 1679.

Dr. *Walker* in his *Att.* Part II. p. 393, observes, that this Mr. *John Bartlet*, succeeded Mr. *John Wood*, in this Living, upon his Sequestration : But he deals more softly with him than his Father. He only notes, That as he finds by the Admission-Books of those Times, he succeeded at the Nomination of *Oliver*. But tho' he did, and was upon that account cast out of the Living at the Restoration, yet one of his Character could not fail of having sufficient Interest to have obtain'd another Living, if the *Act of Uniformity* had not silenc'd him.

Pag. 249. *Uplauman* ; (it should be *Uplowman* ;) Mr. ROBERT CARYL, M. A. I have been since inform'd that his Name was CAREL. This was a Sequestred Living. Dr. *Walker* mentions Mr. *Symor Kirton* as Rector here, and says, he was never dispossest'd, tho' he suffer'd considerably, and died much about the Time of the Restoration : *Attempt*, Part II. p. 419. But I am inform'd by Mr. *Prince*, that this was the Sequestred Living of Dr. *Creyghton*, afterwards Bishop of *Bath and Wells*. And perhaps this may be the Living that Dr. *Walker* means, when speaking of this Dr. *Creyghton*, p. 71. he among the Preferments which he lost, mentions a Living somewhere in this County, (meaning *Wiltshire*) tho' even then there will be a take still left ; because this Living of *Uplowman*

not in that County, but in this neighbouring County of Devon.

At the End of Mr. Carel's Character, when *Crebron* is mention'd, it may be added; And there he died: And his Funeral Sermon was preach'd by Mr. George Trosse of Exon.

Pag. 250. Tallaton: Mr. ROBERT COLLINS, A. A. This was the Sequestred Living of Mr. *John Pinson*, of whom Dr. *Walker* gives an Account, 1st. Part II. p. 29, 30. He says, that one *Collins* got the Possession of it. I pass by the Slight put upon a Gentleman of his Worth and Substance, which is not over civil: But cannot forbear transcribing what he adds. He says, That he continued it till the Restoration, and would have done so much longer, (possibly beyond St. Bartholomew's-Day) if he could. For, he says, he forc'd Mr. Pinson to commence a Suit with him for it, and at last, (tho' he had agreed to let the Produce of the Harvest continue in the Barns, locked up, till the Matter should be decided by Law) finding how it was likely to go with him, broke open the Doors, and carried, or stole away the Corn: soon after which, the Suit going against him, he was forc'd to undergo the grievous Persecution, of delivering up the Living to the right Owner Mr. Pinson; and accordingly for it enroll'd among the ejected Ministers in the Abridgment. This last Reflection, any one that observes my View, which I had often enough hinted, and with a sufficient Plainness too, will see to be unjust: And I believe most that read my account of this good Man; (which I had from an unexceptionable Hand) will be apt to suspect it to be to the former. I did not enroll him among the Ejected, for undergoing the grievous Persecution of delivering up the Living to the Right Owner, but mention'd him as silenc'd with the rest by the Act of Uniformity, though he might have been useful in many Places, and very acceptable too, supposing he, that the Doctor calls the right Owner, the Living of Tallaton, if the Act had not dissuaded him. He that can put such a Gloss upon a Fact is so plain, where the Fact is obvious,

is not in my Apprehension much to be depended on in his Representation of a Matter that is disputable, where it is hard to know particular Circumstances, without which there is no Room or Ground for a regular or prudent Judgment.

However in this Case it so happens, that I am able to give a true Representation of Matter of Fact. For writing to a worthy Friend in these Parts, he sends me Word, that he applied himself to an old Man of good Credit, yet living (in Dec. 1717) and of perfect Reason and Memory, (Mr. Philip Pyle) that had not only, been a Communicant with Mr. Collins from his Youth, but who when he was a young Man liv'd in his House, as his principal Servant, and the Manager of his Affairs: And he needed such an one, because besides his Parsonage, he had a very good Estate. This Person liv'd with him when he left the Parsonage of Tallaton, and declares, that as it was then order'd by the Government, Mr. Collins resign'd it at Christmas to Mr. Pynsent, the former Incumbent, who was ejected for Immoralities. And by Order of the same Authority, one half of the yearly Value of the Parsonage was paid to Mr. Pynsent by Mr. Collins very punctually; and Mr. Pyle actually carried it to Mr. Pynsent; and he declares, that he appear'd fully satisfied with it, and made no farther Demand, or the least Exception; as indeed there was no Room for it. Mr. Collins after this, remov'd his Goods, Corn, Wood, &c. to his Estate in Ottery, and no Man's Mouth was open against him, nor any Reflection made, till this Scavenger rak'd up all the Lies and Slanders that the Devil could help him to collect throughout the Kingdom.

This Mr. Pynsent it seems had two Benefices, viz. this of Tallaton, and another in Cornwall. He had been ejected out of the latter some time before, (even while the Bishops were in Power) for Bastardy: But no one of the Parish of Tallaton complaining against him, he continu'd there, till the General Casting out of scandalous Clergymen. And when that Time came, and he left the Parsonage

nage of Tallaton also, this Mr. Pyle very well remembers, he swore he would never come to the Church till it was again restor'd to him. Accordingly he liv'd at his own House in the same Parish, and attended no Publick Worship for many Years together; tho' Mr. *Sprat* (the Father of the late Bishop of *Rochester*, an excellent Minister, who first succeeded him) was an admirable Preacher. And when upon his Death, Mr. *Collins* who next succeeded, preach'd in the Church, Mr. *Pynsent* would sometimes come without the Windows and hearken, without entering the Doors. And when upon the Restoration he was again possess'd of his Benefice, on the very Day he was restor'd, it pleas'd God he was seiz'd in all his Limbs, and render'd a very Cripple: So that he never did enter the Church any more, till he was carried thither to be buried, tho' he liv'd above four Years afterwards. He was indeed a Man of a very ill Character.

And whereas Dr. *Walker* objects Mr. *Collins's* Non-payment of the *Fifths* of his Benefice to Mr. *Pynsent* and his Wife, this Mr. Pyle well remembers that Mr. *Pynsent* compounded with the Commissioners; and gave a Note under his own Hand, never to demand *Fifths*, provided his Temporalities might be secur'd to him. And accordingly he liv'd in the quiet Possession of them, and this was at his own Motion and Request.

And since that Time, viz. in Jan. 1717 the same Friend informs me, that upon Search he had met with several Papers of Mr. *Collins's*, some under his own Hand, and particularly a Bond he had given to Mr. *Pynsent* of Tallaton, the Sequestred Incumbent, to conclude all Differences; whereby he was oblig'd to pay 90 *l*, to which Mr. *Philip Pyle* was Witness, who paid the Money, and so the Bond was cancell'd, which is yet in Being, dated 1660, and paid Dec. 24, of the same Year.

Among his Papers also, there was found the following Account of Part of the Persecution he endured.

On Sept. 25, 1670, the Church-wardens and Constables with a great Mob after them beset his House in Ottery, upon an Information that some School-boys had given them, that a Meeting had been kept there. After some time Mr. Collins went forth to them, and met with much base and scandalous Language, especially from one of the Officers, who told him, *he had kill'd one King already, but he should never kill another*; and jeeringly to'd him, he might be as godly as he would upon *Week-days*, but should not be so godly on *Sundays*. Soon after, they sent to Sir Peter Prideaux for a Warrant to break open his Doors, and secure his Person, and bring him with others before him, by whom they were handled roughly and inhumanely. Sir Peter call'd him *Devil* several times, and *Minister of the Devil*; and told him he was *ordain'd by the Devil*, and no Body else: And that *he believ'd the Scripture no more than a Child*, otherwise he would not so rebel against the King. And the Justice's Son Mr. Peter Prideaux told Mr. Collins, that he deserv'd to have his House pull'd down about his Ears for putting it to such an Use. And Sir Peter told him, that *he kept a Bawdy-house*; none coming thither but *Whores and Rogues*: And whenever he offer'd to reply, he would threaten him with the Jail; interlacing his Words with Oaths and Cursec. *Rebel, Factious, Seditious, Liar, Murderer of the King*, were very good Words, in Comparison of what were given him. And the People that were with him were treated as badly, being mock'd and derided, and call'd *holy Sisters*, and *Brethren*; and he wonder'd they had not *Bastards*, being so often in the Bawdy-house. And sometimes he rag'd at them for not confessing. And when another Minister offer'd to justify what he had done from the Word of God, he stopp'd his Mouth with this, that *he should not mention the Name of God, or of Christ in his House*. He often demanded *40 l* of Mr. Collins; who replied, that he had not so much with him: Upon which he said, he would send for such a sum to buy it, if he had so much. And the same day that Mr. Collins was

dismiss'd, and then Witnesses were examin'd, who affirm'd, that on such a *Lord's Day*, they heard *Mr. Collins* preach or pray, but which it was they were not certain. On *Saturday, Octob. 1*, the Officers came with a Warrant to levy 40 *l* on *Mr. Collins*, for which they drave away sixteen Bullocks out of his Ground. They also levied 6 *l* and odd Money, on *Mr. Mauduit* a Minister, being the Fines of some that were by many Hundreds richer than he, and one of them that was at that Time at home sick: And upon others they levied more; all amounting to 51 *l* odd Money,

After this *Mr. Collins* appeal'd from the Justice to the Quarter-Sessions, and the Record (which was not brought in the first Sessions after as the Law requir'd, but the third Day of the second Sessions) being produc'd and read at the third Sessions, an Error was found in it, which was, that *Mr. Collins* was convicted of Teaching, or Preaching, or Praying, but of neither, positively or certainly. The Council for *Mr. Collins* insisted much on this, and *Sir Thomas Carew* being the Chairman, took notice of it, and said he thought it a Fundamental Error, and that he could not in Judgment or Conscience pass it over. All were much stumbled, and seem'd inclin'd to relieve *Mr. Collins*, except some few Justices, who would have had it pass for an Error in Form. And one of them said, that Presbyterian Preaching and Praying was all one: For they in their Prayers would undertake to teach Almighty God. Some press'd hard to have it overlook'd: But when they were so earnest and violent, *Sir Thomas Carew* said, he could not overlook it, and brought several Precedents in other Cases, where such an Error had overthrown the whole Matter, and therefore with much Earnestness bespoke the Court; saying, Pray Gentlemen, let us do something for the Honour of the Court. If we pass two 20 Pounds against this Man notwithstanding this Error, ~~Let us~~ shall never be a Court of Justice more: And he 'd all the Counsellors at the Table to save Error; but none offer'd at it. Only *Mr. [illegible]* for the Prosecutor, pray'd the Bench

On Aug. 20. 1675, there being no Service or Sermon in the Parish Church, many considerable Inhabitants of Ottery, desir'd Mr. Collins to preach here, but he refus'd them, and preach'd at his own House near it, which was a large handsome building, where all manner of Persons of all Ranks, Conditions, and Persuasions, throng'd to hear him, both Forenoon and Afternoon. About five Weeks after, some of the Town being poor Men were sent for, and threaten'd and finned by Justice Heyden, and against their Consciences convicted Mr. Collins and several others of a Conventicle, on the fifth of September. Whereas there was no Meeting at all that Day, but the Persons convicted went at Church. However 20 l were laid upon Mr. Collins, and levied on his Goods: 20 l on *Wernick Leasingham*, 11q; for Persons unable and unknown; 9 l and 5 s, on Mr. *Matthew Iremonger*; 5 l on Mr. *Tarrington*, for being an Officer and knowing of a Meeting but not discovering it, when there was none at all on that Day, Week, or Month. Many other Sums were laid and levied on others, some of whom appeal'd, and prov'd they were at no Meeting that Day, but at Church: And yet they had treble Cost laid upon them for their Appeal. The Money of this Conviction being about 50 l never appears to have been applied as the Act directed. The Informers complain'd they had not their Due: And when the Poor clamour'd for their Part, they were answer'd by the Prosecutors that they must keep it, to defend themselves at Law. If question'd upon the Mistake of the Law: And what was done with the King's Part was never known.

On Aug. 22. 1675. Mr. *Hayden* with several Officers upon Information or Suspicion of a Meeting at Mr. Collins's House, came and broke open the Gates and Doors, enter'd his House, and made a search, and found none there at that Meeting: But understanding afterwards that some had been here, they got the Names of twenty-three Persons, and at the next Sessions indicted them for a Riot, or unlawful Assembly, at Mr. Collins's House: And

though these twenty-three Persons were all in one Inditement for one pretended Offence, and some of them were Men and their Wives, yet the Clerk of the Peace made them pay distinct Fees, but this was remov'd by *Certiorari*.

On May 15. 1681, Mr. *Hayden* with several Officers, without any Information that was ever known, but upon mere Suspicion, beset Mr. *Collins's* House, and demanded Entrance; but being denied, broke first the great Gate, and then the Door of the House: And upon Search found only three Persons, of which they could make no Conviction: But Mr. *Collins* had no Recompence for breaking his Gates and Doors.

On May 25. 1681, as Mr. *Collins* and his Wife were attending a Funeral on Horseback, a Constable by a Warrant from Mr. *Hayden*, seiz'd them both; but at length let his Wife go, and carried him to the Constable's House, and kept him there under a Guard Night and Day, from Wednesday to Friday, when he was brought before Mr. *Hayden*, and had the Corporation Oath tender'd: And he refusing it, Mr. *Hayden* sent him to the high Jail, where he lay six Months with the Common Prisoners, and by all Appearance was an Instrument of converting a poor Criminal that was executed.

In the Year 1682, at Michaelmas Sessions, Mr. *Collins* was convicted for two Months Absence from Church, which Conviction was not return'd into the Exchequer: But Processes were issued by the Clerk of the Peace to the Sheriff, to levy the Money, and to bring 40*l*: Whereupon the Constable of the Courtsey Pole, or his Son, Mr. *Tomkins*, on the fifteenth of November 1682, sold on Mr. *Collins's* Goods 160*l*: and brought it into the Exchequer: And for taking Distress, Mr. *Tomkins* was ordered to pay 10*l*: Money, by the Court.

Of the same Year, Mr. *Collins* was convicted for his Non-attendance, and was ordered to bring in

Baptism, nor receiving the Sacrament, &c. He excommunicated, and had a *Capias* issu'd out against him: And was very often indited at the Sessions upon the Statute of 23 *Eliz*, and at the Assizes also upon the same Statute: And he and his Wife and Servants were frequently indited upon the Statute for 12 *d.* a *Sunday*; for which his Goods were oft distrain'd. And he was often presented and indicted at the Sessions for the said 12 *d. per Sunday* where he paid great Fees to the Clerk of the Sessions, when the 12 *Pences* might have been levied for the same. At every Sessions the Justices would take Presentment from the Officers, unless Mr. *Collins* set down. And at every Visitation, the Courtiers would take no Presentment from the Wardens, except he was inserted: So that both were obliged unwillingly to give him Disturbance. And when he was under Excommunication, yet was he constantly prosecuted for not being at Divine Service. He was also prosecuted for living within five Miles of the Place where he had been Minister: which Prosecutions bore so hard upon him, that he was at length constrain'd to leave his Family and his Place of Abode, his Country, and at last the Kingdom of himself, and withdrew into *Holland*, to his great Expence and Cost of several Hundred Pounds: And oblig'd to sell a very handsome Mansion-house, fine Estate adjoining, to maintain his Person and Family in their distracted shatter'd Condition. His grave and holy Man's Persecution being the remarkable in this County, I was the more desirous to give the full State of his Case. And as I thought it not at all improper that this should be published in Answer to such as represent the Sufferings of Dissenters in King *Charles's* Reign as inconsistent with the Christian Religion, so I shall leave it to any that are of Dr. *Collins's* Mind, to justify and apologize for such Proceedings as they think proper in their Leisure.

As was done with Mr. *Collins*, standing his Trial, and pressing, he was acquitted: And his Father, *George Trosse* of *Exon*.

Exon. At his Death he left 20 *l.* towards building a new Meeting.

Pag. 252. Exborn : Mr. FENNY, *Senior.* I am inform'd it should be Mr. FINNEY. He had been about forty Years Minister of this Parish, before *Bartholomew-Day*, 1662. He was a mighty grave solid Divine, generally reputed a very good Scholar, and extraordinary Preacher. A Man extremely mortified to the World, and in a manner entirely taken up about his Studies, and his Ministerial Service. The good old Gentleman and his Wife, liv'd comfortably upon his own Estate, several Years after his being silenc'd, and continu'd in the Parish to his dying Day.

He bred up three Sons to the Ministry, and they conform'd, and were all of them Worthy Men, of great Temper, and very moderate Principles. The second Son succeeded his Father in his Living.

Ibid. West Buckland : Mr. JOSIAS GALE. I find his Name to the *Joint Testimony of the Ministers of Devon*, in 1648.

Ibid. Woodbury : Mr. SAMUEL FOWNES. It should be FONES. After his Ejection, he left this Country : But I am inform'd, there was a general Weeping when he preach'd his Farewel Sermon. He had the Character of a very good Man and was universally belov'd by his Parishioners.

Ibid. Shute : Mr. JOHN GILL. He continu'd an humble, pious Preacher among the Dissenters till his Death, about the Year 1688.

Ibid. Uplime : Mr. JOHN GOODWIN. Here I am inform'd there was a Mistake in both the Names : For the Minister ejected, was call'd Mr. THOMAS GODWINE. He was (says a neighbouring Clergyman of the *Church of England*) a grave, pious, learned Divine, much broken with the Gout, and yet a constant as well as excellent Preacher

eacher. He died in a good old-Age, in the
the Parish, not long after he was silenc'd.

Page. 252. *Pinhouse* : It should be *Pinhawes*, near
eter : Mr. GROVE.

Ibid. Caverley : It should be *Caverleigh* : Mr.
DRSFORD. Dr. *Walker, Attempt*, Part II.
197, calls him *Horseman*, and says, he was a
England Divine; and that it is reported of
n, (but he says not by who, as is proper in a
faming Story) that talking in Defence of Ex-
mporary Prayer, he said, *Though we speak Nonsense,*
OD will pick out the Meaning of it. Of which
e might be better able to judge, if we knew the
eporters.

Ibid. Loddeswel : Mr. HIND. Dr. *Walker*, re-
resents this as the Sequestred Living of Mr. Hen-
Warren, *Att.* Part II. p. 392. And says, that af-
r the Restoration he was at the Charge of some
undreds of Pounds, to dispossess Mr. Hind, the
struder, who is however recounted in the *Abridg-*
ent, as ejected for Nonconformity at St. Bartho-
new's Day. But as the Charge that Mr. Warren was
t in the Case, seems plainly to intimate on the
ne hand, that his Title was not so clear, as to
ake it evident, (even to the Men of those Times,
who were so much inclin'd to favour such as were
f his Stamp,) that he had a better Right to the
iving than Mr. Hind : So the Running Title of
y *Abridgment*, which equally takes in *Ejected* and
lenc'd Ministers on the other hand, makes it plain,
at if Mr. Hind was then silenc'd, it as fully an-
vers my Purpose to mention him, as if at the
ime mention'd, he had been there ejected.

Ibid. Moncton : Mr. THOMAS LISLE. After his
ecament, he liv'd in the Family of General Monk,
e Duke of *Albemarle*, and was Tutor to the young
uke, his Son, and to Sir *Walter Clarges*, his Kins-
an. He liv'd privately in the latter Part of his
ife, for some Time at *Lond:n*, and then at *Clap-*
ba m

ham in Surrey, and afterwards at Honyton in this County of Devon, where I saw and convers'd with him, in my Journey into the West, *An.* 1713. And there he some Time after died.

Pag. 253. *Briddestow*: (It should be *Bridistow*) Mr. WILLIAM KNAPMAN. This Dr. Walker, *Att.* Part II. p. 26, says, was the Sequestred Living of Mr. Edward Cotton. Mr. Knapman, he says, was settled here, by an Order of the House of Commons, in the Year 1647.

Ibid. *Little Hempston*: Mr. JOHN KNIGHT, M. A. He liv'd afterwards in Exeter. He had his Education under Mr. Hoppin, who was Fellow of Exeter-College in Oxon. He was a correct Man in wording his Sermons, but had such an Impediment in his Speech, as not to be acceptable in his Preaching. Tho' I never had any Personal Knowledge of, or Conversation with him; yet he was so kind, as by Letter to send me some Hints, with Respect to the Ministers of this County, of which I have made my Use in the proper Places.

Ibid. *Clayhadon*: Mr. MATTHEW PEMBERTON Add; He and Mr. Thomas Vincent, wrote a small Piece intit. *The Death of Ministers improv'd*: Which was occasion'd by the Decease of Mr. Henry Stubbs, which is bound up with Mr. Baxter's Funeral Sermon for him, 8vo. 1677.

Ibid. *Comb Rewleigh*: Mr. WILLIAM TAYLOR. This was the Sequestred Living of Mr. Samuel Knot, who was rector'd in 1660, *Attempt*, Part II. p. 237. Tho' I cannot say of this Mr. Taylor, as Dr. Walker does of Mr. Knot. That he was by the Generality of the People look'd upon as a Conjuror, (which, by the way, is but an odd and indifferent Character for a Minister) yet I hope he was a very honest Man, and qualified to be useful in the Parish. And his Sufferings by himself acknowledged to have been

leftistical Cure, (tho' he had two Livings) I can see that it was any Hardship at all upon the people, that Mr. Taylor should be put in his Place; so might have been yet farther useful in the work and Service of the Ministry among them, but not the *Act of Uniformity* prevented him.

Pag. 253. *Pulstimore*: Mr. LAWRENCE MUSGRAVE. Tho' I have mention'd this Living of *Pulstimore* before, and Mr. Ambrose Clare, as there stated; yet finding this Mr. Musgrave in several of my Lists, mention'd in this Place, I am inclin'd to believe that the one was Minister of the Parish, and the other Assistant.

Ibid. Woolfradishworth: Mr. THOMAS WALROND. *Walker, Att.* Part II. p. 264, owns, that Mr. Walrond, was presented to this Living by the Parson, and possess'd it till 1662, and then lost it for nonconformity. He was second Son to Henry Walrond of Bradfield, Esq. He was a Person of eminent Piety, a compleat Scholar in almost all Parts of Learning, a Man of good Breeding and Estate, very exemplary to all Men, and of great Use in commending Religion among the Gentry. He united this good Benefice, which was in the Gift of the Family, and despis'd all Preferments for the Sake of a good Conscience: And not many Years after, he died a very happy End. His elder Brother William Walrond, Esq, and some others of the Family, soon after the Restoration ran pretty much with the stream, was not a little vex'd at his relinquishing his benefice, and casting himself into a State of Nonconformity: But he was able to forsake all through faith, and adhere to CHRIST alone, whom he faithfully follow'd to the Death.

Ibid. Luppit: Mr. THOMAS WELLMAN. He was born at Ilchester in Somersetshire, about the year 1616, and educated in Oxford. After seven years there, he was episcopally ordain'd, and came at Honington to Mr. Eedes, a countryman, being greatly belov'd for his useful

ful Labours, and exemplary Conversation. Then he married a religious Gentlewoman, Daughter of Mr. *Isaac Northcot* of that Town; who was his Wife almost fifty Years, had nine Children by him, and surviv'd him about twelve Years. From *Bannton* he remov'd to *Luppit*, a Place four Miles distant, having the Vicaridge bestow'd upon him by — *Southcot*, Esq; a Gentleman of the Parish.

* See Lord Clarendon. Hist. Vol. II. 8vo. p. 667, 668.

† Pag. 632.

In 1644, or 1645, when Sir *Richard Greenvil* * apprehended, imprison'd, and murder'd Men at Pleasure: And when *Goring's* Forces infested the Borders of *Dorset*, *Somerset*, and *Devon*, by unheard of Rapine: When his Horse lay upon free Quarter, plundering the very Gates of *Exeter* †, to avoid their Rage and Cruelty, Mr. *Wellman* fled to *Taunton*, where there was a Garrison for the Parliament, with his Wife and two Children, one of which was born but a little before. There he continued during the Blockade, and strait Siege, being highly valu'd by the Governour, and well respected by the religious People of the Town, whom by his Prayers and Sermons he encourag'd to trust in God, in the greatest Dangers and Difficulties; telling them that he was so fully persuaded that God would deliver them, that he could even pawn his Life for it. Nor had he Cause to be ashamed of his Confidence. For one Day as he was preaching in *St. James's Church*, on *Mal. iii. 6. I am the Lord, I change not; Therefore the Sons of Jacob are not consumed*: As he was insisting on this Doctrine, that *God's Immutability is the Ground of the Stability of his Church and People*, before the Sermon was ended, some ran into the Church, crying out *Deliverance!* For on the Appearance of a Party of the Parliament Forces under Col. *Weiden*, the Cavalier raised the Siege, after they had enter'd the Town.

‡ Lord Clarendon. P. II. Book ix. p. 661.

burnt a third Part of the Town †. The News: But the tarry, and join wth Almighty God pened on May after, (and

icing and Thanksgiving unto God by the In-
ants of Taunton, for its being rescu'd from such
ent Danger, when it was in the very Article
eing reduc'd. *

* Idem. ib.

r. *Wellman* staid some time after this in Taun-

For he could not with Safety go to his own
e, while (as the Noble Historian informs us)
ral Goring's Horse committed intolerable Insolences
Disorders in Devon †. And while Sir Richard
noil, whom he calls, *the greatest Plunderer of*
War, did at his Pleasure, without Law or Rea-
send Parties of Horse to apprehend honest Men,
hang'd up several only to enrich himself. † But

† Pag. 671;

son as the Country was free from the Ra-
s of these Men, he return'd to Luppit, where
entled; tho' Offers of better Preferment at
rton, London and elsewhere were made him:
he was not satisfied to leave a People whom he
the Charge of, and by whom he was very well
v'd. So he continu'd to labour among them un-
bartholomew-Day, when with many of his Bre-
n he was cast out.

† Pag. 673;
674

nd here I shall take Notice of a remarkable
ge, recorded by Dr. *Walker*, Att. Part II. p.
, concerning Mr. *Joshua North* of Church Taun-

The Doctor says, *he was the Son of a Tanner*:
ich is very true, but would have been no Dis-
gement to him, had he been a learned worthy
: As 'tis no Honour to one who behaves him-
ill, to be the Son of a Knight, a Gentleman,
Merchant. The Doctor adds, that *he succeeded*
John Salkeld, whose Living was sequestred; and
he conform'd at the Restoration. But in this the
tor was misinform'd: For it was not before
bartholomew-Day, 1662. This Mr. North did on

Occasions express a great deal of Zeal against
ity: And as he was riding with Mr. *Well-*
little before the Act of Uniformity was in
vehemently dissuaded him from comply-

Terms to be impos'd; professing that
tho' for refusing he should
ec. However, when the

to comply than to part
with

with a fat Benefice, worth (as the Doctor says) a bout 200 *l* per An. But it was observ'd that in reading the *Liturgy*, he would tremble so very much, that he could scarce hold the Book. And 'tis not improbable, that upon this Account he was (as the Doctor was inform'd) *much disturb'd in his Mind, some considerable Time before his Death: And that he died in all Appearance, much dissatisfied, tho' he left his Family rich.*

Mr. *Wellman* on the other Hand, was true to his Principles, and left his Place to keep a good Conscience, tho' he had at that Time seven Children living, and no large Estate to maintain them. And he profess'd that if he had had nothing of the World to leave them, he would rather commit them to the Care of Divine Providence, than act against the Convictions of his own Mind. He also declar'd that he would not give his Interest in the Covenant of Grace, in their Behalf, for all the World. Nor was he disturb'd in his Mind, or dissatisfied with what he had done, but liv'd and dy'd a Nonconformist with a great deal of Comfort, tho' he did not leave his Family rich. There were Abundance of weeping Eyes when he preach'd his Farewell Sermon: And the great Affection of the Inhabitants of *Luppit*, encourag'd him after he was ejected, to continue Preaching among them in his own House, as he had Opportunity. He was a sickly Man, having broken his Constitution by his ministerial Labours, and hard Studies at *Honyton*. He died in the Time of *Monmouth's* Rebellion, in the eightieth Year of his Age almost compleat; *A. D.* 1685.

He concern'd himself very little about worldly Affairs; but was an excellent Preacher, and had an extraordinary Gift in Prayer. Such was his spiritual and heavenly Frame, and some who have heard him, have said, he spake rather like an Angel than a Man. His singular Humility, Modesty, and mild Temper, made him when Peoples Miscarriages, choose rather of what they had said o Letters, than to reprove them to

me of his Letters on such Occasions, had a very good Effect. He made no Use of Notes in the Pulpit: And both his Sight and Memory continu'd to the last. His Ministerial Abilities, and exemplary Piety, procur'd him Love and Respect. He was *Congregational* in his Judgment, but moderate; of a peaceable, healing Spirit, and one who lamented the Divisions and Animosities among Ministers and Christians in his Time. He would advise those about him so to behave themselves, as that the Lord might not be prejudiced. His Readiness to send young Scholars design'd for the Ministry to the University, and to direct and encourage them in their Studies, and write to his Friends on their behalf, deserves to be recorded. Many were greatly oblig'd to him on this Account. His Cousin German, *Mr. Simon Wellman*, a noted Physician, who was intended for the Pulpit, was one of that Number. GOD was pleas'd to hide and secure him, so that he is never convicted or imprison'd. In difficult Times he often preach'd, either in the Morning before day, or some Hours after it was Night. Informers and Soldiers endeavour'd to apprehend him, offering Sums of Money offer'd them for their Encouragement; but were disappointed. Some came at his House, but return'd without entering. Others actually search'd it, under Pretence of seeking for arms, but with a Design to seize on him. One of them saw him in his Study, but did not aim to take him. Others at the same Time sat on horseback at the Door, but never alighted. One *—ter*, a Brazier of *Honyton*, a very bad Man, was offer'd 5*l.* if he would apprehend him; but he refus'd it. However, another undertook it, and endeavour'd to effect it: But GOD prevented him, by removing this good Man to a better World.

1723. 253. *Culliton*: Mr. JOHN WILKINS. Presented to this Living in 1654, upon the (as is said in the Instrument) of Mr. *—er* Incumbent. See the *Marriage*, Part II. p. 30. I hope there-

therefore his Title to the Living he was possess'd of, was unquestionable, if the *Act of Uniformity* had not depriv'd him. I am inform'd, he was a Man of eminent Piety, and an excellent Preacher. Tho' he had several Children, yet he quitted 200*l.* per Annum, without repining. He had the Character of a very pious, good Man, and most affectionate Preacher; that scarce ever quitted the Pulpit, without shedding Tears. After *Bartholomew-Day*, he preach'd in his own House, and in some Time died of a Consumption.

Ibid. *Plumpton Morris*: It should be *Plumpton Morris*: Mr. WILLIAMS.

Ibid. *East Down*: Mr. JOHN BERRY, M. A. He was the Son of Mr. John Berry, Minister of a neighbouring Parish out of which the Son was ejected. He was educated in Oxford. Dr. Waller, *Att.* Part II, p. 116, says, I am oblig'd to mention this Gentleman, because he was actually dispossest of his Fellowship by the Visitors, (he means in 1648) but he was afterwards a Nonconformist. And for that Reason it should seem, tho' he was turn'd out of his Fellowship and so a Sufferer on the Royal Side, he could not think it fit or decent to say so much as one single good Word of him. It was a Fellowship in *Exeter-College* which the Doctor declares this Mr. Berry lost: But he was afterwards of *Oriel-College* in *Oxon*, as appears from the following Certificate.

Oxon, 17. Junii 1653.

“ NOS Præpos. & Socii Col. *Oriensis* in Academia *Oxon.* Salutem, omnibus ad quas præsentēs Literæ pervenerint, in Domino Sempiternam.

“ CUM officii nostri sit Veritati Fidele Testimonium perhibere, *Johanni Berry* id a nobis petiti, non potuimus non obsecundare. Scitis itaque prædictum *Johannem Berry* per omne id tempus

" pus quo apud nos commoratus est, studiosè, piè
 "& modèstè segeffisse, nec cuipiam, quod sciamus
 "causam præbuisse quo minus defelici ipsius in Li-
 "teris & Virtutibus profectu de futuro speremus :
 "Eoque nomine omnibus commendatum esse vo-
 "lumus ; quamque de eo apud nos opinionem con-
 "cepimus, eandem apud omnes libere profiteamur,
 " subscriptisque Nominibus confirmamus.

*Robertus Say, Præpositus.
 S. Sheldon, Decanus.
 Guil. Washbourne.
 Tho. Sheppard.
 Arthur Acland.
 Tho. Gybons.*

Four of those who sign'd this Testimonial, viz.
Say, Sheldon, Washbourne, and Acland were expell'd
 Oriol-College, as *Dr. Walker* informs us, *Att. Part*
II. p. 132.

Mr. Berry was afterwards episcopally ordain'd,
 and was for some time Minister of *Lankey*, and
 then settled in this Rectory of *East Down* in 1658,
 being presented by the Protector *Richard*. And this
 Living (which was worth 120 l or 140 l per Ann.)
 he lost for his Nonconformity, having ten Children,
 and little or nothing whereon to subsist. After his
 Ejectment he preach'd in several Places as he had
 Opportunity ; and felt in an high Degree the se-
 vere Usage of those Days. Once (if not oftner)
 he lay in the Common Jail at *Exeter*, for several
 Months. He was advis'd by some, who would
 have born the Charges, to prosecute those who
 committed him, for wrong Imprisonment, but would
 not. After the Dissenters had Liberty granted them,
Ilfracombe and *Puddington* two Meetings in this Coun-
 try enjoy'd most of his Labours.

His Preaching was very serious and affectionate,
 and in all his ministerial Exercises he gave abun-
 dant Proof of his earnest Desire to do Good to Souls.
 God had furnish'd him with good Abilities for
 that Sacred Office in which he was employ'd ; which

tho' not a little conceal'd by his great Modesty and Humility, yet they by means thereof made the brighter Appearance. All that knew him were constrained to acknowledge he was a very sincere Christian: And he shew'd himself a Man of a very tender Conscience, in all the Passages of his Life, as well as in quitting so good a Benefice, rather than he would break its Peace; and that at a Time when he had a good Number of Children, nine of which are alive to this Day, and live most of them, in Repute, and in comfortable Circumstances as to temporal Accommodations.

Whatever Straits and Difficulties this good Man met with, he maintain'd constant Communion with God in his Providences, as well as Ordinances, as appears by a *Diary* he kept both of publick and private Occurrences, respecting the State of his own Body and Soul, his Children, (even when at a great Distance) and other Friends; their Actions and Behaviour, and even their Words and Speeches; their Trouble, Deliverances and Mercies of every Sort, with Pious Reflections, according to different Occasions. His Method with Regard to himself, was like that observ'd by the great and good Mr. *John Corbet*, in his *Self-Employment in Secret*. With Respect to his Children and Friends, his Way was, (noting Time and Place) to mention such a Mercy bestow'd, such a Deliverance receiv'd, and such Things as he thought deserv'd to be minded: And then a serious Aspiration was added, *Lord suffer them not to pass them over, without serious Remarks, and a religious Improvement. Or, The Lord affect their Hearts and mine: Let them be the better for it.* Not a Christian Friend of his, to be sure no faithful Minister could die, but it was observ'd by him, and piously reflected on.

Of Mr. *Jonathan Hanmer* (of whom before, pag. 299) he writes,

"Dec. 18. 1687, *Lord's Day Morning*, that Reverend Person, and choice Servant of CHURCH departed this Life; aged 81. O that the Lord would duly affect our Hearts at the Removal of such more excellent Persons."

" Dec. 8. 1691, that holy and great Luminary of
 " CHRIST's Church Mr. *Richard Baxter* deceas'd.
 " O that due Impressions might hereby be made
 " upon the Hearts of Christians, and that the LORD
 " would raise up some more such shining healing
 " Spirits among us.

" This Day, (Sept. 7. 1693) *Thursday* Evening,
 " my reverend, dear, and choice Friend, Mr. *Anthony Palmer* (of whom also before, pag. 320.)
 " Minister of the Gospel, at *Bratton Flemming*, till
 " that sad ejecting Day, Aug. 24. 1662, deceas'd,
 " after a long Langour and Weakness. I was ab-
 " sent when GOD took him up (I trust) into the
 " eternal, blessed, joyous State above. O LORD,
 " help Persons to improve such Strokes, such awa-
 " kening Dispensations, and familiarize, and realize
 " Death unto themselves.

" July 24. 1694; that choice, sweet, humble,
 " serious Minister, Mr. *Hart* of *Chumleigh* was bu-
 " ried there. Mr. *Henry Berry* preach'd his Funeral
 " Sermon: And that Day fortnight after, he dies
 " at *Torrington*. A considerable Loss! O that
 " plain, downright, prudent, intelligent Supplies
 " may be given in to the LORD's Vineyard.

" May 23. 1701, I heard of the Death of that
 " choice, and reverend, worthy, able, very useful
 " Minister of JESUS CHRIST, Mr. *Robert Carel*
 " of *Crediton*. But a little before I was with him.
 " He adventur'd to preach once that *Lord's Day*,
 " on those Words, *I will bear the Indignation of*
 " *the Lord*, &c. O that the true Interest of God-
 " liness may be born up in poor *Crediton*; a Place
 " where in Days past, there was a Spirit of lively
 " savoury Godliness. The LORD support the Spirit
 " of his Dear Consort, and Children. Help us all
 " to be on our Watch. We know not the Day or
 " Hour.

" June 19. Heard of the Death of that very
 " excellent Friend, Mr. *John Flavel* of
 " a Loss and Stroke is this!

" A sudden Stroke it was:

" *remouth*, and preserve
 " vion which he and

" others,

Serenity of Spirit, renouncing his soul into the
of his SAVIOUR with much Satisfaction
he was near eighty Years old.

Mr. *Baxter* gave him this short Character
was an extraordinary humble, tender, co-
serious, godly, able Minister. *Fol. Life*, P:
98. But tho' Dr. *Walker* mentions him as
as a Sufferer on the Royal Side, yet being
conformist, he knew not how to do so g-
red and handsome a Thing as to drop a
his Favour. 'Tis really to be wonder'd at
lets him pass without Censure and Reflex
wonder I can find no Notice of him, a
than of several other Dissenting Ministers, &
certainly Graduates, in *Wood's Athena Oxon*
am still more and more of Opinion, that
them were designedly omitted.

I know of nothing that he has printed:
Sermons I have heard commended, as Con-
which for the Sanctity of their Matter, ar-
riousness in delivering them, were very a-
a great deal of Good. A Preacher he w-
many had Reason to bless GOD for. He
ed before the Assembly of the United Mi-
Devon, and *Cornwall* at *Exon*, May 9. 1
1 Cor. iii. 7: And stor at that he
Sept. 8. 1696.

Pag. 256. Sidbury: Mr. RICHARD BABINGTON. I am inform'd that this Gentleman was not properly ejected, but beforehand voluntarily resign'd his Living, to a very worthy and great Man, a Prodigy of Learning, Mr. *Simon Parsons*, upon the Account of a Distemper in his Head, which sometimes disabled him in the Pulpit: But in all Likelihood, he would otherwise have been a Nonconformist. He had a good Estate, and studied Physick, which he practis'd only by giving Advice *gratis* to Rich and Poor. He was a learned and moderate Man, who gave by Will an 100*l* to ten ejected Ministers, and order'd that there should be three *Conformists*, and three *Nonconformists*, to carry him to his Grave, about the Year 1681.

Ibid. Ingardby, it should be *Inwardleigh*: Mr. BRIDGMAN. He subscrib'd the *Joint Testimony* of the Ministers of *Devon*, in 1648, by the Name of *Thomas Bridgman*, of *Inwardleigh*. Dr. *Walker* informs me, that Mr. *Francis Nation* was dispossest'd of this Living in 1657, and return'd to it at the Restoration, *Att. Part II. p. 320*: And he adds, that Mr. *Bridgman* had it, during some Part of the Confusions, and never administer'd the Sacrament there. Perhaps the Parishioners were not in a fit Disposition for it, which I have Reason to believe was the Case in some Places where this Complaint was made. And if so, his Forbearance for a Time, might be excusable.

Ibid. Woolborough: Mr. WILLIAM ABBOT. This should be entirely expung'd. For it was Mr. *William Teo* (who is mention'd here before, *p. 283*.) that was ejected from *Newton Abbots* where there was a Chapel of Ease to *Woolborough*, in which Chapel Mr. *Teo* sometimes preach'd.

Ibid. Silvertown: Mr. NATHANIEL BYFIELD. This was the Sequestred Living of Mr. *William Cotton*, *Att. Part II. p. 24*. But Dr. *Walker* complains that Mr. *Byfield* never paid Mr. *Cotton* Fifths,

as far as he could learn ; owning at the same Time that possibly some of his temporal Estates which he had again recover'd, might exclude him from that Benefice. And to me I confess it not only appears to have been possible, but very likely, that their being in such Circumstances as not to need any Allowance of Fifths, was the true Reason why such an Allowance was not made to several, as to whom he makes the same Complaint.

Pag. 256. *Ashberry* : (It should be *Ashbury* :) Mr. DANIEL MORTON. This was the Sequestred Living of Mr. Chaplain, *Attempt*, Part II. p. 216. Mr. Morton, who succeeded, the Doctor says, had no other Education than that of a private School: Which perhaps upon a narrow Search might be found to be as true, as that Mr. Tucker of *Dittisham*, and Mr. Pearse of *Dunsford* (of both whom before) were never known to be of any University.

Ibid. *Little Yempston* : (Dr. Walker calls it, *Little Kempston* :) Mr. THOMAS FRIEND. In the Subscription to the *Joint Testimony of the Ministers of Devon* in 1648, I meet with this Gentleman, under the Name and Character of *Thomas Friend*, Minister of *Blackanton*. But as for *Little Yempston* or *Kempston*, it was one of the Sequestred Livings of Mr. *John Strode*, whom Mr. *Friend* succeeded. *Attempt*, Part II. p. 356, the Doctor gives this Mr. *Friend* the Character of a very honest sober Man ; against whom there was no Exception to be made, the Intrusion only excepted, and his not administering the Sacrament, (as far as appears from the *Parish Accounts*) for the Space of nine Years. Perhaps the *Parish Accounts* were ill kept : Or the Charge and Expence of the Administration to a select Company, might be privately provided for, and so never brought into the *Parish Accounts* at all.

Ibid. *Totnes* : Mr. JOHN GARRET. Mr. *Whiddon*, (of whom before) and Mr. *Garret*, were Fellow-Labourers in this Town. And there is in Print, the last Words of Mr. *Francis Whiddon*, to his dear-

ly Beloved, the Inhabitants of *Tornefs*: In two Sermons, *June 22, 1662*, in the Morning and Afternoon of that Day, on *Zach. i. 5, 6*. Which are Funeral, and Farewel Sermons at once: And there Mr. *Whiddon* expresses himself thus: "It was but a few Days since, that God put an End to the Labours of your Reverend Minister, and my Fellow-Labourer. (And in the Margin Notice is taken of Mr. *John Garret*, who 'tis said died *June 13, 1662*.) And then he goes on and says, "And now the LORD threatens to put an End to mine: "With this Difference; He died in respect of Body, I in respect of Office. I have an Happiness this Day, which he could not enjoy, to preach my own Funeral: And I beseech you, let the Words of a dying Man make some Impression on your Hearts. I look upon it as a wise Providence, tho' a bitter one, that we who liv'd together, should depart together. You have heard many Sermons from us both: Never think the worse of the Word of God, because we suffer for it. He (says he) died to see the Face of God, and is gone before to drink of the Rivers of Pleasures; but I am reserv'd to a bitter Cup: However, shall I not drink of the Cup that my Father will have me drink of? Well, he is gone; the LORD hath taken him; he is better where he is, than where he was: You may have Time enough to confess his Worth, and lament his Want, &c." So that it from hence appears, that as Mr. *Whiddon* was ejected from this Town, where Mr. *Garret* had been Fellow-Labourer with him in the Month of *June 1662*, so Mr. *Garret* died there in the same Month: And as Mr. *Whiddon* would have held on Preaching till *August 24*, if the Church-wardens had not hinder'd him; so Mr. *Garret* would have done the same, if Death had not prevented him. And there is good Reason (from his known Character) to believe that the latter was in Reformation, as really

g. 256. *Woodland*: Mr. BLACABLER. Here inform'd there is a Mistake in the Name, it should be *Backeller*, by which Name he is mention'd in my former Edition, p. 97, at *Newbury Works*, where he assisted Mr. *Woodbridge*: And he was ejected with him; and therefore did not, (according to this Advice) have been mention'd here. But then, in a Letter from another (by whom I had several Hints given that very agreeable, as well as sufficiently artful,) I am told of one Mr. *Backeller*, who liv'd at *Charmouth*, who was an ejected Minister, of a Conversation, and of considerable Parts. And he informs me, his Name was *Blackeller*, and he was ejected at *Chyddeck*, (a Parish either in *Dorset* or *Dorset*) and that he was Episcopally Ordained, at the same Time with Mr. *Brice* of *Marston*: And that he was a very good Preacher, and somewhere about *Exeter*, 1713, wanting but a few Months of an hundred Years of Age. His last Sermon was preach'd by Mr. *Aaron Pitts* of *Exeter*; from those Words of good old *Jacob*, *I have done for thy Salvation, O Lord*. His true Name *Henry Backeller*.

id. *Sandford Peverell*: Mr. STEPHEN COLEMAN. This was one of the Sequestred Livings of *Thomas Collins*, Mr. *Coven* was presented to it 1555, *Attempt*, Part II. p. 30. We are told also of the same Elaborate Work, Part I. p. 98, that it had been a Ship *Jeyner*, and left behind him at the image, a Table-board of his own making, which all Mr. *Collins* had for *Fifths*. And because it was a Thing of mighty Consequence, once told it was not reckon'd sufficient; and therefore we it again repeated, Part II. p. 30, with this Addition, That 'tis probable, he never had any Orders of any Kind: Which is much about as true, it is what is before suggested, concerning *Pearse*. He was the Author of *A Christian, Or, A Good Soldier, described in his Arms compleat*:

compleat: *As also, the Hardness of his Service: On 2 Tim. ii. 3. 8vo. 1669.*

Pag. 256. Thorncombe: Mr. NICOLAS WAKELY, and Mr. BRAG.

As to Mr. NICOLAS WAKELY; I am inform'd he was under great Concern for Fear of Want, and tempted to conform upon that Account; having a Wife and several Children, and nothing to maintain them: But at length, upon close Consideration, he resolv'd to cast himself upon God and his Providence, and was remarkably provided for quickly after, by the Death of a Relation, upon whose Decease, 40 *l.* a Year came into his Family. He was a lively, affecting Preacher, and an excellent Man, both in the Pulpit and out of it.

Mr. BRAG, I have it from Mr. *Prince*, (to whose Father he was Neighbour) was Minister of *Thorncombe* before the Restoration, and continu'd so, long after *Bartholomew-Day*, 1662: And therefore he was inserted in the Lists by Mistake.

Ibid. Mr. WATSON. His Name was JAMES. He was Minister of *Ermington*, but conform'd, and so ought not to be mention'd here, being neither ejected, nor silenc'd.

Ibid. Mr. RUNDALL. This perhaps may be Mr. *Randall*, whom I find subscribing the *Joint Testimony* of the Ministers in *Devon*, in 1648, as Minister of *Berry Pomrey*.

Ibid. Mr. SALAWAY. See of him in *Dorsetshire*.

Ibid. Mr. CHANNON. This was Mr. *Thomas Channon* of *Harpford* and *Fen Ottery*: Who at first had some Scruples about Conformity, but at length got over them, gave his Assent and Consent, at the Time appointed, and was never silenc'd till his Death, which happen'd, Feb. 19.

ig. 256. Mr. JOHN GAY. He had not ch'd when the *Act of Uniformity* took Place in , but was at that Time a Student in *Oxford*, left the University, because he could not sub- to the Terms impos'd. He liv'd afterwards in *Stable*, and was useful there.

ig. 257. *lin. 1.* Mr. JOHN CUDMORE. He Mr. Gay were intimate Friends, and he left University at the same Time with his Friend, being satisfied with the Declarations and Sub- tions that were requir'd in order to take his ree. He was of a good Family, Brother to el Cudmore of *Loxbeare*, Esq. A singular Scho- and eminently holy Man: Content with a small e, and a small Congregation in *Chumleigh*, e he settled in 1694, succeeding Mr. Thomas . In the latter Part of his Time he was crip- with the Gout; and died in *October 1706*. In ist Sickness, he said to a worthy Minister that with him, *Nonconformity is the right: Continue* . A Son of his is now in the Ministry in the

id. Mr. POPE. That is Mr. JOHN POPE. e time after his being silenc'd, he preach'd at ear *Credison*: And when K. James gave Liberty ie Dissenters, he became fix'd Pastor to a Con- ation there. He liv'd afterwards at *Exeter*, and : he died, *July 9. 1689*. And his Funeral Ser- was preach'd by Mr. *George Troffe of Exon*.

id. Mr. LAWRENCE. He being left to him- fell into gross Sin, preach'd a publick peniten- Sermon on that Account, and afterwards fell acted, and continu'd in that Condition many rs. He had always his Bible with him, and frequently reading in it: And many were af- md to hear his Discourse. It was generally hop'd a serious Penitent. He died about the James's Grant of a Toleration.

Pag. 257. lin. 1. Mr. MOOR. This is he that died Minister of *Bridgwater* in July 1717, and of whom some Account is given in the County of *Dorset*.

Pag. 257. lin. 2. Mr. SPRAGUE. It should be Mr. RALPH SPRAKE. He was born at *Lyme Regis* in *Dorset*, Jan. 1. 1627, and Educated in *Exeter College*, in *Oxford*. He left the *University* for a Time, and missed a Living of 1401. per Annum, for refusing the *Engagement*. At last he quitted the *University*, when he was about a Master of Arts his Standing; and Preach'd at *Trafalgar* in *Somerset*, at *Bettescombe* in *Dorset*, and other Places; but was never settled in any Living.

After the Ministers were Ejected, he was a great Sufferer for Nonconformity. He and Mr. Samuel Chappel, were taken at a Conventicle, at *Captain Cheeks*, near *Charmouth* in *Dorset*, for which they were convicted, and committed to *Dorchester Jail*, Feb. 27. 1667, tho' the Informers own'd before the Justices who committed them, (viz *Feyer* and *Titherleigh*) that they heard neither Preaching nor Preaching. There he continu'd three Months, Preaching often in the Prison. He declar'd that he never enjoy'd more Peace and Comfort than during his Imprisonment, except while he was in the *University*. There he was in danger of having his Brains dash'd out with a great Stone, by one *Srangewaies*, who was distracted. For this great Deliverance he frequently gave Thanks to God. He also met with a great deal of Trouble from the Spiritual Courts. At length he settled at *South Molton* in *Devon*, where he depos'd this Life Jan. 13. 1687. Mr. *Henry Berry* Preach'd his Funeral Sermon.

Ibid. Mr. AUSTIN. This is Mr. SAMUEL AUSTIN, who is mention'd at *Myrbinnies*, in County of *Cornwal*.

Pag. 257. lin. 6. Mr. GEORGE TROSSE, M.A. dd; He was born in *Exon*, Oct. 25, 1631. He was the Son of *Henry Trosse*, Esq; Counsellor at Law. His Mother's Father, Mr. *Walter Burrow*, Merchant, was twice Mayor of *Exon*, and a considerable Benefactor to that City. He was in no small danger of being starv'd at Nurse: And was in his advanced Age, much affected with his early beliverance in that Respect. He was brought up in the Grammar School at *Exon*, where he out-ripp'd most of his School-Fellows. His Master was much troubled at his being taken from School so soon; saying, that his Mother did both her son and him an Injury in removing him, for that he was the most promising Child he ever had under his Instruction. Designing for Merchandize, he was sent into *France*, when he was about fifteen years of Age, to learn the Language, &c. which prov'd a great Snare to him with Respect to his Morals. He was some Time at *Morlaix* in *Lower Brittany*, and afterwards at *Pontive*, in the House of Mr. *Ramet*, a *French* Minister, and learned to speak *French* readily; but grew very dissolute. After two Years Stay Abroad, he return'd Home; and cover'd his foreign Extravagancies, with stories and Falsities, which his Friends were not able to disprove; and from his own Experience, afterwards caution'd Parents, from sending their Children Abroad too young. Still designing for Merchandize, he was sent to *London*, to a *Portuguese* Merchant, in order to go over to *Portugal*, to be bound an Apprentice to a Merchant there. During his Stay in *London*, he improv'd in Viciousness, though at the same Time he was zealous for the Common-Prayer and Ceremonies, in a Love of which he had been educated; and forward to inveigh against those of the Puritan Stamp. He sail'd at length for *Oporto*, and was upon Trial, with one of the chief *English* Merchants of that City. There he liv'd without any Shew of Religion, not so much as once seeing a BIBLE or Religious Book, till one Act of solemn Worship perform'd among
his

his Countrymen, (who yet call'd themselves *Protestants*) during the whole Time of his Stay there: Upon which Account, being in the midst of a Variety of Snares and Temptations, 'tis not at all to be wonder'd at, that he grew still more profane, and irreligious, and extravagant, than he was before. At length, not agreeing with his Master, he after two Years Stay, went for *Lisbon*, and from thence for *England*; landing at *Plymouth*, after a stormy Passage, in which he was in no small Danger, but not at all affected with it. He brought back with him a rampant vicious Disposition to *Excess*, which was rather heighten'd than abated by the Life which he led there for some Years following. His own Words thus describe his Case: *What a Life* (says he) *I led, what a Course I took to increase my Wickedness, and to outstrip the common* (yea, those who were more than ordinary) *Sinners, can never be related, or lamented by me as it ought. I had so accustomed myself to Wickedness, so blinded my Mind, and seared my Conscience, that I had not the least Sense of the Evil of Sin, the Wrath of God, or the Necessity of a Change, &c.* But at length it pleased God, (who had merciful Purposes to serve not only upon him, but by him upon many others,) to lay his Hand upon him, and cause his own Thoughts so to terrify, as to overset him. Certain false Steps that he had taken, the Consequences of which he knew not how to bear, led him into such an Hurry of Spirit as craz'd his Brain, and issu'd in an outrageous Distraction, and downright Madness. He was hereupon sent to *Glastonbury* for a Cure, and was wonderfully recover'd; but afterwards relaps'd into his old Sins. His Disorder thereupon returning, (and his former Convictions and Horrors with it) he was sent to the same Place a second time, and return'd Home compos'd; yet still return'd with the Dog to his Vomit: But he observes, that after this, God neither suffer'd him to fall so far as formerly, nor to continue long in his *B...* He soon be his Spirits sent him t

as as miserable and as outrageous as ever. Yet
 after a while, GOD was pleas'd, by the Use of
 Physick, and the good Counsel and Prayers of Chri-
 stian Friends, to deliver him from his Madness,
 and inexpressible Misery, and to give him a sound
 Mind, and an healthful Body, which when he had
 enjoy'd for some Time, he return'd once more to
 his Relations at *Exon*: And here it pleas'd GOD
 actually to put a Period to his sinful Courses,
 not to his Days, which were prolong'd for the
 glory of his own Great Name, and the Benefit of
 his Church and People. Henceforward (being now
 but twenty-five Years of Age) he was not the
 person he had been before; but being deliver'd
 from his Disorder and Distress, he devoted himself
 to GOD through CHRIST, to walk before him
 in Holiness and Righteousness all the Days of his
 life, and GOD was with him.

Visiting a Friend afterwards at *Oxford*, an Ac-
 quaintance of his there so commended an Aca-
 demical Life to him, that he became in Love with it;
 and with his Mother's Consent, went thither to
 reside there, in *May 1657*. He enter'd Gentleman
 commoner in *Pembroke-College*, and continu'd there
 some Years. Mr. *Thomas Cheefman*, the blind Man,
 was his Tutor. He was very studious, soon re-
 ver'd his Grammar Learning, read many of the
 Classics, went through Philosophy and Divinity,
 and got such Skill in *Hebrew*, that he read over
 the Original of the *Old Testament* several times.
 He allow'd himself no Recreation: And yet in this
 sedentary and unactive Life, his Mind was com-
 posed, and his Health wonderfully preserv'd. But
 now he sought the Kingdom of GOD and his Righte-
 ousness in the first Place. He took competent Time
 for secret Duties, and never was absent from Cha-
 pel Prayers. He read many good Books, and exa-
 mined himself by them. He attended Dr. *Conant's*
 lectures on *Fridays*, Dr. *Harris's* Chatechetical Lec-
 ture on *Tuesdays*, the Lecture kept up by the Ca-
 n of *Christ-Church* on *Thursdays*, Mr. *Hickman's*
 at *St. Olave's* on the *Lord's Days*, and
 many excellent Sermons at *St. Mary's*,

He receiv'd the Sacrament, sometimes from *Hickman*, and sometimes from *Dr. Lang* Master of his College. He attended the recitation of Sermons and solemn Prayer in the Hall, on the *Lord's Days* before Supper; a self repeated and pray'd with a few young in his Chamber afterwards. And at other Times conversed, and sometimes pray'd with some new Students and Townsmen. He took such pains to redeem the Time that he had lost, that he was a Wonder of all that observ'd him.

Upon the Restoration, he impartially studied Controversy about Conformity, and carefully read *Hooker*, and *Sprint*, and *Burgefs*, on one Side; *Gillespy*, *Bain*, and *Ames*, on the other; and after mature Deliberation, determin'd that for his conscience he could not comply with the Impositions of the Church, tho' he well knew he by such a Resolution displeased his Relations, and hinder his Preference. But he was at the same Time so moderate, that he thought that several that were for Conformity, such plausible Arguments as were produc'd for that Practice, might with a good Conscience submit and do what he could not do without Sin. At length *Dr. Langley* being ejected by the University and the Chaplain of the College dismissed in Contempt, Repetition of Sermons suppress'd, and other good Customs quire alter'd and ridicul'd, he quitted the College, and retir'd for a short time to a private House; and then left *Oxford*, and turn'd to *Exeter*, where he kept close to *God Dury*, and farther pursu'd his Studies. At length he began to preach, but it was at first very privately, for fear of being expos'd. He went only on *Lord's Days* with his Mother to Church, and attended on the *Liturgy*, joining in which, he perceiv'd he found the SPIRIT of GOD moving on his Soul: But he never went to the Sacrament in any Parish-Church, not being satisfied with the Gestures.

His first Labours met with good Acceptance among serious I
dices of I

made him walk with an heavy Heart. At length, that Time when the *Oxford Act* drove Dissenting Ministers from Cities and Corporations, and their Benefices, he at Mr. *Atkins's* Persuasion, yielded to be ordain'd: And was accordingly in the Year 1666, solemnly set apart to the Work and Office of the Ministry, in *Somersetshire*; Mr. *Joseph lein* of *Taunton*, praying over him, and being ordain'd in Imposition of Hands by Mr. *Ames Short*, Mr. *Thomas Lye*, Mr. *William Ball*, Mr. *Robert Atkins*, and Mr. *John Kerridge*. Afterwards for above twenty Years, he preach'd once a Week, and administer'd the LORD's Supper every Month, in the midst of violent Persecutions. In the Time of King *Charles's* Indulgence, he preach'd in a License House. When it was recall'd he forbore publick Preaching, and went to Church as formerly; and continu'd preaching and administering the Sacrament privately, till the Revolution. In King *Jamess's* Time, he would not preach publicly on the Lord's Day, till the Publick Worship was ended: nor durst he discover the least Satisfaction with that King's Declaration, because he knew it was designed in Favour of the *Papists*, and bottom'd upon the Dispensing Power, the owning and encouraging which he was sensible would be very ruinous and destructive. In that King's Reign, about twenty persons with Mr. *Trosse* and some other Ministers, were met to pray together. Being inform'd against, and disturb'd and taken, they were abus'd, and the *Oxford Oath* (against Resistance in any Case whatsoever) was offer'd them, and Mr. *Trosse* refus'd it; unless he might be allow'd to qualify that Expression, of endeavouring any Alteration of Government, with the Word *unlawfully*, which was not allowed him. He pleaded the Act did not reach him, because he never had had a Benefice, nor was he legally convicted for keeping Conventicles: But to no Purpose; for he and Mr. *Gaylard* were sent to Prison, against Law, by a *Mittimus* sign'd with the seals of seven Justices. He continu'd six weeks at *Southgate*, with great Satisfaction. The Justices would gladly have made

made a Riot of this Meeting, (that they might have had them at Pleasure) and endeavour'd it: But upon a *Certiorari* brought to remove the Cause to *Westminster*, they stopp'd the Prosecution. Where the Dissenters in King *William's* Time had a legal toleration, Mr. *Trosse* as well as others again preach'd publickly in Church-time, and continued so till his Death. And in the Account which he left of himself, hath among others these remarkable Words. *Till I was four or five and twenty Years old, I liv'd in a Course of Sin and Folly, which I experienc'd to be base, unreasonable and destructive to Health, Estate, Name, Rest, and Reason, leading to Horror and Despair, Rage and Hell. Ever since for many Years (blessed be God for every Minute of them) I have kept on steadily in the Ways of Holiness and found them blessed, honourable and comfortable, both with Respect to Body and Soul, and to outward and inward Concerns. I can say, if any that Godliness has the Promises of this Life, and that which is to come: And must declare that I never heard or read of any one, so almightily sav'd from Sin and Hell, and so wonderfully blessed with all Favours and Mercies as I have been.*

This was written by him in *February 1697*: And it is observable he liv'd fifty-six Years, after the Change wrought in him by the Grace of God.

Though this good Man seems to have thought he could never speak bad enough of himself, or Account of his youthful Lusts, and though having a great Heat of Imagination, he was apt to aggravate Things to a great Height, (and never more than when he represented his own Vileness and Wickedness, before he was renew'd in the Spirit of his Mind) yet he was in Reality a singular and marvellous Instance of the Power and Efficacy of the Grace of God.

He was well furnish'd for ministerial Service. His Apprehension was quick, his Invention ready, his Judgment solid, and his Memory strong. Though he set out late, yet by the Blessing of God he arriv'd at a considerable Degree of Learning, and was as great a Reader as most

was mighty in the Scriptures, and had them ready in his Memory; having read over the Bible *English, Latin, Greek, Hebrew, and French*, (as he declar'd himself some Years before his Death) *hundred and a hundred Times*. He had a Body of Divinity in his Head, and could as Occasion serv'd preach pertinently and profitably on short Warning, without much Study or Preparation. He succeeded Mr. Hallet at Exon in 1689, in that same Congregation, where his Work in Publick and Private was very great. For above twenty Years, he frequently preach'd twice on the *Lord's Day*. On *Thursdays* in the Afternoon, he had a *Catechetical Lecture*, in which he explain'd the Principles of the Christian Religion, in the Method of the *Assembly's Catechism*. He spent many Years in explaining the Attributes and Works of God, and came no farther than to finish the First Commandment, when God put an End to his Labours. He preach'd a Weekly Lecture on *Wednesdays*, till about three Years before his Death; when he address'd his three Collegues to take their Turns, and preach'd it himself but once in a Month. He preach'd also occasionally, on Days of Publick and private Fasting and Thanksgiving, and on Preparations for the Sacrament, and Funeral Sermons for the People; and he perform'd that Office for four-ten of his Brethren in the Ministry: As Mr. Benjamin Berry of Topsham, Mr. Thomas Trescot of Shobrook, Mr. Robert Atkins of Exon, Mr. George Morner of Totness, Mr. Joseph Hallet of Exon, Mr. Robert Gaylard of Exon, Mr. John Pope of Exon, Mr. John Flavel of Dartmouth, Mr. John Chapman of Dartmouth, Mr. Robert Collins of Ottery St Mary, Mr. Edward Parr of Oldscumb, Mr. Ames Short of Lyme Regis, in Dorset, Mr. Robert Carel of Crediton, and Mr. Samuel Atkins of Exon. Often also was he employ'd in Ordinations; and sometimes he preach'd eight Sermons in a Week, and that with Pleasure; for his Work was his Delight. His *sermons* were methodical, and deliver'd with a Life, Freedom and Fluency: And in them, he manifested that Concern, that

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engag'd the Attention of the Hearers. And hours were succeeded to the Good of man. God was with him. He had a wonderful Prayer: And his Administration of both the Sacraments, and other Publick Performances, was judicious and affecting. He did also a great deal of Work in private. He had an excellent Skill in resolving Doubts, and comforting afflictions, and in assisting such as were going out of this World. As a good Shepherd he was desirous to know the State of his Flock. He shew'd Love and Prudence in Reproving: And was sometimes by Letter, when Circumstances made it proper for him to do it in Person. And six Years after his Ordination, did he continue exemplary Pains and Diligence to discharge his Part of a vigilant and faithful Minister.

He was regular in his Devotions, and exact in the whole Course of his Life, which was an excellent Comment upon his Sermons. Love to God was the Principle which mov'd and govern'd him. Much was forgiven him, and he was very much. He shew'd the Height and Ardour of his Affection, by his tender Regard to God's Honour and Interest. His Life was very much marked with Devotion. He was a strict Observer of the Sabbath Day. He took great Delight in Thanksgiving, and kept Publick Fasts appointed by Authority, with great Seriousness; and a private Fast in every Month, with an unusual Strictness. He was remarkably patient and submissive under Pains and Afflictions. No Changes of Providence as far as he could discern'd, made any considerable Change in him. In Dangers and Difficulties he placed his Trust and Confidence in God. He had for his Mind a great and noble Idea of his Perfection, and of the Wisdom of his Government, which brought him to such a sedate Temper, that Accidents which were shocking to others, made little Impression upon him. He was cloth'd with Humility; and with the utmost Sincerity declared himself to be, the greatest of Sinners, and the least of Saints. His unaffected Modesty appear'd in his Disposition.

courses, in his Letters, and in all his Carriage :
 in nothing more, than in the large and parti-
 cular Confession he hath made of the Sins he com-
 mitted before his Conversion, and the grievous
 judgments of GOD for them. He was at the
 same Time very courteous and affable. He un-
 derstood and observ'd the Rules of Conversation,
 gave Honour to whom Honour was due. Tho'
 he was naturally warm and hasty in his Temper,
 he had so master'd it, as seldom to be ruffled
 or disorder'd with Passion. Charity dispos'd him to
 think and speak the best of others upon all Occa-
 sions. He had put on Bowels of Mercies and
 kindness ; and was tender-hearted, and compas-
 sionate. Great was his Temperance and Sobriety :
 and his Heavenly-mindedness, and Contempt of
 things remarkable. His Mother (who died rich)
 would have made him her Executor, but he re-
 fused it : And she offering him what Proportion he
 desired of her Estate, he chose only a Competency
 to provide him Bread to eat and Raiment to put
 on, with something for Books, and Works of Cha-
 rity ; and freely let the Bulk of her Estate go to
 his elder Brother's Son. He continually behav'd
 himself as a Son of Peace, and was of a mode-
 rate healing Spirit. He us'd his own Liberty, with-
 out censuring or condemning such as could not go
 so far as he : And had a great deal of Charity
 for such as were not of his Mind and Way. He
 was a Man of severe Honesty, just in rendering
 to all their Due, faithful in discharging his Trust,
 and punctual in fulfilling his Promises. His Friend-
 ship was sincere, and his Love without Dissimula-
 tion. He was a Man of a Publick Spirit, and
 desir'd the Prosperity of the Church of GOD,
 above his chief Joy. When great Endeavours were
 us'd to overthrow the Protestant Religion among
 us, and the Laws and Liberties of the Nation ;
 when he saw a *Romanist* High Sheriff of *Devon*,
 and a Mass-house open'd in his native City, in or-
 der to the seducing the ignorant and unstable ; he
 set himself strenuously to confute the Errors of the
 Church of *Rome*, and took unwearied Pains to

establish People in the Truth, and prepare them for a Day of Trial. Never would he join in any Address of Thanks to King *James*, for his granting Liberty to the Dissenters, that he might not be much as seem accessory to the Designs of such as were Patrons of Popery, or Arbitrary Government. He abounded in Works of Charity : And took as much Delight in dispersing and giving to the Poor, as others do in heaping up Riches. He laid aside the tenth Part of all his Income for charitable Uses ; to which he added much more when Need requir'd. His Charity was not confin'd to a Party ; nor did he consider Mens Opinions, but their Wants and Necessities. He had such Love to Souls, that he never refus'd to visit sick Persons in the most infectious Distempers : And did not count his Labour, his Purse, his Health dear unto him, when he was in the Way of his Duty. He provok'd others unto Love and to good Works.

He kept a constant Watch over his Heart and Ways ; guarding against the particular Temptations with which he was assaulted. He fill'd up all his particular Relations with suitable Duty. He walk'd within his House with a perfect Heart. After his Return to Gon, he enjoy'd settled Peace of Conscience, and had a lively joyful Hope, with very little Interruption.

When his End drew near, great was his Serenity and his Hope unshaken. Tho' he complain'd much of his Indisposition for some Weeks before his Decease, yet would he not remit any thing of his publick Work, private Studies, or secret Devotions : And the Evening before his Removal, he told his Wife very positively, that the Time of his Departure was at Hand, which he said without discovering any Fear. Next Day being *Lord's Day*, he preach'd as usually, was seiz'd with Faintness going Home ; and being carried into an Apothecary's House, said, I am dying : And when being a little recover'd, his Friends that were about him expostulated with him for Preaching under such Disorders, he reply'd, *It becomes a Minister to Exhorting*. He walk'd home, and grew better again ; and

was no sooner within his own Doors, than he fell down, and his Speech fail'd him : And so being full of Days, and satisfied with Life, and worn out with Labour, he (in about three Quarters of an Hour) quietly surrender'd his Soul to GOD, on Jan. 11. 1714, when he had liv'd eighty-one Years, and eleven Weeks, and been an ordained Minister forty-six Years. On the Thursday following, being Jan. 13, he was interr'd in Bartholomew Church-yard in Exon, a very great Multitude (among whom were many of the Gentry of the City and County) accompanying him to his Grave.

Upon a Black Marble Stone that lies on the Top of a fair Monument erected over him by his Executrix, there is an Epitaph of his own composing.

*Hic jacet
Peccatorum maximus,
Sanctorum minimus,
Concionatorum indignissimus,*

GEORGIUS TROSSE

*Hujus Civitatis Indigena & Incola
Qui huic maligno valedixit Mundo,
Undecimo die Mensis Januarii
Anno Dom. MDCCXII.
Ætat. suæ LXXXII.*

Immediately after his Interment, a Funeral Sermon was preach'd for him to a numerous Congregation, by his Fellow-Labourer Mr. Joseph Hallet on 1 Tim. i. 15 ; a Text of his own choosing : And the Sermon is added to Mr. Trosse's Narrative of his own Life.

His printed Works are these. 1. *The Lord's Day vindicated : Or the first Day of the Week, the Christian Sabbath. In Answer to Mr. Bampffield's Plea for*
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the seventh Day, in his Enquiry whether Jesus Chriſt be Jehovah, and gave the Moral Law? And whether the fourth Command be repeal'd or alter'd, 8vo. 1682. 2. *The Paſtor's Care and Dignity, and the People's Duty. A Sermon preach'd at the Aſſembly of Miniſters at Taunton, Sept. 7. 1692,* 8vo. 1692. 3. *A Diſcourſe of SCHISM: Deſign'd for the Satisfaction of Conſcientious and Peaceable Diſſenters,* 4to. 1701. 4. *A Defence of a brief Diſcourſe of SCHISM: Deſign'd for the Satisfaction of Conſcientious and Peaceable Diſſenters: Being an Answer to Aerius Proſtratus, &c.* 4to. 1702. 5. *Mr. Trolle's Vindication of himſelf from ſeveral Aſperſions caſt upon him,* 8vo. 1709. He alſo drew up the Explication of the five laſt Answers in Mr. Flevel's Expoſition of the Aſſembly's Catechiſm; and put a Preface to it.

Page. 257. lin. 8: Mr. JOHN HOPPIN. He was B. D, and Fellow of Exeter-College in Oxon, out of which he was ejected. He had been Tutor to Abundance of Pupils, and being an acute Philoſopher, and ſolid Divine, they improv'd much under him. Biſhop Lamplugh, being deſirous to gain him to the Church, ſent for him to his Palace in Exon; and it being then a Time of great Rigor againſt the Diſſenters, he promis'd him ſafe Ingreſs and Egreſs. When he came, his good Lordſhip ask'd him, Why he would not conform? He gave him an Answer or two, at which the Biſhop ſeem'd a little ſtarted. Upon which, he bade him read Hooker's Eccleſiaſtical Polity. Mr. Hoppin replied, That from a Poſition in that Book, it appear'd that Hooker himſelf, were he now alive, muſt be a Non-conformiſt. The Biſhop took down the Book, and ask'd him, Where it was? But tho' he had not read it in many Years before, it yet happen'd that he dip'd upon the very Place, which his Lordſhip read, and clapping ſaſt the Book again, ſaid more, but with his uſual Paſſion, ſaid, Go your way: I promis'd you ſafe Conduct out of home, but afterwards long after he was ſent to gaol Priſon.

he was detain'd six Months, in a very cold Chamber, and thereby got such a Rheumatism, as rendered him a perfect Cripple to the Day of his Death: So that he was carried to the Pulpit constantly in a Chair, and liv'd many Years in Misery; but at length died in Peace, *March 4, 1703*, and was succeeded by Mr. *John Withers*.

Pag. 257. lin. 10. Mr. NICOLAS SHERWELL. He was a Gentleman, and liv'd on his own Estate. Some of the richest and ablest in *Plymouth*, were his Relations. This was the Place of his Nativity, and of the Abode of his Ancestors.

Ibid. lin. 15. Mr. JOHN GIDLEY, M. A. He had excellent good Parts, but was one of the modestest Men in the World. He was hardly to be gotten to say Grace at Table: And yet was much esteem'd by the Ministers of *Exon*, for his Learning and Ministerial Abilities. He had some Estate, which he liv'd upon; was a Tabler many Years at *Exon*, and difficultly got to preach there: But when he enter'd the Pulpit, he always met with good Acceptance.

Ibid. lin. 22. Mr. OLIVER PEARD. He was a Gentleman of a good and reputable Family, born in *Barnstable* in 1636, and brought up there in School Learning under Mr. *Humes*. From thence he was sent to *Magdalen-College* in *Oxon*, as appears by a Letter of his to Mr. *Jonathan Hanmer*, dated *May 5. 1657*. He went thither with that Learning which capacitated him for farther Studies in the University; and effectually taught of God. His Heart was touch'd betimes with a saving Relish of Divine Things; and he was one of many, whom it pleased God to make Mr. *Jonathan Hanmer* an Instrument of converting. This he acknowledges, in the Letter before mention'd, in the following Words:

Honoured

Honoured Sir,

“**H**AVING so convenient an Opportunity, it
 “ could not but invite me to write you
 “ these Lines, whereby I might give a Testimony
 “ and Acknowledgment, of that Obligation in which
 “ I stand bound to you upon several Accounts: But
 “ especially in that which concerns the eternal Wel-
 “ fare of my Soul. And indeed the great Argu-
 “ ment which urg’d me hereunto, is that Hope
 “ which I have of laying a farther Engagement on
 “ you, in order to the compleating of that Work
 “ which GOD (by you) hath begun in my Soul.
 “ Willing I am that you should have an Hand, not
 “ only in laying the Foundation, but also in raising
 “ the Superstructure. That you should not only be
 “ an Instrument in GOD’s Hand to beget me to
 “ a spiritual Life of Grace, but that you should
 “ likewise have a Share in my growing up to eter-
 “ nal Life in Glory. The Way whereby it may be
 “ effected you know; and I should entreat you
 “ often to tread in that Path for me: That I may
 “ experimentally find and acknowledge my ripen-
 “ ing for the Service of GOD in this World, and
 “ for Glory hereafter, as the Fruit not only of my
 “ own Prayers, but of yours also.
 “ I hope you understand the Scope of my Wri-
 “ ting, which is indeed to engage you, and (by
 “ you) the rest of the People of GOD, to cry
 “ earnestly to him for the pouring down of the
 “ HOLY GHOST upon me, for the furnishing of
 “ me with Gifts and Graces, which may qualify me
 “ for that great and weighty Work, which I hope
 “ the LORD hath design’d me unto. I know not
 “ when he may actually call me forth unto it: But
 “ would you improve your Privilege at the Throne
 “ of Grace for me, I should ripen faster for it,
 “ than now I do: Tho’ I bless GOD, I find great
 “ and wonderful Encouragement to it.”

When he had spent several Years in the University, he return'd into the Country, and first exercised his Ministry at *Ashford* near *Barnstable*, and afterwards at *Barnstable*. He was privately ordained at *Bytchford* by his Father in Law Mr. *William Bartlet*, Mr. *Theophilus Polwbeil*, and Mr. *John Bartlet*: And taking the Charge of his little Flock, he fed it as he at that Time could, by performing the several Offices of a faithful Shepherd. The neighbouring Towns and Villages also had a Share in his Labours. He had his Troubles for Nonconformity, with others of his Brethren in those Parts. He often ran great Hazards in the Service of his Master, and had frequent Meetings at Midnight, both in Town and Country; in which he preach'd and administered the Sacrament: And yet it so happen'd that their Assemblies were at no Time disturb'd and broken up, where and when he preach'd. Once he was apprehended, and together with Mr. *Bartlet* of *Bytchford*, and several other neighbouring Ministers, carried to *Torrington*, where he remain'd for some Time in Custody: At length they were released, tho' not without Difficulty, being bound for one another. There he was by Sickness (which was occasion'd very much by his Confinement) brought to the very Point of Death: And tho' he recovered, yet his Constitution was broken. When the *Oxford Act* took place, he retir'd for a while to *Ilfarcombe*: But being oblig'd to return Home by the Circumstances of his Family, he liv'd retir'd in his own House: And upon Suspicion of his being there, Search was several Times made for him, but he escap'd.

However, he surviv'd the Troubles of those Days: And after Liberty was granted, became Minister of a numerous Congregation, in the Place where he before had been us'd to preach to a few. Mr. *John Hanmer* was afterward join'd in the Work with him. And this was an happy Conjunction for the People, who had the joint Labours of two Persons, as likely as any could be, to carry on and accomplish the great Designs of the Gospel, viz, the convincing and converting of Sinners, and the Building up

up of Saints in their most holy Faith. He had a good Estate, and made a good Use of it. Tho' he had several Children to provide for, yet he was very generous to Ministers and others, whose Circumstances were strait and narrow, and contributed largely to the Support of his distressed Brethren. He was of a mild Disposition, and very serious, hearty and affectionate in his Labours of Love towards the Souls and Bodies of others. He finish'd his Course in October 1696, when he was about fifty Years of Age.

Page 257. lin. 24. Mr. JONATHAN HANMER, Junr. It should be Mr. JOHN HANMER, M. A; Son of Mr. *Jonathan Hanmer*, mention'd before. He was born at *Barnstable*, An. 1642. He had his Grammar Learning in the Place of his Nativity under Mr. *Humes*, a noted Schoolmaster at that Time. From thence he was sent to *St. John's College* in *Cambridge*, and admitted by Dr. *Tuckney*, who was then Master, as appears by a Letter of his, dated July 5. 1659, and he recommended him to Mr. *Wood* a very honest Man as his Tutor. The Dean examining him in order to his Admission, and being chosen Scholar, gave him this Commendation; that he was as ingenious a Youth as most he had a long Time met with. And Mr. *Broadgate*, one of the Fellows, in a Letter to Mr. *Naylor*, Minister of *Tawstock*, two Miles from *Barnstable*, afterwards *Cannon Naylor*, dated Feb. 1. 1659, gives him this Character, viz. "Young Hanmer's Beginnings are such, both for his Carriage, Quickness of Parts, Progress and Diligence in his Studies, and Carefulness in his Duties, that his Tutor, (whom I think so honest, that he will not for any Interest, dare not in Conscience, tell a Lie) gives him an high Commendation. The Dean never found him in any Mis carriage. Mine own Eyes (have not been off him, yet) never observed any Evil in him. The Youth is full of Chearfulness by Reason of Encouragement: I doubt not but by the Blessing of God, such Spring will bring a good Harvest, and yield plentiful Crop, in Answer to that Seed which is

" *Rebui*

" Father hath, at home, by pious Education, and
 " we here by good Instruction shall cast into him."
 And in another Letter, the same Person says, " I
 " know not a Youth in the College more hopeful,
 " either for Pious Conversation, Diligence in Study,
 " or Sobriety in Behaviour."

He continu'd there fix or seven Years, and made
 the expected Progress, till the Season advanc'd for
 taking his Degree, which by his hard Study he was
 abundantly qualified for. By Favour, he obtain'd
 it out of the Common Method, without the usual
 Compliances in that Case, as is evident from two
 Letters of his Father to him: In one of which he
 says, " If your Degree may be gotten in the
 " Way you write of, I like well of it." And in
 another, " I am glad you have taken your Degree,
 " as you were giving me an Account. Give my
 " hearty Respects and Thanks to those Friends
 " of mine, and yours, who were instrumental
 " thereunto."

When he remov'd from the University, he liv'd for
 several Years at several Places. In *London*, (where
 he had considerable Offers made him, could he
 have conform'd) at *Tangier Park*, with Sir *Thomas*
Hook, Baronet, near *Basingstoke*; and with —
Elford, Esq; at *Bickham* in *Buckland Monachorum*.
 In all which Places the Sweetness of his Temper,
 his Learning, the Judgment, and Exactness of his
 Compositions, and the Gravity and Seriousness with
 which they were deliver'd, procur'd him univer-
 sal Respect. At length he fix'd at *Barnstable*. He
 was there for some Time, with his Father, and
 several other worthy Ministers under Covert. Tho'
 it could not be said of them, that they had not
 where to lay their Heads, yet they were unable
 to shew their Faces, and durst not appear but to
 their own Friends and Hearers in private, as they
 had Opportunities of Meeting, and Worshipping
 together in very small Numbers.

He was about twenty-six Years of
 age when he began to preach, and he did not
 preach for many years, till his Ordination in
 the year 1740, by Mr. *Anthony*
Palmer,

Palmer, Mr. John Berry and Mr. Oliver Peard, in private. He then accepted of an Inviration to fix'd Ministerial Work and Service from the *Barnstable* People, and labour'd among them with all Diligence, until he was incapacitated for it, by that Disorder which seized him, and at last issu'd in his Death. What a great Man said of the Father, may truly be affirm'd of the Son: He was a Star of the first Magnitude. His Attainments in the Knowledge of *Physick*, were like those in *Divinity*, very considerable, and own'd to be such by very competent Judges. He had also a *Poetick* Genius. Among his Papers, there is a *Latin* Inscription for a Monument in Honour of the Memory of Sir *Thomas Hook*, in his own Hand Writing; but it is uncertain whether he was the Author. There is also an handsome Version of the *lxxxixth Psalm* in *Englisch* Verse, well known to be his.

He died *July 19, 1707*, in the sixty-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. *George Bowcher*, now of *Barnstable*, from *Zech. i. 5*. And in his Discourse, he gave him his just Character.

"As for his Learning (said he) in the first Place,
 "He was an uncommon Scholar, both in Arts
 "and Tongues, and generally vers'd in other
 "Kinds of Learning. This all have been ready
 "to acknowledge, who have had any Acquaintance
 "with him: And constrain'd by convincing Evi-
 "dence, the Learned of different Persuasions, Di-
 "vines and others, from whom he had the Un-
 "happinefs to dissent in some Things, have been
 "forward to declare him a *Great Man*. 'Twas said
 "of a Learned Bishop of the Church, Dr. *Jeremy*
 "*Taylor*, that had his Parts and Endowments, been
 "parcell'd out among his inferior Clergy, that he
 "left behind him when he died, it would have
 "made one of the best Dioces in the World. So
 "would Mr. *Hanmer's* Attainments have made a
 "considerable Academy, of which it may be safely
 "said, that he did not compass them without long
 "and hard Study. For his Custom was to sit
 "about four or five in the Morning, and to re-
 "main

ain in his Study till the Time of Family Prayer; soon after which, he went to his Study again till about Noon: And then, after necessary refreshment with Eating, and Walking, and a little Discourfing, he would return to his Study again, and there continue till the Lateness of the evening was answerable to the Earliness of the morning. His Work was his Delight, tho' he ended it close, and upon this Account perhaps went the sooner from us. And yet if his hard labour did any thing toward the shortning his precious Life, he now finds it has made his Reward also the greater.

His Talent at Preaching, was like his Learning, extraordinary. It was most apt to instruct and persuade Sinners to turn and live; to win on and change their Hearts, from Sin and Error, to Holiness and Heaven. It might as truly be said of him, as ever of any one, that his Truth, judiciously handled, was the usual entertainment he gave those who sat under his Ministry. He took a particular Satisfaction in instructing younger Persons: And as he had an incomparable Way of instilling a Knowledge of the great Things of Religion, into either Old or young, so were his private as well as publick deavours for the Good of many, very successful. His Love to his People was exceeding great. It was a great Joy to him to see them go quietly Hand in Hand, in the Service of his Master, and their common Saviour: And very grievous to him were any Aberrations or Mistakes among them. He was much of the Temper of Mr. Baxter, who profess'd he could willingly be a Martyr for Peace and Love among Christians. He tell'd in Charity and Moderation about Matters of Opinion. He thought true Christianity very consistent with different Sentiments of Things. He could see and love a good Christian, tho' of another Communion from that which he himself, and with more than a little Reason) thought most Apostolical, and agreed best with the Dictates of his own Conscience: And was far from

L. L. D d anathe-

" anathematizing or damning those whose Heads
 " were cast in another Mould than his; provided
 " they in their Hearts and Lives tended Heaven-
 " ward. His Modesty and Humility, (among other
 " Excellencies) were very conspicuous. A vast
 " Treasure was lodg'd in this earthen Vessel: In
 " how industriously was a Concealment of it ende-
 " voured! The Ornament of a meek, and quiet,
 " humble Spirit, is in God's Sight of great Price;
 " and such the Lord delights to honour. This
 " is what our departed Friend knows full well. He
 " fares the better now for his Modesty and Hu-
 " mility, tho' the World the worse, in that it pre-
 " vented their seeing many Things, which he was
 " well qualified for sending abroad, and by which
 " no doubt, we should have been more than a
 " little oblig'd. But if there be no Memorials of
 " this Nature to be enjoy'd, you have had his
 " Example; and an eminent Pattern he was, in
 " *Word, in Conversation, in Charity, in Spirit, in*
 " *Faith, in Purity*. Follow that. In a Word; He
 " was remarkable for his Piety, which is the Glo-
 " ry of all other Attainments. He had much Ac-
 " quaintance with God, and Converse in Hea-
 " ven while upon Earth. His Fellowship with the
 " FATHER, SON, and SPIRIT, seem'd to be un-
 " interrupted. His Patience under the long con-
 " tinu'd Affliction he was visited with before his
 " Death, was great. No Discoveries were there
 " of the least Discontent or Uneasiness; but con-
 " stantly to such as ask'd him how he did; the
 " Reply was, very well, or pretty well, Blessed be
 " God.

He publish'd nothing in his Life-time. He could
 not be prevail'd on to Print any thing, by the a-
 most Importunity, not only of Friends, but of other
 impartial Persons, who very well knew (tho' he
 would see nothing of it) that his ordinary Per-
 formances would have stood the Test of the Ages.
 He liv'd in, as well as most Things that saw
 There is among his Papers. a learned
 tion, in *Latin*.

in *S. Cæsa*

vari? He carries it for the distinct Consecration; and proves at large, *Christum Dominum hanc consuetudinem in S. Cena observasse, & Doctorum Testimonium, & expressis Evangelistarum, & Sancti Pauli veris, serio & accurate pensitatis.* There is also another Paper in *English*, upon the same Subject.

His Letters also both controversial and practical discover the Excellency of this good Man's Head and Heart. A Specimen shall be given out of two Letters, to Persons who then did, and still do, make a considerable Figure in the World. In one he says,

WE are in a troublesome and insnaring World, " and can never be secure but while under Divine Conduct. The committing our Way to the LORD is the safest Course we can take, and best Expedient we can use towards obtaining any Blessing we desire. 'Tis my earnest Prayer to GOD for you, that he would allot you such a Station and Portion as may best comport with the great End of your Being, render you most useful to your Generation, and be a Means of carrying you most comfortably, through this Pilgrimage to your eternal Rest. To Him, yourself and your weighty Affairs are commended, whom I trust you have chosen for your GOD and Guide. Whilst his Honour, and the Safety of your Soul, lie near your Heart, you may comfortably expect his Presence and Blessing.

In another thus;

I SHALL not forget to beg for you the best " Blessings from the GOD of all Grace. O " let your great Endeavour be to remember him ~~in~~ your youthful Years; and consecrate your first to the great Author of your Being, to whom infinitely due. My earnest Prayer is, " now betimes the GOD of your with a perfect Heart, and " willing

" willing Mind. If you seek him diligently he
 " will be found of you. His Favour will be your
 " Life and Light, and his Covenant Blessing your
 " best Inheritance.

There is also preserv'd another Letter to a Per-
 son of Note, and he a Clergyman too, who had
 in Conversation, (where a particular Acquaintance
 and Relation of Mr. *Hanmer's* was present,) drop-
 ped a Hint, that in that Town (meaning *Barnstable*)
 there was some Person or Persons employ'd in
 instructing an Assembly of Protestants, who enter-
 tained the People with false Doctrine, and by Con-
 sequence they (it was said) were false Teachers.
 Mr. *Hanmer* being inform'd of this, wrote him the
 following Letter.

Worthy Sir,

" **Y**ou were pleas'd unprovok'd, to charge false
 " Doctrine, upon some certain Person or
 " Persons, who are employ'd in instructing an As-
 " sembly of Protestants in this Town, under the
 " Protection and Countenance of his Majesty and
 " the Laws. You cannot rationally imagine but I
 " must look on myself as concern'd herein, and
 " somewhat wounded with so sharp an Arrow;
 " whether shot at Random, or directed Point-
 " blank at any particular Person or Thing, I desire
 " to know. If on good Grounds you judge me
 " guilty, and liable to the Crime you insinuate, I
 " shall be so far from blaming, that I entreat, and
 " shall thankfully receive, your Admonition and Re-
 " proof: Only craving that this good Work may be
 " manag'd in the Spirit of Meekness, and with the
 " Wisdom and Candour of a Christian and a Scho-
 " lar. If you think me worthy to be forgiven, do it
 " Dear Sir, first in private, and let me parti-
 " know: ~~and Transgression.~~ Your
 " sincere
 " ncs.

Head, but will lay me under farther Obligations to love and honour you. A general passionate Charge without Instances or Proof, some will be apt to interpret a Calumny, rather than a Rational and Christian Reproof; as carrying in it Continuance of Hatred and Malice against an whole Society, rather than Love to the Truth, or Zeal for that Religion to which we pretend. Some Differences there have always been, and will be among Christians, in some lighter Matters and disputable Points. If for these we censure, traduce, malign, and persecute one another, we shall rake the readiest Course to banish all Peace out of the Church for ever. If our Foundation be good, and we agree in the main Things of Faith, Hope and Love, this methinks should be counted sufficient to unite our Hearts, and oblige and engage us to live and converse together as Brethren. For my Part I sincerely profess, that Disagreement in Opinions of less Moment, doth not in the least abate my Esteem and Love of any. A great Multitude there are of profess'd Christians, who cannot comply with some Things the *Church of England* enjoins. It hath pleas'd God to put it into the Hearts of the King and Parliament to shew Compassion to them. Let not your Eye be evil because theirs is good. What Follies have been broach'd in the despis'd Assembly among us, which you wish for Water to wash away, I beg that by a Line or personal Converse, I may understand. I shall wait on you when, and at any Place yourself shall appoint. I hope you have ever found me, and I shall endeavour always to approve myself, a sincere Friend to Love and Peace.

Tours, &c.

And in a Letter to his Father, from *Cambridge*, Jan. 24. 1664, he writes thus:

“ I THANK you for your great Pains and Industry in
 “ labouring to further my Intellectual Accom-
 “ plishments. A farther Specimen superadded to all
 “ the former, of your tender Affection in this Partic-
 “ ticular, you have given me in your *Circulus Ar-*
 “ *demicus*, and *Bibliotheca Selecta*, both which I
 “ hope will be a Spur to Diligence, and also a
 “ Rule or Cynosure to guide and direct my Course
 “ by, in order to my more methodical Proceeding
 “ in my Studies, &c.

Mr. John Hanmer preach'd before the Assembly
 of the United Ministers of Devon, at Exon, in Sep.
 1697, on 2 Cor. v. 10.

There was also one Mr. Samuel Atkins, who came
 afterwards into the Ministry, who died young; whose
 Funeral Sermon was first preach'd, and then printed
 by Mr. Isaac Gilling.

Page. 257. lin. 30: Among those who afterwards
 Conform'd in this County, Notice is taken of Mr. RICHARD BICKLEY of Denberry: Whereas in
 Dr. Walker's Att. Part II. p. 354, his Name is said
 to be BICKLE: And of him it is said, that he
 came to the Living of Denberry in 1646, and left it
 again for Nonconformity in 1662. And I have the
 same Account in a Letter under the Hand of Mr.
 John Knight, from Exon. So that here is a Non-
 conformist in this County, whom I reckon to be re-
 covered. I have also been inform'd that he re-
 ceived 20 l per Annum, during his Life, of Mr. Gos-
 son his Successor in the Living of Denberry, and that
 he died a Nonconformist at Totness, several Years
 ago.

Ibid. Among those that afterwards Conform'd have
 Notice is also taken of Mr. JOHN LAW-
 nick, who I am inform'd should be Mr. LAW
 LAW of Hennock, it from
 Mr. Quicke, that

actis'd Physick; but afterwards renounc'd his Con-
munity, and died a Nonconformist.

Page. 257. lin. 31. for Overton, read Otterton.

Ibid. lin. 32. Mr. BOWDEN should be Mr. THO-
AS BAWDEN of Apton. And as to this Gen-
man also, I have it under the Hand of Mr. John
might of Exon, that to his certain Knowledge he did
is conform. So that in him there is another Noncon-
mist recover'd to this County.

Ibid. Mr. BULLHEAD of Kings-Ash: Dr. Wal-
r says Rings-Ash, Attempt, Part II. p. 354, 355.
mention him as Conforming, and was inform'd that
e did so: But the Doctor says, that that is a mi-
aken Notion. So that it should seem he is willing
nough to part with him, and can be content that
e should be on our Side. But then, that we may
ot make too great Boasts of our Gain, he tells us
hat a precious Creature he was. He says, he was
mere Layman, a sorry illiterate Fellow, who never
ffer'd either to marry, (except one Couple) or to bury,
r to administer either of the Sacraments, whilst he
arried there. And he adds, that he got into the
arish by a Trick, was the Jest of it, whilst he con-
inued among them, and the Subject of their Poetry
fter he was gone: For they made Ballads on him,
nd commonly call'd him Red Shanks, because he us'd
o wear red Stockings. And if after all this, this
Man was receiv'd and own'd in the Doctor's
Church, (as I am inclinable to think that upon far-
ther Enquiry it would appear he was) I doubt the
Doctor will not be thought to have done the Church
any great Service, by being so free in his Cha-
racter.

Ibid. lin. 35. Mr. BOWDEN of Buckland and
Tilligh. Dr. Walker, Art. Part II. p. 392, says, that
he was but a Curate to the poor Sequestred Minister;
and that he continu'd a Nonconformist for a few Weeks
which is as much to my Purpose in that Case,
d been either Minister or Curate there?

1793.

Pag. 257. lin. 35. Mr. BUBEAR of *Kinnerley*. Dr. *Walker*, *Att.* Part II. p. 197, signifies, that I am much mistaken in representing him as a Nonconformist, in my first Edition. But then I no sooner discovered my Mistake, than I shew'd my Willingness to rectify it, and took the first Opportunity of doing it, by mentioning his Conforming in my Second Edition. And had he but consulted that Second Edition of mine, (which he might easily have done, seeing it was out some Time before his *Attempt* appear'd) he would have been sensible of it, and found there was no Occasion for any Charge against me in this Respect.

Among the rest also of those who afterwards Conform'd in this County, is to be mention'd Mr. *Lemard Prince* of *Ilfarcombe*, who continu'd several Years a Nonconformist, and then fell in with the Established Church, and serv'd St. *John's* in the City of *Exm*; and after some Time was preferr'd to the Rectory of *Inftow* near *Barnstable*, who died many Years ago. And there is a Nephew of his yet living, viz. Mr. *John Prince*, Vicar of *Berry Pomeroy* near *Torne*, the Ingenious Author of, *The Worthies of Devon*, to whom I take this Opportunity of thankfully paying my Acknowledgments, for several Hints given me with Respect to this County. This Gentleman appears of a quite different Temper from Dr. *Walker*. He is one that can give Persons of real Worth their Due Character, notwithstanding their being of Sentiments different from his own. Whereas tho' there were so many of those who were ejected or silenc'd in this County for Nonconformity, that were most excellent Persons, the Doctor could not find in his Heart to drop a frank Recommendation, so much (as far as my Memory serves me) as of any one single Person among them, or give the least Intimation of his Pity and Compassion to them, under all their Hardships and Sufferings. He rather seems to be full of Regret, that any of them should have liv'd in the least Credit and Reputation; by which he discovers

discovers but very little, either of the Christian, or the Gentleman.

He at the same Time appears willing to do all he can, to cover the Defects and Blemishes of such as Conform'd in this County, after the Restoration, tho' some of them were most certainly bad enough. I shall particularly take Notice of one Mr. *William Street*, who died at *South Pool* in this County of *Devon*, in 1666, of whom even *Wood the Oxonian* acknowledges that his Neighbours gave this Character, that *he was as infinite a Rogue, and as great a Sinner as could be*. When any one of the Doctor's Stamp and Spirit is at Leisure to pursue the Comparison between the *Church*, and the *Dissenters*, he may find such another as this, in the whole County, on the Side of the *Dissenters* if he can; and due Allowance shall be made him for it.

The EJECTED, &c.

IN THE

County of DORSET.

Pag. 257. *DORCHESTER*; *Allballows*: Mr. BENN, M.A. Add, WILLIAM, for that was his Christian Name. His Answer to Mr. *Bampfild* was printed, not in 1672 (as in the Margin there) but in 1677.

Pag. 258. Mr. GEORGE HAMOND, M.A. He was born in 1620. He studied for some Time in *Trinity-College* near *Dublin* in *Ireland*, where he was one Day accidentally met by Archbishop *Usher* in the College Library. The Archbishop was pleas'd to enter into Discourse with him, and was so taken with this young Student, that the next Time he came

came to the College (tho' it was a considerable while after that Interview, and Mr. *Hamond* was returned into *England*) he enquired very particularly after him, and express'd his good Opinion of him, and his Apprehension that he would prove a considerable Man. He was also of *Exon* College in *Oxon*, at the same Time with Mr. *Ann Short*; and I am inform'd that it was there that he first became serious in the Matters of his Soul: Tho' I cannot say whether he began his Studies at *Oxford*, or at *Dublin*.

He was for some Time Minister at *Totness* in *Devon*. When he had been Preaching there with great Gravity and Seriousness, about Patience and Resignation to the Will of God, a young Child of his was kill'd by falling out of the Window of an upper-Chamber, into the Street.

About 1677, or 1678, he was Minister to a large Congregation of Dissenters in *Taunton*, in Conjunction with Mr. *George Newton*. His excellent Qualifications induced some Persons of Rank to board their Sons with him, that they might enjoy the Benefit of his Counsel and Example; among whom were the Ladies *Courtney* and *Constantine*. While he continu'd at *Taunton* he was faithful and diligent in his Work. His Sermons were plain, solid, and judicious; but for want of Life in the delivering them, they were not valu'd by the common Sort of Hearers, according to their Desert. He had an excellent Faculty at clearing Difficulties, and resolving Cases of Conscience. His Discourses on private Days of Prayer and Conference, on various Texts of Scripture, with little or no previous Meditation, and general Acceptance, convinc'd the Understanding Part of the Hearers, of his Judgment and great Piety. When the *Papery* increas'd, and the *Pish Plot* was discover'd, and a sham Presbyterianism trump'd up, he encour'd to arm his Hearers against the *Seducers*, and to send them for a while to the Houses of *Prayer* every Monday, and the like, and the

er) and after he had read some Part of
his *Dialogues against Popery*, he farther ex-
pose the *Popish* Tenets, and confuted them with
length of Argument, in a very plain and
Stile; frequently citing the very Words of
celebrated Champions of the Church of
y Memory, to the Admiration, Satisfac-
d Advantage, of those that frequented this

Persecution which preceded, and the bar-
Cruelties which follow'd *Monmouth's* Rebel-
ve him from *Taunton* to *London*: Where
d with Mr. *Richard Steel* during his Life,
ceeded him after his Death, as Pastor of a
ation. He departed this Life, in *October*,

was an excellent Scholar, a good Critick,
try in the Scriptures; of a clear Head, a
Memory, of eminent Humility and Meek-
very even Temper, and a most peaceable,
Spirit.

his two Sermons, and *Discourse of Fa-
rship*, he hath a *Preface* to Mr. *Richard*
's Discourse of Angels.

258. *Sherborn*: Mr. FRANCIS BAMP-
Dr. *Walker*, in his *Att.* Part II. p. 31,
me, (and I should hardly otherwise have
t) that he was collated to a Prebend in the
al Church of *Exeter*, May 15. 1641; and
was repossess'd of it upon the Restoration,
oy'd it till *Bartholomew-Day*, 1662, when he
priv'd of it jointly with his Living of *Sher-
r* Nonconformity. I am also inform'd by
Hand, that he was one of the most cele-
Preachers in the *West of England*, and ex-
tended by his Hearers, till he fell into
ation, of which he afterwards was
or.

nd of the Account of Mr.
s, let this be added; He
7, 1707, after he had
been

The Ejected or Silenc'd Ministers, &c.

He was afflicted at his first Settlement in *Bridgewater* with an Ague; and afterwards for many Years with Pains of the Stone. And in his last Sickness, his Patience and Serenity of Mind were truly admirable. And so well was he fortified against what is to Nature the most shocking, that if any, have been known to meet Death with Concern, or a greater Composure of Spirit. He died Aug. 23. 1717, in the seventy-fifth Year of his Age. His Funeral Sermon was preach'd by Mr. *Johnson* of *Taunton*: But he could not be prevail'd with to print it.

Mr. Moore printed nothing, but a *Reformation Sermon* preach'd at *Bridgewater* in 1698, on *Rom. xiii. 4*: And an Answer to Mr. *Matthew Hale*, Vicar of *Stoke Newington*, his Letters, concerning the Gifts and Forms of Prayer, *London*, 8vo. 1698. And to the very last, he declar'd himself fully satisfied in his Nonconformity; having an extensive Charity, and a hearty Esteem for good Men of all Persuasions.

He left behind him two Sons in the Ministry among the Dissenters. One of them succeeded him at *Bridgewater*; and the other was Pastor of a Congregation at *Abington* in *Berks*, where he died not long since, leaving behind him an excellent Character.

Pag. 261. *Simonds-borow*; it should be *Simonds-bury*: Mr. JOHN HARDY. Add, M. A. He was the elder Brother of Mr. *Samuel Hardy* of *Charmist* and *Pool* in *Dorsetshire*. They were both born at *Frampton* near *Dorchester*; and both educated at *Wadham-College* in *Oxon*. This Mr. *John Hardy* had taken his Degree of *Master of Arts*, and died in the Year 1668 or 1669, *Ætat.* 35 or 36. He wrote in his Study in Greek, *Wo unto me, if I preach not the Gospel*. He was one of the Ministers that preach'd at the Abby-Church at *Westminster*, on the Day of Thanksgiving for the Restoration. He was a celebrated Preacher, of a good Life, and well belov'd. This Informant who yet cannot say how he preach'd afterwards in *South*

others of the Silenc'd Ministers, he was by De-
s convinc'd of an Obligation lying upon him to
in with them in Practice, and so was incapable
continuing to officiate in the *Church of England*,
the Terms of Conformity fix'd by that Act, he
did not in Conscience comply with.

He met with much Trouble there, upon his
pling, and therefore not practising a total Con-
vity. He had also Difficulties afterwards at Or-
and upon another Removal into *Dorsetshire*.
Particulars are not now to be retriev'd, because
Papers of his which relate to the former Part
s Life, were long since burnt, which is an Un-
happiness we may lament, but can provide no Re-
y for. I could heartily wish that Men of Emi-
e and distinguishing Worth, would before they
r burnt their own Papers, or gave positive Or-
to others to commit them to the Flames, give
selves Time and Leisure to consider sedately,
ther their taking such a Step may not be a real
age to Posterity.

At length, about the Year 1679, he became Pastor
large Congregation of Dissenters at *Bridgwater*
Somersetshire, where he was very useful, for
it thirty-six Years, and there are many there
bless God for him. He was not wholly free
Difficulties after his quitting the Church esta-
ed: But he never was imprison'd for his Non-
vity, tho' often in Danger of it, and several
s remarkably deliver'd. He maintain'd an even
rful Temper under all the Hardships of the
Times, of the Reigns of King *Charles* and
James, and was very pleasant in Conversation,
of a most peaceable Spirit. He (together with
Weeks of *Bristol*, and Mr. *Alexander Sinclair*,
ed thither from *Waterford* in *Ireland*, to escape
e of the *Papists* in the Reign of *K. James*,)
d the Ministers of *Somerset* first, and those
s, to assemble together, in stated
might maintain Order, Union,
tly attended the Assemblies in
even in his old-Age travell'd
Exeter.

He

Dissenters, *Hellyar*, that when he lay on his Death-bed, he order'd this *Motto* to be used for him at his Funeral, *There the Wicked cease from troubling*. There was also another furious Adversary of Mr. *Weeks*, and the Dissenters, a Vintner, whose Name was *Olyffe*, who was chosen Mayor on purpose that he might be severe on the Nonconformists; and he declar'd he accepted the Office for that Reason only: But he was no sooner enter'd into his Mayoralty, than he was seiz'd by a strange and unusual Distemper, his Tongue rolling out of his Mouth; whereof he died in a few Days time.

Mr. *Weeks* was Minister of a Congregation of fifteen hundred People, all of his own gathering. Towards his latter End he grew corpulent and unweildy: But he took Pains for his Sermons to the last. He died about the sixty-third Year of his Age. His peculiar Vertue was Courage. It has been often said of him, That he could bear any thing from his Enemies, tho' not so from his Friends. He was succeeded by my good Friend Mr. *Joseph Kentish*.

Ibid. Fordington: Mr. JOSHUA CHURCHILL. He publish'd Mr. *Benn's* Sermons of *Soul Prosperity*, with a short Dedication to Esquire *Groove* of *Fern*, in *Wilts*.

Pag. 263. *Mundon*: Mr. RICHARD DOWNS. Add; he died in *August* 1687.

Ibid. Line 4. After those Words, *Where he continued some Years*: Let this be added; And I find him subscribing the *Attestation* of the Ministers of *Somerset*, against the *Errors*, *and* *Abuses* of the Times, which was signed in Minister of that Place.

Pag. 266. *Lime-Regis*. Add, M. A. But then it should be By this Name he subscribed. *Min* Devon, in 1643. There was born 161 the third Son

of a good Estate; who having a Living Gift, design'd this Son for the Ministry, him a Gentleman Commoner in *Exeter-Dixon*, where he had the celebrated Mr. *on of Honyton* for his Servitor. He with other Students at that Time, were under Impressions while at the College: And at the University, my Lady *Clark of Suffolk* in'd him for some time as her Chaplain. Settled at *Topsham*, and March 2, 1646, in'd by the seventh Classsical Presbytery. In 1650 he was invited to *Lime-Regis*, where he accepted by the joint Advice of the Bishops of *Dorset* and *Devon*. Here he conceived *Bartholomew* Act ejected and silenc'd took Abundance of Pains, both at *Topsham* and *Lime*, and God was pleas'd to make his Ministry useful to many. While he was at *Lime*, every loose Man that heard him preach, after Sermon, for being so uncivil as to expose his Faults to the Congregation: (Tho' he knew nothing of the Man or his Manners) resolv'd to kill him: And accordingly he met him at his Return from *Exeter*, with a design to murder him: But when Mr. *Short* came to him, he plac'd him, and he spake kindly to him. When he was ejected, he continu'd to discharge his Duty to his People in private, as he had Liberty and Opportunity, and was many ways a Sufferer for his non-conformity. When he refus'd to conform, they gave him nothing. He was very much abhorr'd the Proceedings against King Charles, and earnestly desir'd the Restoration of the King: He sincerely rejoic'd in it, and preach'd a Sermon upon the Occasion, May 18, 1660, which was printed at the Request of the Mayor and Aldermen of the Town. He was much respected by the Gentry, who importun'd him to accept of a Living: He had considerable Offers of a Living, (particularly a Deanry, which he refus'd) but he did not afterwards secure a Living: He died at *Mile Ait* in 1665, and was bur'd at *Mile Ait*.

confin'd him Prisoner to his own House. The County-Troops often enter'd the Town to search after him, and rifled his House. Being several times disappointed, they were enrag'd; and one of them caught his Son, fix'd a Pistol to his Breast, and threaten'd to kill him, if he did not tell where his Father was. The Child answer'd, my Father does not acquaint me whither he goes. As they were searching the Chimneys, Chests, Boxes, &c. they threaten'd the Servant-maid after the same Manner. She said, my Master doth not hide himself in such Places; he has a better Protector. To which she had this Reply: *The Devil take him and his Protector too!*

At his first Coming to *Lime*, he drew up Articles for such as desir'd to join in Communion with him, and Rules for the right ordering their Conversation; and a Copy of them fell into the Hands of his Enemies, after the Restoration. Hereupon Mr. *Gregory Alford*, (a Man famous for his furious Zeal) sent up these Papers, as containing Matters of dangerous Consequence to the Government; and accus'd him as being seen at the Head of two hundred Men, though he had not for three Weeks before been absent from his own House, except once or twice at Dinner: And a Messenger was sent down by the King and Council. Having timely Notice of the Design, he rode to *London*, some time before the Messengers Arrival, and conceal'd himself there for a while, till the Heat was over. When the Parliament met, these dangerous Papers were read in a Committee, but none of the Things whereof he was accus'd being found in them, they were sent to the Council-Table, and the Matter died. This was in the Year 1668: And Captain *Alford* that was his Accuser and Disturber, being much in Debt, soon lay at the Mercy of his Creditors.

About the Time of the *Rye-house* Plot, the County Troop commanded by — *Strode*, Esq; came to *Lime* to seize Mr. *Short* and Mr. *Kerridge*. Some of the Town got into the Market-house, pull'd the Pulpit, and — b
Mr. *Strode*

1682 he was seiz'd at Mr. *John Starr's* in *Exon*, victed upon the Act against Conventicles, and rison'd for six Months in that City. In 1685, was convicted at *Lime*, upon the same Act, and committed to *Dorchester Jail*, where he lay five months: And upon *Menmouth's* Landing at *Lime*, with some others was remov'd from thence to *smouth*, and there laid in a Dungeon. He was a long Time summon'd to appear at every Assizes, and at last out-law'd: But none of these things mov'd him. He was a Man of an undaunted spirit, and neither repented of his Nonconformity, nor was dejected at his Sufferings: But often said that he never enjoy'd sweeter Communion with God, or had greater Peace and Comfort in his own Mind, than when his Persecution was the most bitter. During his Imprisonment at *Dorchester*, *mon Andrews* of *Lime*, Esq; (a Gentleman who rendered great Friendship to him before he was seized, and did what he could to get Mrs. *Short* to leave her Husband to conform,) being at his Seat in *Somersetshire*, was heard to drop these Words, *I will be close to Mr. Short, as his Skin doth to his Flesh:* As he was returning to *Lime*, in order to go to the Assizes at *Dorchester*, where he was design'd to be Foreman of the Grand Jury, he was found dead on the Road, and brought home in a Cart and chaff that Way.

Mr. *Short* outliv'd these Troubles; and after Liberty was granted to Dissenters had a Publick Meeting in *Lime*, in which, on Aug. 25. 1687, eight candidates for the Ministry were solemnly ordained.

And they were, Mr. *Bernard Starr*, afterwards *Topsham*; Mr. *Christopher Taylor*, who was for a while Dissenting Minister at *Bath*, and afterwards succeeded Mr. *Bures* in his Congregation at *Hatton* in *London*; Mr. *Richard Toole* late of *Dulwich*; Mr. *Isaac Gilling*, at that Time Curate of *Wington* and *Seavington Mary* in *Somerset*, and afterwards Pastor of a Dissenting Congregation at *Bath*. in the Parish of *Woolborough* in *Devonshire*; Mr. *Woodcock*, late of *Oxford*; Mr. *...* in this County of *Dorset*; together

ther with Mr. *John Goswell*; and Mr. *John Edwards*. The Persons that carried on this Solemnity, were Mr. *Samuel Tapper* of *Lympston*, Mr. *Thomas Croy* of *Bemminster*, Mr. *Matthew Warren*, and Mr. *Short*, who pray'd at the Imposition of Hands upon Mr. *Starr*, and Mr. *Goswel*.

He continu'd to bring forth Fruit in old Age, having a strong Constitution, and enjoying a good Measure of Health. Even in his advanc'd Years he could and did endure Hardness. Being at *Exeter*, after he had pray'd in the Family where he lodg'd, with great Freedom, and din'd with Mr. *Pym* a Merchant in that City, he was seiz'd with an Apoplexy, and died in a Minute, on *July 15, 1697*, *Ætat. 81*: And his Funeral Sermon was preach'd by Mr. *George Trosse* of that City.

He was a genteel well bred Man, grave and serious and yet pleasant and agreeable in Conversation. His Wife was an *Arscot*, a Gentlewoman of a good Family. His Son Mr. *John Short*, was a Man of good Learning, and very useful in educating young Men for the Ministry, at *Lime*, and at *Culliton* in *Devon*; and afterwards died Pastor of a Congregation in the City of *London*.

Pag. 266. Mr. *KERRIDGE*. His Name I am inform'd was *JOHN*. He was, *M. A*; Born at *Wootton Fitz-Pain*, a Parish adjoining to *Lime-Regis*: And Educated in *Corpus Christi* College in *Oxford*. He was for some time Schoolmaster at *Abingdon* in *Berks*, and went from thence to *Lyme*, near the Place of his Nativity. An aged Clergyman who was his Scholar, gives him the Character, of a sober, learned, honest Man. He died *April 13, 1705*.

Ibid. Hawke-Church: Mr. *JOHN HODDER*. He is the same Person mention'd, *pag. 281, line 3*, without any Place, and there are should be there expung'd. He was a child of Mr. *Elquire Henley* at *Colway-House*. He was a very genteel Man, and a great Loyallist. He was a large Epistle on

at *Lime-Regis*, upon the Proclaiming King
Charles II, in 1660.

ag. 268. *Rampesham*, alias *Ransome*: Mr. THO-
 S CRANE, M. A. He was born in March 1631,
 the Town of *Plymouth*, where his Father was a
 Merchant. He had his Education in the Univer-
 of *Oxon*, and I think in *Exeter-College*, which
 he Place to which such as come from the West
 most usually resort. He went thither, a little
 ere the Death of King *Charles I*; and upon his
 noval from thence, he became Assistant to Mr.
Hard Allein; and at length was put into this
 ng by *Oliver Cromwel*, and was ejected from it
 he Restoration. After his Ejection, he set-
 at *Beminst*, where he continued till his Re-
 al by Death, which was a few Days after the
 th of Queen *Anne*.

ie was a learned good Man, and a great Ob-
 er of the Steps of Divine Providence, towards
 self and others: And so frequent was he in
 Remarks thereon, that he was commonly cal-
 Providence. This being an usual Subject both
 is Meditation and Conversation, he at length
 v up, and publish'd a Treatise, which he in-
 ed, *Isagoge ad Dei Providentiam*; or a *Prospect*
Divine Providence, 8vo. 1672: Which Book is
 h commended by Mr. *John Flavel*, in the Post-
 r to his Treatise on the same Subject, tho' (at
 Time at least) he knew not who was the Au-
 of it.

ie was of a melancholy Disposition, and much
 n'd to Solitariness and Retirement; but a Mir-
 of Patience, and one of remarkable Charity
 in bitterest Persecutors, if he found them to be
 just. He was a judicious constant Preacher to
 congregation at *Beminst*, to the Age of 84,
 among them in 1714. He continued in
 his Ministry, till within a Month
 ing then on *Heb. xii. 11*.

King *Charles's* Time at the
 he was publickly charg'd
 vice, &c. instead of not
 coming

coming to it: And so the Omission of the Word was the Cause that the Inditement was dismissed, by which he escap'd. The Character and Temper of the Officer concern'd, was a Satisfaction that this was not the Fruit of any Design to do him Service; and so it could not be imputed to any thing, but the Interposition of the Providence in his Favour, the Honour whereof he had so earnestly studied and endeavour'd to promote.

He also publish'd a posthumous Piece of Mr. Lyfords his Father in Law, intit. *Conscience inform'd* touching our late Thanksgivings, 12mo 1661; and dedicated it to Sir *Copplestone Bampfild*.

He was an hard Student, and had a penetrating Genius: And his Compoſures were remarkably judicious. He was a good Textuary, and an excellent Casuist.

Pag. 268. Week: Mr. DAMMER. Add; Some time after his Ejection, he was Steward to *Dorset Lord Hollis*, and preach'd only occasionally. He bred up a Son for the Ministry, who was a worthy Person, and preach'd some time at *Ringwood*; but died some Years ago at some Place near the *Bath*.

Ibid. Langton in Purbeck: Mr. JOHN MITCHEL. He was not only eminent in Preaching, but went from House to House doing Good. All the Inhabitants of the Place honour'd him: And some Gentlemen in the Neighbourhood, who were warm enough for the *Church of England*, waited on the Bishop in order to his keeping of his Place: But nothing would do, without that entire Conformity which he could not by any Means be forc'd in.

Ibid. Wareham: Mr. CHAPMAN. He was piously dispos'd to inform'd that which was abhorred while his School

ay, they have found him under an Hedge at
 ayer. He was afterwards of *Trinity-College* in
Wimborne, where he jointly improv'd in Know-
 ledge and Piety. While he was at the Parsonage
Wareham, there was about three Miles out of
 town, a Chapel of Ease, at a Place call'd *Barn*,
 either he used to ride on the *Lord's Day* about
 noon, to preach there in the Afternoon. Return-
 ing homewards from thence one Evening, he stopp'd
 at a Place call'd the *Causey*, which leads from *Sto-*
urgh to *Wareham*, in a direct Road. A Man may
 here see into a Piece of Ground, which to this
 day is call'd *Castle-Close*, because there was for-
 merly a Castle there : And *Stow* in his *Chronicle*,
 says, that King *Stephen* landed at the Castle in
Wareham, from *France*, when he came for *England* ;
 and now the Harbour is lost, save only for Salt
 Pies, and Clay Boats. There he spied a Parcel
 of Boys at Play, and spurring his Horse, he came
 upon them before they were aware. It was their
 usual Way to set a Watch to observe him coming
 to the *Causey*, and then to disperse : But at this
 time their Watch being negligent, they were sur-
 prized and caught, and thereupon leap'd the Hedge-
 , and Ditches, and scamper'd away as fast as
 they could ; but yet were not so quick, but that
 he knew several of them distinctly. He acquainted
 the Mayor and the rest of the Magistrates with the
 matter, and the next Day an Hall was call'd, and
 the Parents of those Boys whom he knew, were
 sent for, and reprimanded, and charged to take
 more care of their Children for Time to come.
 He did not do this out of any Ill-humour or Mo-
 roseness, but purely from his Concern to do what
 to him lay to prevent the Profanation of the *Lord's*
Day. And it was observ'd, that this Method had
 some good Effects, and some of these Boys men-
 tioned the Matter with Thankfulness, after they
 were grown up to be Men ; and other Parents
 were thereby caution'd. When Mr. *Chaplyn* was
 silenc'd, he had eight Children : But
 God wonderfully supported
 his Making, and having Re-
 lations

lations in London that were Men of Business, they kept their Accounts, and assisted them. The Family had also no small Benefit from an 100 *l.* which he a little before his Death, put into the *East-India Company*, at the first setting of it up. They had 40, 50, 60, 70 *l.* per Annum Profit by their Dividend; and sail'd only one Year, (in which they had but a Piece of *Callicoe* for their Share;) and at last it was sold for 550 *l.* to raise Portions for the Children.

What was before said, about Mrs. Chaplyn's Removal from the Chancel where she was buried, and lay seven Weeks, on the Account of an Excommunication, I have repeated Information, was very true. And I can now add, that her Children after her Death, paid 3 *l.* for the taking off the Excommunication at the Court at *Blandford*: And yet nothing would satisfy, but she must be remov'd out of consecrated Ground. There are yet three Churches remaining in Use in the Town, besides the Remains of three more. The three in Use are, the *Trinity*, *Lady Mary's*, commonly call'd, the *Great Church*, or *Lady Church*, and *St. Martin's*. The three Church-yards are all together, joining to *Lady Church*, and are distinguish'd by a Path passing between each Boundary: And in this Path was she at last suffer'd to be buried. And some of the *Church of England* People have since desir'd to be buried there too, rather than in another Place; which shews that the Church gain'd nothing by such Rigor and Severity.

Pag. 269. Tarrant Hinton: Mr. TIMOTHY SACHEVEREL. Add; He was of *Trinity-College* in *Oxon*, and not of *St. John's*, as was thro' Mistake hinted before. His Parsonage was worth 160 *l.* per Annum, and was in the Gift of Mr. Moor of *Spargrove*, in *Somersetshire*, who had such an extraordinary Respect for Mr. Sacheverel, that finding he could not himself conform, he freely told him, that if he thought it lawful to hold this his Parsonage, and act by Proxy, in order to receive the Profits for his own proper Use, he should readily have it

which

th he refus'd. However, he told him, none
ld be Presented to the Living, but one that
recommended; and accordingly, he recommend-
Mr. Tyndal (a worthy Man, Brother in Law to
op Fowler of Gloucester) who was presented to
Parsonage, and enjoy'd it to his Dying-day.
etween the Restoration and *Bartholomew-Day*,
Sacheverel was put down first in a List, that
ain'd the Names of several who were to be
to Prison: But Sir Gerard Naper being in the
r at the Sessions, and having a Respect for
Sacheverel, refus'd to set his Hand to the
mitment; and so they all escap'd for that
e.

on after *Bartholomew-Day*, he was cited to the
rual Court at *Blandford*, whither a great many
le came, in Hope of something like a publick
ation; at least, expecting to hear him very
ely reprimanded: But the Chancellor told
publickly, that he did not send for him to
re with him, as well knowing him to be a
on of great Worth, Temper, and Learning, but
desir'd him to weigh all Matters calmly, and
out Prejudice, and then left him to do as God
d direct him. Whereupon, as soon as he had
orm admonish'd him, he was dismiss'd.

d it was long after *Bartholomew-Day*, that se-
Troopers of the Militia of the County rush'd
only into his House, one Morning, whilst he
upon his Knees, at Prayer with his Family. One
e Troopers came up, and held his Pistol at
Sacheverel's Back, commanding him in the King's
e immediately to stand up: But he still conti-
Praying; but in a little Time concluded, and
stood up, and with a great Presence of Mind
the Trooper how he durst thus pretend in the
s Name to interrupt and disturb him, while
nd his Family were presenting their Petitions to
King of Kings.

continu'd at *Tarrant* *Hinton* after his Eject-
ame out, preaching to
ds remov'd to *Win-*
re he open'd his
House

House to all Comers, and preach'd to them after the Publick Worship was over. And he continu'd doing thus, till the Indulgence in 1672. Then he was going to fit up an Out-house belonging to his Dwelling, for a Place of Worship; but there happen'd at that Time a Fire in his House, which consumed all his Books, Papers, and Manuscripts, and Sermon-Notes, and almost all Things belonging to him: And there were many Things that gave Ground of Suspicion that this Fire was kindled by some ill designing Persons, to prevent the Opening of a Publick Meeting-house in the Town. This occasion'd his Removal with his Family to *Enford* (a Village in *Wiltsire*, about twelve Miles from *Salisbury*) a Nephew of his Wife's being Vicar of that Parish; and from thence he remov'd to the *Devizes*, where he continu'd preaching till his Death, in the Year 1680.

Mr. *Johnson* the Publick Minister there, at his first coming preach'd against him, tho' he generally was his Hearer, and preach'd only out of Church-Hours. One of the Texts which he singled out for that Purpose, was *1 Kings xviii. 21. If the Lord be God follow him, &c.* One of Mr. *Sacheverell's* Hearers press'd him to answer Mr. *Johnson* publicly; but he replied he knew better Things: Which being reported, so soften'd Mr. *Johnson's* Temper in a little Time, that he conceiv'd a great Respect for him, and carried it very civilly to him ever after.

His Principles were very moderate. The renouncing the *Covenant*, was a main Thing he stuck to in Conformity: Which being known to several of his Friends, they were apprehensive that if he had liv'd till 1682, (at which Time, according to the *Act of Uniformity*, the Obligation to renounce the *Covenant* was to cease;) he might have been induc'd to conform. But in that Respect he was not tried, being (as has been before hinted) cut off by Death before.

His Wife at the *Devizes* kept a Boarding-School for young Gentlewomen, which flourish'd so well, that they liv'd very comfortably with their Family.

He had great Comfort in his last Sickness ; rejoicing to think he was going to the Marriage-Supper of the Lamb. It was often a Request to God in his Prayer, that *those might be suffer'd to preach, who look'd upon their Work to be sufficient Wages.* As an Instance hereof, he himself preach'd gratis all the while he was at the *Devizes*, which was near ix Years.

He and Mr. John Sacheverel of *Wincanton* in *Somersetshire*, and Mr. Philologus Sacheverel of *Eastwood* in *Essex*, were Brothers.

Pag. 279. *Chisleborough*: Mr. JOSEPH HALLET. At the End of the Account of him, add ; And was succeeded by Mr. George Trosse, who preach'd his funeral Sermon. I know of nothing of this Mr. Hallet's that has been printed, but *Christ's Ascention* so Heaven asserted, and practically improv'd, in several Sermons on *Luke xxiv. 31, 800. 1693.* He is by some also represented as the Author of twenty-seven Queries to the *Quakers*.

The Town of *Chisleborough* where this Mr. Joseph Hallet was silenc'd is I am inform'd in *Somersetshire* not far from *Crewkern*, which is no great Matter. But it is of more Consequence, that Mr. HALLET of *Shafton* who was mention'd in my first Edition, pag. 298, should (some how or other) be wholly omitted in the last, by which one of the ejected Ministers would be wholly lost. This is what I thought it not improper to take Notice of, notwithstanding that I have not any Intelligence, enabling me to give an Account of him.

Pag. 170. *Hanmore* : It should be *Hammont* : Mr. THOMAS MORE. Add, *M. A.* He was of *Trinity-College* in *Oxon*, and was about eight or nine Years standing in it. He went out *M. A.* in 1658, when Mr. Conant was Proctor. The Family of the *Trenchards* (in whose Gift *Hammont* was,) had such a Respect and Value for Mr. More, that there were three Vacancies at that Place from *Bartholomew-Day*, during his Life, they made a free Offer of the Parsonage to him every time : But he

fill

still refus'd it, because unsatisfied with the Terms of Conformity. He chose rather to live in Want and Obscurity, in the private Exercise of his Ministry, till Death gave him his final *Quietus*, in August 1699, at *Abbot Milton*, in this County.

Pag. 279. Beer Regis and Kingston: Mr. PHILIP LAMBE. Add; He every Monday Morning at six o'Clock, repeated his two foregoing *Lords Day's Sermons*: And on *Wednesday* and *Friday* Mornings, about the same Hour, went through an Exposition of the *Lord's Prayer*, and the *Apostles Creed*, and was enter'd on the *Ten Commandments*, at the Time of his Ejection. He had a Lecture only once a Formight at *Kingston*.

Pag. 280. Haselberry Bryant: Mr. JAMES RAWSON. Add; Dr. *Walker, Att. Part II. p. 218. sup.* He was cast out by the Commissioners after the *Restoration*, because he had said in a Sermon, That the *Queen Mother was a Whore, and all her Children Bastards. And had publicly pray'd, that God would root out the Royal Family, Root and Branch.* If these Things were fairly prov'd against him, 'tis not at all to be wonder'd at that he was dispossest'd of his Living. He had but his Desert. But many were the Charges of this Nature that were brought against the Ministers of these Times, that would not swim with the Stream, where the Proof was as insufficient, and as liable to Exception, as it could be pretended to be in any Case of the sequestred Royalists, before the Parliament's Committees; of the latter of which the Doctor often complains so very pathetically.

Pag. 280. Whitchurch: Mr. SALAWAY. He is mention'd in *Devon*, p. 356, but is taken notice of in this Place, by Dr. *Walker, Att. Part II. p. 299.* I can hear nothing particular concerning him; only one informs me, he was Minister of *Kilmington in Devon.*

pag. 281. *Charmouth*: Mr. WESTLEY, *Sen*; that Mr. BARTHOLOMEW WESTLEY. I have been inform'd, that this Mr. *Westley* was ejected from *Arnton*, and that Mr. BURD, (of whom I said nothing; can I yet give any Account of him) was ejected *Charmouth*. But as to this Mr. *Westley*, he having applied himself to the Study of Physick as well as Divinity, while he was in the University, was often consulted as a Physician, even while he was in his Infancy. But after his Ejection in 1662, tho' he achiev'd as he had Opportunity, yet he had much more Employment as a Physician than as a Minister. He did indeed use a peculiar Plainness of Speech, which hinder'd his being an acceptable popular Preacher. He liv'd several Years after he was legally incapacitated: But the Death of his Son, made a very sensible Alteration in the Father, so that he afterwards inclin'd to apathy, and did not long survive him.

pag. 280. *Wootton Fitz-Pain*: Mr. KERRIDGE; He was the Father of Mr. *Kerridge* of *Lime*, who died soon after *Bartholomew-Day*, 1662.

bid. *Chardstock*: Mr. BENJAMIN MILLS. He had a full Congregation while he was in the parish Church, and it was observ'd that the Parish generally was at that Time more civiliz'd, than it is known to be either before or since. He achiev'd privately after he was silenc'd, and died at the Year 1698.

bid. *Marshwood*: Mr. BRICE. I had thought, that I suppos'd that this was Mr. EDMUND BRICE, who died poor in *London* in 1705: But it must be a Mistake; for I understand that this BRICE whose Name, was JOHN, neither liv'd in *London*, nor was poor.

This Mr. *John Brice* was born at *Neitherbury* in *Dorset* County, in 1636, and had his Grammar-Learning at the Free-School in the same Parish. He spent five Years in *Magdalen-College, Oxon*, and upon leaving the University, was for some time Assistant

or Curate to Mr. Thorne of *Weymouth*. He was ordain'd by Dr. Ironside, Bishop of *Bristol*. In 1659 he settled at *Marlowood*, and continu'd there till *August* 1662. After his Ejection, he met with a great deal of Trouble, and was twice in *Dorchester* Jail for his Nonconformity. After the Revolution, he open'd a Meeting in *Charmouth*, and continu'd preaching there to the Day of his Death, which was *March* 15, 1716. In his latter Years, he married one Mrs. Floyer, a Gentlewoman of a good Family, who had a considerable Estate; by which Means he liv'd and dy'd in Plenty. He bred two of her Nephews to the Ministry; and left about 300 *l*, to pious Uses.

Pag. 281. *Hawkes Church*: Mr. PRINCE. This should be wholly left out; because Mr. Holder is mention'd before, *pag.* 266, as ejected at *Hawkes Church*: And also because Mr. Leonard Prince who left *Ilfarcombe* in *Devon*, but afterwards conform'd, was some time Minister of *Broad Windsor*, an adjoining Parish: But no Mr. Prince was Minister of *Hawkes Church*, or either ejected or silenc'd there.

Ibid. *Pimperm*: Mr. JOHN WHITE. Son of Mr. White of *Dorchester*. This was a Sequestered Living, which he was oblig'd to quit in 1660. Between that and *Bartholomew-Day* 1662, he sometimes assisted Mr. Lamb at *Beer*. He was one of eminent Piety, and an exemplary Conversation.

Ibid. I have here omitted,

Maperton: Mr. HUGH GUNDERY; who being ejected in 1662, continu'd a Nonconformist all his Days; and liv'd and dy'd in a contented, though no very splendid Condition. He after his Ejection preach'd mostly in *Devonshire*, often at *Newton Chapel*, a Peculiar, belonging to *Ailsbeere* in that County of *Devon*. He was one of the twelve in the County that took the Oath requir'd by the *Five Mile Act*, in 1665: When he died I cannot learn: But am inform'd, he was taken off suddenly by a Fit of an Apoplexy.

ag. 281. Mr. BARTLET: This I am informed
 should be Mr. ROBERT BARTLET, of *Over Compton*,
 this County. He was born at *Frampton* in *Dor-*
set where he had the Advantage of a good Gram-
 mar School, and when he was fit for the Uni-
 versity he was sent to *Oxon*, where he continu'd
 some time, but how many Years I cannot say.
 Leaving the University, he preach'd as a Lecturer at
Compton for the Space of two Years, and from thence
 removed to *Over Compton*, where he was con-
 sidered, by Mr. *Butler*, and several others, and con-
 sidered there to discharge the Office of a faithful
 Minister for six Years, till he was ejected and silenc'd
 1662. He afterwards removed to *Bradford* a
 neighbouring Parish and liv'd there, having a small
 congregation of his own: And some serious People who
 accounted him their Pastor, attended on his
 preaching in a private House. Here he continu'd
 with his Family about three Years, till the *Five Mile*
 Act obliged him to go farther off; and then he
 moved to *Cadbury* in *Somersetshire*, where he liv'd
 about twenty Years with his Family, privately exer-
 cising his Ministry all along, among some of his
 own People that adher'd to him, and desired the
 continuance of his Labours; and there were sever-
 al both in *Lower* and *Over Compton*. When the
 Revolution came out, he left *Cadbury*, and dwelt
 at *Lower Compton* for twelve Years together, during
 which Time the Congregation of Dissenters at *Yeovil*
 in *Somerset*, a neighbouring Town, calling him
 to be their Pastor, he serv'd the two Congrega-
 tions at *Yeovil* and *Compton*, to his dying Day; ha-
 ving his Habitation at *Yeovil*. He divided his La-
 bours on the *Lord's Day* between the two Places,
 being much respected, and having most of the In-
 habitants both of *Over* and *Lower Compton* attend-
 ing on his Ministry. He died much lamented, in
 1700, in the 70th Year of his Age. He was of
 Congregational Persuasion; but very moderate.
 He constantly attended the Associations of the Mi-
 nisters in the County twice in the Year, and
 was of a very healing Spirit. He was humble in
 his

his Deportment, and a plain affectionate popular Preacher, and very laborious and constant in his ministerial Service. He not only appear'd to have a great Awe of the Divine Majesty upon his Spirit when he was in the Pulpit, but he always behav'd himself with great Seriousness, and there was something peculiar in him, with respect to the Seriousness of his common Discourse. There was somewhat in his Mien and Air that was awful and commanded Respect and procured it too from his very Enemies, when he has been in their Company. His Carriage and Behaviour was so very inoffensive and exemplary, that many profane People have declar'd, that if but one Man in the County went to Heaven, they beleived in their Consciences it would be Mr. *Bartlet*. But notwithstanding all this, some who were in the Commission of the Peace resolved to put a Stop to his Preaching. And *Tecovil* being in *Somerset*, and *Compton* in *Dorset*, several Justices in each County agreed to have him apprehended and confin'd. And a *Somersetshire* Justice signing a Warrant against him, sent it with all Expedition to the Constable of *North Cadbury*. But he being suspected to be a Friend of Mr. *Bartlet's*, the Servant had a special Charge to accompany the Constable, and see the Warrant executed, and did so. Mr. *Bartlet* promising to appear at the Quarter Sessions, which was to be held in a few Days, the Constable took his Word, and he appear'd accordingly. As soon as he came into Court, he was very warmly charg'd by some of the Justices as a Preacher of Sedition, &c. to which he with great Gravity and Composedness reply'd, that he preach'd only the Gospel of our Lord JESUS CHRIST, which teacheth Men to live in peaceable Lives, in the stillness and quietness under those who are in Authority. They then asked him by what Authority he so boldly contend. His Answer was, *I am of the same Mind as our Saviour, woe to me if I preach not the Gospel.* He then said the Words of which Answer he was made use of, with an awful Seriousness, that he was ready to come to any Trial for a Warrant.

hem ask'd him, by whom were you ordain'd? a Bishop? His Answer was, there was no Bishop at that Time, but I was ordained by laying of the Hands of the Presbytery. The Justice ask'd, Do you own the King's Supremacy? He answer'd, Yes. He then ask'd, have you taken the Oath of Allegiance? And he again answered, Yes. He then ask'd him, Whether he would take it again? he replied, he was ready to do it if it was required of him. Whereupon the Justice order'd the Oath to be given him, and he took them there in the Church, and was civilly dismiss'd, to the no small Discontentment and Displeasure of some that were present.

This so enraged a *Dorsetshire* Justice who liv'd at *Compton*, that he immediately issued out his Warrant to seize him there. The Menaces and Vigils of his Enemies, made him decline coming to *Compton* on the *Lord's Day*, but he came sometimes on Week-days and preach'd there; and going once thence to *Teovil* he met the Justice, who had obtain'd a Warrant to apprehend him, and had often declar'd he would commit him, and (to the amazement of his two Servants that attended him) he pok'd to Mr. *Barslet* with great Respect and civility, and went on his way, without giving him any angry Word, or the least Interruption: Going on and working in the same way for the rescue of this good Man out of the Hands of the angry Justice, as he did of old to deliver *Jacob* out of the Hands of his enrag'd Brother. Being thus prevail'd with, he went on with Prudence and Privacy, and shew'd to his People, in the latter End of King *Charles's* Reign, and the Beginning of King *James's*. He was a judicious, learned Man, and in his Ministry took Care and Pains to speak to the Capacity of his Hearers. When he could preach more freely, and had Liberty to manage according to his own Method, his constant Method was, to begin his Speech with five or six Minutes, The Design of it was to open in the Minds of the People an Occasion from which if any Person died

The Ejected or Silenc'd Ministers, &c.

died from among the People, or in the Neighbourhood, he would speak of God, as He who only has Immortality, and the Lord of our Lives: Sometimes from the Weather, seasonable, or unseasonable; from the Necessity or Scarcity of the Necessaries of Human Life, &c. In this Speech he seldom or never exceeded half a quarter of an Hour: And in this and all other Performances in the Pulpit, he discover'd he had a very great Awe upon his Spirit, and deliver'd himself with great Gravity and Seriousness, and very much affected his People: So that one could not go into an Auditory wherein there appear'd more Seriousness and Devotion, than might be discern'd in the Generality of Mr. Bartlet's Hearers. And they were all so desirous of hearing the Preparatory Introduction to publick Worship, that the whole Congregation was generally present, before he began.

Some of the chief of his Society, were in King Charles's Time taken up and cast into Ilchester-Jail, and prosecuted at the *Affizes* for 20 *l* a Month, and in Danger of being ruin'd: But the Judge pleaded for them, and at length brought them off, by telling their Persecutors, that that *Act* upon which they were for proceeding against them, was made against *Popish Recusants*, and not against *Protestant Dissenters*, such as they were.

Mr. Bartlet had a Wife and four Sons, besides Daughters, and no great Temporal Estate, and yet bred two Sons to the Ministry. The eldest of them went beyond Sea: And his Son Samuel settled at *Tiverton*, in *Devon*, where he had a large Congregation; and his great Labours among them were thought to hasten his End; for he died some Years before his Father, who liv'd to see the rest of his Children well provided for. He died after a short Sickness, on June 7, 1710. His Funeral Sermon was preach'd by Mr. Samuel Bullfinch from 2 *Tim.* iv. 7, 8. And he gave him a considerable Character, which v
Auditors, to be at all bej

Pag. 281. Mr. FAENCH: I shall be Mr. JEREMIAH FAENCH; for that I understand is his Name. He liv'd in the same Parish as me at *Bradford*, and I find his Name in some of the *Bartholomew* Lists of the Ministers was selected and inserted in *Dorsetshire*, without any note added, in which he seems his Parish to have the following Account of him, that one was so intimately acquainted with him for many Years, and who watch'd with him the last Night of his Life.

Mr. *Jeremiah French* was born in *Leicester*, and after having spent a considerable Time in the University of *Cambridge*, was invited together with *Fairclough*, by Dr. *Widdowes*, to leave that Country in a Vain he made to the Bishop of the same Charge of in *Somersetshire*; and afterwards married a Gentlewoman of an Estate in *Wiltshire* a *County*. He was invited to *Newport* in the Isle of *Wight*, where he became their Minister, receiving a Salary of an hundred *Pounds* per Annum by the Town, and the *Parish* was a great Increase to his Family Increase. His Ministry in that Place was both acceptable and successful. The Story is that King *Charles I.* was brought away from *Windsor* Castle, (in the North-western of that Town) where he was a Prisoner. Mr. *French* preach'd in the Forenoon from *Psalm* 124, and in the Afternoon from *Timothy* 1. For the *French* which Sermons, he was made a Prisoner in the Castle for a quarter of a Year, and then carried by Sea to *London*, and there try'd for his Life; but off, tho' not without much Cost, and given Promise, never to preach in *Newport* more. Afterwards had the Vicaridge of *Trentham*, in the County of *Somerset*, where he continu'd about a Year and half: But some of the People there were uneasy, by their Complaints that his Preaching was too precise and sharp for them. From there remov'd to *South Parva* near *Crookhorn*, where he continu'd ten Years to very good Purpose;

At of Uniformity found and Silence

ing him out of a Living of 100 *l. per Ann* return'd to his own Estate, and liv'd at *Abbis*, and preach'd there, and about the as he had Opportunity, till the Time of in 1671, and then he kept a Meeting in House, and had a considerable Auditory. the Liberty was at an End, he had severants out against him, but they could not cure, for want of their knowing his Name. He was afterwards follow'd with of Horse well arm'd, and narrowly escap Hereupon, he absented himself from his habitation, and durst not return thither to see his Wife when she lay upon her Death-liv'd to the sixtieth Year of his Age: But Trouble had so broke his Spirit, that on *March 11, 1685*, he fainted and died away.

Pag. 281. Mr. HOPKINS. This is *Mr. William Hopkins*, of whom an Account is given, *Pag. 601*, at *Milborn Port*, a Parish in *Dorsetshire*.

Ibid. Mr. OWSELEY. I am inform'd ejected at *Littleham*, a Parish somewhat from *Exmouth*: And that he died above forty Years ago, leaving behind him a Son, who came to the Ministry, and was Ordain'd after the Bar Ejection.

Ibid. Mr. HODDER. He ought to be here, because he was mention'd before, *Pag.*

Pag. 282. At the End of the Account of *Muel Hardy*, Add; I am farther inform'd, *Mr. Hardy* was of *Oxford*, and of *Wadham*. He was dismiss'd the College, because he would not take the Oaths; and this was when he was upon taking the Degree of *M. A.* Then he came to *Charmister*, where he preach'd for some time, being Chaplain in *Esquire Trenchard's* house. From thence he remov'd to *London*, where he was Minister fifteen Years. B

went to *Badshy*, where he continu'd upward of 10 Years, and met with much Trouble, for not by conforming to the Canons; and never preach'd publick afterwards. But he was Chaplain in the House of Esquire *Heal* at *Averyhatch* in *Essex* two Years, and then went to *Newbery*, where he continued three Years; and died on *March 6, 1698*, much lamented by all good People, in the fifty-ninth Year of his Age. He was much troubled with the Stone for four or five Years before his Death, and that was reckon'd to hasten his End. He was a Man that took great Delight in doing Good: And while he continu'd at *Pool*, was instrumental in redeeming many Captives from Slavery; which good Use, he gather'd at Home, and abroad the Seas, near the Sum of 500 l.

I must also here give an Account of Mr. *John Wesley* of *Whitchurch* near *Blandford*, *M. A.*, who is wholly omitted before.

This Mr. *John Wesley*, was the Son of Mr. *Baronemew Wesley* of *Charmouth* near *Lime*, and the elder of Mr. *Samuel Wesley*, Rector of *Epworth*, the Diocese of *Lincoln*, the Author of the Poem *The Life of CHRIST*, which is dedicated to *Queen Mary*.

It pleas'd GOD to incline this Mr. *John Wesley* to remember his CREATOR in the Days of his Youth, and lay him under serious Impressions in tender Years. He had a very humbling Sense of Sin, and a serious Concern for his Salvation, even while he was a School-Boy. He began to keep a Diary soon after GOD had begun to work in him, and not only recorded the remarkable Events and Turns of Providence that affected his outward Man, but more especially, all the Methods of the SPIRIT of Grace in his Dealings with his Soul; what was the Frame of his Heart in his Attendance on the several Ordinances of the Gospel, and how he found himself affected under the various Methods of Divine Providence, whether merciful or retributive: And this Course he continu'd with very little Interruption, to the End of his Life.

which he made no inconsiderable
Owen who was at that Time Vice-chancellor
great Kindness for him. He was twenty
and twenty when he began to preach
and in May 1658 was sent to preach
The Income of this Vicaridge was
per An; but he was promis'd an Augment
100 *l* a Year, tho' the many Turns of
Publick Affairs which follow'd soon after
his receiving any Part of what had
him. A few Months after he came
he married a Niece of Dr. *Thomas*
disappointed of the Augmentation, he
tated to set up a School, that he might
maintain his growing Family. Soon
after, some of his Neighbours gave
deal of Trouble and Uneasiness, because
not read the Book of Common Prayer
Dr. *Gilbert Ironside's* being made Bishop
and coming into his Diocese, he was
some Persons of Distinction, that Mr.
not gratify those who desir'd him to
the *Liturgy*. This was what they took
a peculiar Advantage to urge and bribe
to, apprehending his Title to *Whitch*
and that he had been guilty of some
former Conduct, for which he might

op. **W**HAT is your Name?

Westley. John Westley.

- There are many great Matters charg'd upon

Q. May it please your Lordship, Mr. *Horner* was my House on *Tuesday* last, and acquainted me it was your Lordship's Desire I should come on: And on that Account I am here to wait you.

- By whom were you ordain'd? Or are you ain'd?

A. I am sent to preach the Gospel.

Q. By whom were you sent?

A. By a Church of JESUS CHRIST.

Q. What Church is that?

A. The Church of CHRIST at *Melcombe*.

Q. That factious and heretical Church!

A. May it please you Sir, I know no Faction or Heresy that the Church is guilty of.

Q. No! Did not you preach such Things as tend to Faction and Heresy?

A. I am not conscious to myself of any such Teaching.

Q. I am inform'd by sufficient Men, Gentlemen Honour of this County, viz. Sir *Gerrard Keger*, Sir *Freak*, and Mr. *Tregonael*, of your Doings. What say you?

A. Those honoured Gentlemen I have been with, so being by others misinform'd, proceeded with me Heat against me.

Q. There are the Oaths of several honest Men, who have observ'd you, and shall we take your Word for it, that all is but Misinformation?

A. There was no Oath given or taken. Besides it be enough to accuse, who shall be innocent? I in appeal to the Determination of the great Day of Judgment, that the large Catalogue of Matters laid against me, are either Things invented, or mistaken.

Q. Did not you ride with your Sword in the Time of the Committee of Safety, and engage with them?

W. Whatever Imprudences in Matters civil you may be inform'd I am guilty of, I shall crave leave to acquaint your Lordship, that his Majesty having pardon'd them fully, and I having suffer'd on Account of them, since the Pardon, I shall put in no other Pica, and wave any other Answer.

B. In what Manner did the Church you speak of send you to preach? At this Rate every body might preach!

W. Not every one. Every body has not preaching Gifts, and preaching Graces. Besides, that is not all I have to offer your Lordship to justify my Preaching.

B. If you preach it must be according to Order, the Order of *the Church of England*, upon an Ordination.

W. What does your Lordship mean by Ordination?

B. Do not you know what I mean?

W. If you mean that *sending* (spoken of, *Rom. x.*) I had it.

B. I mean that: What *Mission* had you?

W. I had a *Mission* from God and Man.

B. You must have it according to Law, and the Order of the *Church of England*.

W. I am not satisfied in my Spirit therein.

B. Not satisfied in your Spirit! You have more new coin'd Phrases than ever were heard of! You mean your *Conscience*, do you not?

W. Spirit is no new Phrase. We read of being *sanctified in Body, Soul, and Spirit*.

B. By Spirit there we are to understand the upper Region of the Soul.

W. Some think we are there to take it for the *Conscience*: But if your Lordship like it not so, then I say, I am not satisfied in Conscience, as touching the Ordination you speak of.

B. Conscience argues Science, Science supposes Judgment, and Judgment Reason. What Reason have you that you will not be thus ordain'd?

W. I came not this Day to dispute with your Lordship; my own Inability would forbid me to do.

B. No, no; but give me your Reason.

W. I am not call'd to Office; and therefore cannot be ordain'd.

B. Why have you then preach'd all this while?

W. I was call'd to the *Work* of the Ministry, tho' not to the *Office*. There is as we believe, *Vocatio ad opus, & ad munus*.

B. Why may not you have the *Office* of the Ministry? You have so many new Distinctions! O how are you deluded!

W. May it please your Lordship, because they are not a People that are fit Subjects, for me to exercise Office-work among them.

B. You mean a *gather'd Church*: But we must have no *gather'd Churches* in England, and you will see it so. For there must be Unity without Divisions among us: And *there can be no Unity, without Uniformity*. Well then, we must send you to your Church that they may dispose of you, if you were ordain'd by them.

W. I have been inform'd by my Cousin *Pitfield* and others concerning your Lordship, that you have a Disposition inclin'd against Morosity. However you may be prepossess'd by some bitter Enemies to my Person, yet there are others, who can and will give you another Character of me. Mr. *Gliffon* hath done it. And Sir *Francis Fulford* desir'd me to present his Service to you, and being my Hearer is ready to acquaint you concerning me.

B. I ask'd Sir *Francis Fulford* whether the Presentation to *Whitchurch* was his. Whose is it? He told me it was not his.

W. There was none presented to it these sixty Years. Mr. *Walton* liv'd there. At his Departure, the People desir'd me to preach to them, and when there was a Way of Settlement appointed, I was by the *Trustees* appointed, and by the *Triers* approved.

B. They would approve any, that would come to them, and close with them. I know they approved those, who could not read twelve Lines of *English*.

W. All

W. All that they did I know not: But I was examin'd touching *Gifts* and *Graces*.

B. I question not your *Gifts* Mr. *Wesley*. I will do you any Good I can: But you will not long be suffer'd to preach, unless you will do it according to Order.

W. I shall submit to any Tryal you shall please to make. I shall present your Lordship with a Confession of my Faith, or take what other Way you please to insist on.

B. No we are not come to that yet.

W. I shall desire those Severals may be laid together, which I look on as justifying my Preaching.

1. I was devoted to the Service from my Infancy.

2. I was educated in order thereto at School and in the University.

B. What University were you of?

W. *Oxon.*

B. What House?

W. *New-Inn-hall.*

B. What Age are you?

W. Twenty-five.

B. No sure, you are not.

W. 3. As a Son of the Prophets, after I had taken my Degrees, I preach'd in the Country, being approv'd of, by judicious able Christians, Ministers and others.

4. It pleas'd God to seal my Labour with Success, in the apparent Conversion of several Souls.

B. Yea, that is it may be to your Way.

W. Yea to the Power of Godliness from Ignorance and Profaneness. If it please your Lordship to lay down any Evidences of Godliness agreeing with the Scripture, and they be not found in those Persons intended, I am content to be discharged from my Ministry. I will stand or fall on the Issue thereof.

B. You talk of the Power of Godliness; such as you fancy.

W. Yea to the Reality of Religion. Let us appeal to any Common-place Book for Evidences of Graces, and they are found in and upon them.

B. *Hon*

B. How many are there of them?

W. I number not the People.

B. Where are they?

W. Wherever I have been call'd to preach. At *Radpole, Melcomb, Turnwood, Whitchurch*, and at *Sea*. I shall add another Ingredient of my *Mission*.

5. When the Church saw the Presence of *God* going along with me, they did by Fasting and Prayer, in a Day set apart for that End, seek an abundant Blessing on my Endeavours.

B. A Particular Church?

W. Yes, my Lord, I am not ashamed to own myself a Member of one.

B. Why you may mistake the Apostle's Intent. They went about to convert Heathens, and so did what they did. You have no Warrant for your particular Churches.

W. We have a plain, full, and sufficient Rule for Gospel Worship in the *New Testament*, recorded in the *Acts of the Apostles*, and the *Epistles*.

B. We have not.

W. The Practice of the Apostles is a standing Rule, in those Cases which were not extraordinary.

B. Not their Practice, but their Precepts.

W. Both Precepts and Practice. Our Duty is not deliver'd to us in Scripture, only by Precepts, but by Precedents, by Promises, by Threatnings mix'd, not Common-Place-wise. We are to follow them, as they follow'd *CHRIST*.

B. But the Apostle said, *This speak I, not the Lord*: That is by Revelation.

W. Some interpret that Place, *This speak I now by Revelation from the Lord*, not the *Lord* in that Text before instanc'd, when he gave Answer to the Case concerning Divorces. May it please your Lordship, we believe that *Cultus non institutus est indebitus*.

B. It is false.

W. The Second Commandment speaks the same; *Thou shalt not make unto thyself any Graven Image*.

B. That is Forms of your own Invention.

W. Bishop Andrews taking Notice of *non facies tibi*,

tibi, satisfied me that we may not worship God but as commanded.

B. You take Discipline, Church-Government, and Circumstances for Worship.

W. You account Ceremonies Parts of Worship.

B. But what say you, did you not wear a Sword in the Time of the *Committee of Safety*, with *Demy*, and the rest of them?

W. My Lord I have given you my Answer therein: And I farther say, that I have conscientiously taken the Oath of Allegiance, and faithfully kept it hitherto. I appeal to all that are round about me.

B. But no Body will trust you; you stood it out to the last Gasps.

W. I know not what you mean by the last Gasps. When I saw the Pleasure of Providence to turn the Order of Things, I did submit quietly thereunto.

B. That was at last.

W. Yet many such Men are trusted, and now about the King.

B. They are such as though on the Parliament's Side during the War, yet did disown those later Proceedings: But you abode even till *Hastings's* Coming to *Portsmouth*.

W. His Majesty has pardon'd whatever you may be inform'd of concerning me of that Nature. I am not here on that Account.

B. I expected you not.

W. Your Lordship sent your Desire by two or three Messengers. Had I been refractory, I need not have come: But I would give no just Cause of Offence. I think the old Nonconformists were none of his Majesty's Enemies.

B. They were Traitors. They began the War. *Knox* and *Buchanan* in *Scotland*, and those like them in *England*.

W. I have read the Protestation of owning the King's Supremacy.

B. They did it in Hypocrisy.

W. You

W. You use to tax the poor *Independents* for judging Folks Hearts : Who doth it now ?

B. I do not : For they protested one Thing and acted another. Do not I know them better than you ?

W. I know them by their Works as they have therein deliver'd us their Hearts.

B. Well then you will justify your Preaching, will you, without Ordination, according to the Law ?

W. All these Things laid together are satisfactory to me, for my Procedure therein.

B. They are not enough.

W. There has been more written in Proof of Preaching of Gifted Persons, with such Approbation, than has been answer'd by any one yet.

B. Have you any thing more to say to me Mr. *Westley*.

W. Nothing : Your Lordship sent for me.

B. I am glad I heard this from your own Mouth. You will stand to your Principles you say.

W. I intend it through the Grace of GOD ; and to be faithful to the King's Majesty, however you deal with me.

B. I will not meddle with you.

W. Farewel to you Sir.

B. Farewel good Mr. *Westley*.

It is to be hop'd the Bishop was as good as his Word, and did not meddle with Mr. *Westley*, to give him any Trouble or Disturbance. But there were some Persons of Figure in his Neighbourhood, who were too much his Enemies to permit him to continue quietly at *Whitchurch* till the Act of Uniformity ejected him. For in the Beginning of 1662, he was seiz'd on the Lord's Day as he was coming out of the Church, and carried to *Blandford*, and committed to Prison. But after he had been some time confin'd, Sir *Gerard Napper* who was the most furious of all his Enemies, and the most forward in committing him, was so far soften'd by a sad Disaster (having broken his Collar-Bone) that he sent to some Persons to bail Mr. *Westley*, and told them if
they

they would not, he would do it himself. Thus was he set at Liberty, but bound over to appear at the Assizes, where he came off much better than he expected. The Good Man has recorded in his *Diary* the Mercy of GOD to him in raising up several Friends to own him, inclining a Solicitor to plead for him, and restraining the Wrath of Man, so that even the Judge tho' a very cholerick Man spake not an angry Word. The Sum of the Proceedings at the Assizes as it stands in his *Diary* is as follows.

Clark. **C**ALL Mr. *Westley* of *Whitchurch*.
Westley. Here.

Cl. You were indicted for not reading the Common Prayer. Will you traverse it?

Solicitor. May it please your Lordship we desire this Business may be deferr'd till next Assizes.

Judge. Why till then?

Sollic. Our Witnesses are not ready at present.

Judge. Why not ready now? Why have you not prepared for a Tryal?

Sollic. We thought our Prosecutors would not appear.

Judge. Why so, young Man? Why should you think so? Why did you not provide them?

Westley. May it please your Lordship, I understand not the Question.

Judge. Why will you not read the Book of Common Prayer?

Westley. The Book was never tender'd me.

Judge. Must the Book be tender'd you?

Westley. So I conceive by the Act.

Judge. Are you ordain'd?

Westley. I am ordain'd to preach the Gospel.

Judge. By whom?

Westley. I have Commission to preach.

Judge. From whom?

Westley. I have
to the Bishop.

Judge. What Bishop?

Westley. Of Bristol.

in the County of DORSET.

Judge. I say by whom were you exhibited?
ong was it since?

Westley. Four or five Years since.

Judge. By whom then?

Westley. By those who were then exposed.

Judge. I thought so. Have you a Return
your Place?

Westley. I have.

Judge. From whom?

Westley. May it please your Lordship it is a
representation.

Judge. By whom was it?

Westley. By the Trustees.

Judge. Have you brought it?

Westley. I have not.

Judge. Why not?

Westley. Because I did not think I should be allow'd
any such Questions here.

Judge. I would wish you to read the Common
Prayer, at your Peril. You will see say, *From all*
edition and Privy Conspiracy; from all false Doc-
trine, Heresy and Schism; Good Lord deliver us.

Clark. Call Mr. Meech. He was call'd and ap-
peared.

Clark. Does Mr. Westley read the Common Prayer
yet?

Meech. May it please your Lordship, he never
did nor he never will.

Judge. Friend how do you know that? He may
rethink himself.

Meech. He never did; he never will.

Sollic. We will when we see the New Book, ei-
ther read it, or leave our Place at Bartholomew
Tide.

Judge. Are you not bound to read the Old Book
ill then? Let us see the Act, and reading it to
himself, another Cause was call'd.

Mr. Westley came joyfully home, tho' bound
over to the next Affizes, and preach'd constantly
every Lord's Day till Aug. 17, when he deliver'd
his

his Farewel Sermon to a weeping Auditory, from *Acts. xx. 32. Oth. 26*, the Place was by an Appraitor declar'd vacant, and Order given to sequester the Profits: But his People had given him what was his Due. *February 22* following, he remov'd with his Family to *Melcomb*; whereupon the Corporation made an Order against his Settlement there, imposing a Fine of 20 *l* upon his Landlady, and Five Shillings *per Week* on him, to be levy'd by Distress. He waited on the Mayor and some others, and pleaded his having liv'd in the Town some time formerly, and his giving Notice of his Design to come hither again, and offer'd to give Security, which was all that their Order requir'd; but all was of no Avail: For *March 11*, another Order was drawn up for putting the former in Execution. These violent Proceedings forc'd him out of the Town, and he went to *Bridgwater, Ilminster, and Taunton*, in all which Places he met with great Kindness and Friendship from all the three Denominations of Dissenters, and was almost every Day employ'd in Preaching in the several Places to which he went; and got many good Acquaintance and Friends, who were afterwards very kind to him and his numerous Family. At length a Gentleman who had a very good House at *Preston*, two or three Miles from *Melcomb*, gave him free Liberty to dwell in it without paying any Rent. Thither he remov'd his Family in the Beginning of *May*, and there he continu'd as long as he liv'd. He records his coming to dwell at *Preston* with great Wonder and Thankfulness.

1. That he who had forfeited all the Mercies of Life should have any Habitation at all; And that, 2. When other precious Saints were utterly destitute. And, 3. That he should have such an House of Abode, when others had only poor mean Cottages.

Soon after his removal to his House at *Preston*, he was under a great deal of uneasiness of Mind about a Removal to *Maryland*: But after some time he was Ad-

ce, he determin'd to abide in the Land of his activity, and there take his Lot. About the same time also, he not a little hesitated, about hearing in the Establish'd Church, and was much troubled in his own Spirit about it: But at length several Arguments in Mr. Nye's Papers he was determin'd: 1. Because it was the Word of God which was preach'd which he thought challeng'd Attendance. 2. By separating from what was Evil, and closing with what was Good, he thought the Testimony given would be the more Convincing. 3. To look'd not upon this as a Part of Communion with them, or an Intention of closing with them, farther than they held the Head and were blameable in their Lives. This he sets down his Judgment, *Aug. 11. 1663.*

He was not a little troubled about the Management of his own Preaching, whether it should be try'd on more openly, or more privately. Some of the Neighbouring Ministers, particularly Mr. *Wimpfield*, Mr. *Ince*, Mr. *Hallet* of *Shafton*, and Mr. *John Sacheverel*, were for Preaching publicly in open Doors. But he thought it was his Duty to beware of Men, and that he was bound to preserve himself at Liberty, and in Capacity of Service, as long as he could, and not by the Openness of one Meeting hazard the Liberty of all Meetings. Hereby he kept himself little longer out of the Hands of his Enemies, on the four Ministers above mention'd; for they were all indicted at the Assizes, *Aug. 7. 1663*, for riotous, routous, and unlawful Assembly held at *Shafton*, *July 23.* They put in their Special Plea, and were over rul'd by the Lord Chief Justice, and forc'd to plead the general Issue; and were found guilty by a Jury of Gentlemen, and fin'd to make Marks each, and to find Security for their Behaviour. In the mean time Mr. *Westly* was very frequently, not only to a few good but as he had Opportunity at several Places round about. And he was called by a Number of People to be their Pastor; and

in that Relation he continu'd to the Day of his Death, Administring all Ordinances to them as opportunity offer'd. But by the *Oxford Act* he was oblig'd to withdraw from *Preston*, for a while to leave his Family and People. But he was wherever he was, if he could but have a seat in the Ministry.

Upon his Coming to the Place of his Removal in *March* 1666, he puts this Question to himself, What dost thou here, at such a Distance from Church, Wife, Children, &c? And in his Answer, first sets down the Oath, and then says, Tho' about seventeen in *Devon*, and seven in *set*, and sixteen in *London* have taken the Oath, yet he could not do it for several Reasons. 1. Swearing to a Proposition (be it what it will for the Matter) hath no Scripture Precept, Precedent or Allowance: and is therefore a taking the Name of God in vain. 2. It is doubtful what the Law-makers intended by the Words in the latter Clauses, and without their Interpretation it cannot be understood: And for me to swear to them in my own private Sense, is but Jugling with God, the King, and Conscience too, especially since it was declar'd by some Magistrates, that they had no Power to admit of such a private Sense. It was by the Speaker declar'd at the Signing of the Act, that the Nation would judge the taking this Oath to be a Pledge of after Conformity. 3. The Word *Endeavour* is so large, that it includes all Meetings for Religious Worship, all Teaching and Preaching in private, and forbids in an especial manner, the handling some Truths of the Gospel that ought at this Day to be particularly insisted on. But after all this and a great deal more against taking the Oath, he then only mentions the Goodness of God in overruling the Law-makers, so as that they did not remove the Ministers farther from their Friends and Families, and that they had so much Time to prepare for their Removal, and a Liberty to pass on to any Place. After he had lain hid for some time, he ventur'd home again, and return'd to his La-

ong his People, and among others occasionally, sides those of his own peculiar Charge. But notwithstanding all his Prudence in managing his Meetmore privately than many of his Brethren, he s oft disturb'd, and several times apprehended, 1 four times imprison'd: Once at *Pool* for half Year, and once at *Dorchester* for three Months;

the other Confinements were not so long. He s in many Straits and Difficulties, but wonderful-supported and comforted, and many times very sonably and surprizingly reliev'd and deliver'd. e Removal of many eminent Christians into another World, who were his intimate Acquaintance kind Friends in this; and the great Decay of ous Religion among many that made a Profess, and the encreasing Rage of the Enemies of Godliness, manifestly seiz'd and sunk his Spi-

And having fill'd up his Part of what is be- l of the Afflictions of CHRIST in his Flesh, for Body's Sake which is the Church, and finish'd Work given him to do, he was taken out of Vale of Tears into the invisible World, where Wicked cease from troubling and the Weary at rest, when he had not been much longer inhabitant here below than his Blessed Master, om he serv'd with his whole Heart, according to best of his Light. *For they that turn many to Rightness shall shine as the Stars for ever and ever*, tho'

only their Persons while they are living, but also ir Bodies when they are dead, may here meet h Contempt, as this good Man's did, which the ar of *Preston* would not suffer to be buried in Church.

Nor know I how to quit this County of *Dorset*, hout taking Notice of one that was at first here cted, but afterwards conform'd, viz. Mr. *Joseph Webb*, M. A. of *Bemminster*, who was a Man of od Parts and Learning, of a ready Invention, d very facetious and pleasant in Conversation. er continuing some time a Nonconformist, he ac- ted of *Axminster* in *Devon*, and continu'd Mini- r there to the Day of his Death, which happen'd a good old-Age, after he had sojourn'd in this

Vale of Tears for about eighty Years. Though he was in the Established Church, yet in his Principles, and Way of Preaching and Praying, he so resembled the Nonconforming Ministers, that he was still look'd upon as one of them. He visited some of his ejected Brethren when persecuted and imprisoned, shelter'd and did good Offices to others, and shew'd on all Occasions that his Heart was with them. About 1683 or 1684 he was accus'd to Dr. Lamplugh Bishop of Exeter, for neglecting to read Prayers on *Wednesdays* and *Fridays*, and not coming up to the Height of Conformity: But the Bishop after he had heard his Defence, dismiss'd him with Favour, to the Disappointment of his Accusers.

He join'd with Mr. *William Ball* of *Winham*, and Mr. *Thomas Lye* of *Chard*, in *Somerset*, in publishing a Volume of Archbishop *Usher's* Sermons, preach'd at *Oxford*, and he prefix'd an Elegant Latin Epistle to them.

The EJECTED, &c.

IN THE

BISHOPRICK

OF

D U R H A M.

Page 284. *BISHOPS Aukland*: Mr. *RICHARD FRANKLAND*, M. A. At the End of the Account of him, let there be this Addition: The Place where Mr. *Frankland* by Appointment met Archbishop *Sharp* was at *Skipton*. The

shop at the first was something warm: Telling Mr. Frankland how many Complaints were made against him, and intimating that the Course he took tended to perpetuate a *Schism* in the Church; and that therefore it was not sufferable. Mr. Frankland freely told his Grace, that they of the Established Church were certainly fallible in their Judgments, as well as the Dissenters: And therefore he desir'd they might fairly argue the Case about *Schism*, before he determin'd any thing about it. The Archbishop not seeming to think there was any Occasion for a Debate on that Head, Mr. Frankland took the Freedom to tell him, that he apprehended there was much more proper Work for his Grace to do, than to fall upon the Dissenters. And when the Archbishop ask'd him what that was? He told him it was to endeavour a Reconciliation between the Protestants, for strengthening the Protestant Interest, at a Time when it was so much in Danger: and added, that if he thought there was Need of using Severity, it would be the best Way to begin with those of his own Clergy, that were dissident. The Bishop freely acknowledg'd there was need of it, and promis'd to use his utmost Endeavours in the Particulars mention'd; and said he hop'd they would find him an honest Man. Mr. Frankland replied, that Candour and Moderation went to make up Honesty. The Bishop readily granting this, Mr. Frankland added, that if his Grace should not exercise Moderation, he would influence the Votes of many worthy Persons, considering the good Character that was given of him, &c. And when he afterwards went to visit him, as he desired, he treated him with great Civility, and shew'd him the Petition that was drawn up against him, and the Number of Subscribers: And yet still his Troubles were renew'd and continu'd. And indeed was observ'd, that from the Revolution in 1688, to his Death in 1698, there was scarce a Year, in which he had not some Disturbance. Many and various were his Troubles, but God deliver'd him from them all.

Pag. 288. *Gatefend*: Mr. THOMAS WELDE. Add; He had been formerly Minister at *Terling* in *Essex*; but not submitting to the Ceremonies, the Place was too hot for him, and he was forc'd to quit it, and go over to *New England*. Besides the Book mention'd before, he wrote and publish'd an Answer to *W. R.* his Narration of the Opinions and Practices of the Churches lately erected in *New England* vindicating those Churches: 4to. 1644. He with three other Ministers of *Newcastle*, wrote a Piece intit. *The perfect Pharisee under Monkish Holiness; shewing the Quakers Opposition to the Fundamental Principles and Doctrines of the Gospel.* 4to. 1654. And he also with Mr. *Samuel Hammond*, Mr. *Sidenham*, and Mr. *William Durant*, was concern'd in publishing a Tract intit. *A false Jew, &c.* upon the Discovery of a *Scot*, who first pretended to be a *Jew*, and then an *Anabaptist*, and was found a Cheat.

Ibid. Lamefly: Mr. THOMAS WILSON. Add, After King *Charles's* Indulgence in 1672, he and Mr. *Robert Leaver* (formerly of *Bolam* in *Northumberland*) for two Years together carried on a Meeting for Divine Worship in his House, and they preach'd by Turns to all that came.

Pag. 288. *Great Stainton*: Mr. WILLIAM PILL. M. A. At the End of the Account of him, add; He was admitted in *Magdalen-College* in 1650, and afterwards ordain'd by Bishop *Brownrig*. In preaching and praying he was excell'd by few.

Pag. 289. line ult. for *settled Condition*, read *unsettled Condition*.

Pag. 290. *Standrop*, it should be *Stanbope*. Mr. FEAK. Mr. *Lewis* of *Margate* in the County of *Kent*, in his MS Remarks on my Account, &c. takes notice that Dr. *Isaac Bassere*, (who is by Dr. *Walker*, Att. Part II. p. 19, represented as cast out of this as well as two other good Livings, and two Ecclesiastical

fiastical Dignities besides, for his Malignancy,) was here repossess'd after the Restoration: And he intimates, that many others were in this Respect, in the like Case with Mr. *Feak* here mention'd; and this was particularly the Case of Mr. *Philip Hunton*, the very Person that comes next, who had another to give Place to as well as he. And he will have it, that such as were in this Circumstance, should not be reckon'd among the *Ejected* or *Silenc'd* Ministers. And in this Particular he entirely concurs with Dr. *Walker*, as much as in other Things he differs from him. But I must own I cannot see that this carries in it any thing of a just Reason why I should omit them. For Mr. *Feak* was actually *silenc'd* in 1662, tho' not at that Time *ejected* from the Living of *Stanbope*, to which Dr. *Basire* was then restord. And as to Mr. *Philip Hunton*, tho' he was not in 1662 ejected from *Sedgfield*, yet he was at that Time both *ejected* and *silenc'd* at *Westbury* in the County of *Wilts*, and therefore there is as much Reason to take notice of him upon this Account, as of any one.

The EJECTED, &c.

IN THE

County of ESSEX.

Pag. 291. **C**OLCHESTER: Mr. OWEN STOCKTON, M. A. Add; He was born in May 1630. He was eminently holy and wise in all his Conversation. Serious and grave, yet not melancholy. He was never disturb'd with Anger, or any other Passion, that could be observ'd by those who were much and frequently conversant with him. He was an eminent Example of those Quali-

fications which the Apostle's Canons, 1 *Tim. ii.* and *Tit. i.* require in a Minister. Though he did not seem very forward to speak, yet upon all Occasions he was very ready for good Discourse, and would often take Occasion to begin it. When some were speaking of a Person that was so confident of Happiness in another World, as not to be afraid but desirous of dying, at least would seem so, and yet was not reckon'd by any that were present to be any Way eminent for Piety and Godliness, but rather an Enemy to it; Mr. *Stockton* gravely said, when I hear People talk in that Manner, I think they are either very good or very bad.

He left behind him a large MS, written on Occasion of the Plague at *London* in 1665, which some have often wish'd might be Printed, tho' it were but by Parts, as thinking it might be of great Use, not only if God should visit with another Plague, but also in Case of any raging Disease, or eminent Danger of Death. He left also a Treatise on the Lord's Supper. All his Writings are very affecting; and shew his eminent Faith and Holiness. He died about the Age of fifty-one.

At the End of his Character, let this be added; I have seen some written Observations of Mr. *Lewis* of *Margate*, upon my Account of the ejected Ministers, in which he is pleas'd upon Occasion of my Account of Mr. *Stockton*, to make a very peculiar Reflection. Upon my saying, *He dwelt three Years in his own hired House, and preached to all that came to him*; he says, "I artfully insinuate, into the Mind of my Reader, that they of the *Established Church* are as much Enemies to the *Cross of CHRIST*, as *Equally Strangers* to the *Power of the Gospel* as the *Unbelievers* *mans.*" But I believe that People that he that passes for a *Man of Letters*, was constant pretty much of the same kind Fault, to such a Degree, that one, who would not find one. He says, "I am a *happy* *run* thro' the *whole* *of* *the* *sober*, and *an* *efficient* *must be*

that are concern'd, I never thought : And cannot forbear crying out, *Sit Anima mea titanis.*

Mr. *Stockton*, nor Mr. *Warren*, have any taken of them in *Newcourt's Repert. Eccles.*

293. Mr. EDWARD WARREN. I have by a former Relation of his, been inform'd of a mistake, in my Account of him. His Name was EDWARD, and not EDWARD : And he was ejected from *Peter's*, not *St. Stephen's*, of which Name there is no Church in or near that Town. And I am sorry that others that are able to give Intelligence, did not like Freedom, in certifying me of this Mistake, as I should have been very thankful to have been put in a Capacity of rectifying it, would they have contributed to the finishing of a Work as this the more perfect.

294. *Dedham*: Mr. MATTHEW NEWCOMEN, the End of the Account of him let it be added hath another among the Farewel Sermons of many Ministers. There is another Tract of his entitled, *The best Acquaintance, and highest Honour of Christians* ; being Discourses on *Job xxii. 21*, &c. And there is also a Sermon of his at the Death of Mr. *Samuel Collins*, Pastor of *Braintree*, who exchanged this Life for Immortality the seventy seventh Year of his Age, and the 10th of his Ministry, in the Year of our LORD 1701. Which I the rather take notice of in order to rectifying a Mistake in *Newcourt's Repert. Eccles.* II. p. 89. That Author there giving a List of the Vicars of *Braintree*, upon meeting the Name of *Samuel Collins*, declares in a Marginal Note, that he takes him to have been the Famous *Samuel Collins*, Provost of *Kings*, and Professor of Divinity in *Cambridge*. Mr. *Newcomen* would not have thought a proper Person to have been so generally known : But besides, the Doctor was not *Samuel Collins*, the Minister of *Braintree* : And therefore they must have

have been two Persons. Dr. *Walker* here also runs into the same Mistake, *Art. Part II. p. 150.*

No Notice is taken of Mr. *Newcomen* in *Newcomer's Rep. Eccles.* Vol. II.

Pag. 225. Mr. GEORGE SMITH. Add; I find his Name subscrib'd to the *Essex Watchmens Watchword*, Printed in 1649: And he subscrib'd as Minister of the Gospel in *Dedham*.

Pag. 295. *Shalford near Braintree*: Mr. GILES FIRMIN. No Notice is taken of him in *Newcomer's Rep. Eccles.* Vol. II. And whereas p. 298, I had mention'd some of Mr. *Firmin's* printed Works, I shall now add several others: As, *A Reply to Mr. Cawdrey, in Defence of the Serious Question stated.* 4to. 1653. *A Treatise against Separation from the Ministry and the Churches of England*, 4to. 1652. *Establishing against Shaking: Or, A Discovery of the Prince of Darkness*, (scarcely transform'd into an Angel of Light) powerfully now working in the deluded People call'd Quakers, 4to. 1656. *The Power of the Civil Magistrate in Matters of Religion vindicated: A Sermon of Mr. Marb's*, with Notes of Mr. *Firmin's*, 4to. 1657. *A Treatise of Schism, Parochial Congregations in England; and Ordination by Imposition of Hands, in Answer to Dr. Owen of Schism, and Mr. Noye's of New England's Argument against Imposition of Hands in Ordination*, 8vo. 1658. *Presbyterial Ordination vindicated; in a brief Discourse concerning Episcopacy, as claiming greater Power, and more eminent Offices by Divine Right than Presbytery: With a brief Discourse concerning imposed Forms of Prayer, and Ceremonies*, 4to. 1661. *The Plea of the Children of Believing Parents for their Interest in Abraham's Covenant, their Right to Church Membership with their Parents, and their Title to Baptism: In Answer to Mr. Danvers*, 8vo. 1667. *Scripture-warrant, sufficient Proof for Infant-Baptism: A Reply to Mr. Grantham's Presumption, no Proof*, 8vo. 1688. *An Answer to Mr. Grantham's Question put to, and charg'd upon Mr. F——* (in his Book, intit. *The Infants Advocate*) viz. *Whether the greatest Part of dying Infants, shall be damned*, 4to. 1689.

39. *Some Remarks on the Anabaptist's Answer to Athenian Mercuries, 4to. A brief View of Mr. Davis's Vindication : And Remarks upon some Passes of Mr. Crisp, 4to. Weighty Questions discuss'd, About Imposition of Hands. 2. About Teaching* lers, and the Members meeting in one Place, 4to.

92.

Mr. Firmin in his *Vindication of Presbyterial Ordination*, says, " That he had formerly written in Defence of Episcopal Ordination, so far as to prove it not Antichristian : But that now the Controversy was brought to his own Door, and his Ordination, which was Presbyterial, was quarrelled at by those in whose Defence he had written ; for which he cons his Brethren Thanks." He takes notice, " of his reading of nine hundred Bishops in one Province in St. Austin's Time, and says, that surely the Bishops did not extend their Power farther than some great Parishes in some Counties, (suppose *Chichester*) or some such Town as *Ipswich, Bristol, Colchester, &c.* If (says he) you will have such Bishops, and give them no more Power than CHRIST has given them for Order Sake, I will yield to them, and give them the Honour : And if more Maintenance be conferr'd on them by the King, than on other Presbyters who join with them, I shall be very willing and glad of it. So that (says he) Imparity in Honour and Maintenance, I am not against : Neither would I be in Power and Office, if CHRIST had given more to them than others."

Mr. Crofton says of Mr. Firmin, That he was a man no less approv'd for his Learning, Modesty, Piety, and Zeal for the Unity of the Church, and Antiseparation in the Days of its Prevalency and Prosperity, than for his Loyalty and Fidelity to the King's Majesty in the Day of his Distress.* See his Pref. to Mr. Firmin's *Liturgical Considerator* confid, 4to. 1661.

Mr. Hodges in his *Considerations for Peace, pag.* 1, says, that Mr. G. Firmin declares in one of his Pieces, that he and others of his Nonconforming

ing Brethren (in the Time of the Usurpation) pray'd for the afflicted Royal Family.

Page 298. *Hatfield Broad-Oak*: Mr. JOHN WARREN. M. A. Newcourt in his *Repert. Eccles.* Vol. II. in his Account of the Vicaridge of *Hatfield Broad-Oak*, comes no lower than the Year 1619; and so takes no Notice of Mr. Warren there; and yet it does not appear from Dr. Walker to have been a Sequestred Living.

Pag. 300. *Henham*: Mr. SAMUEL ELY. His Successor is mention'd among the Vicars of this Parish, in Newcourt's *Repert. Eccles.* Vol. II. p. 325, thus; *Joh. Rous Cl. 6 Nov. 1662. per inconfirmitatem ultimi Vic*: But he himself is not nam'd: and yet this does not appear from Dr. Walker to have been a Sequestration.

Ibid. Felstead: Mr. NATHANAEL RANEW. He is not mention'd among the Vicars of this Parish, in Newcourt's *Rep. Eccles.* Vol. II. p. 258. But I find he subscrib'd as Minister of this Place, to the Essex Watchmens Watch-word, that was printed in 1649. His Piece on Meditation, was publish'd in 1670, and not in 1673, as was before signified in the Margin.

Ibid. Boreham: Mr. JOHN OAKES. Neither is he taken notice of by Newcourt, *Rep. Eccles.* Vol. II. p. 74. But his Successor is mention'd thus; *Paul Ducker, Cl. 17. Sept. 1662.*

He has a Funeral Sermon in Print, intit. *Bless'd Paul's Trial and Victory on Occasion of the Death of Mrs. A. . . .* Also a Sermon in . . . of . . . *cise Questions and . . .* 8, 9. Upon this . . . wherein . . . worldly Condition . . .

Pag. 301. lin. 8.

urnstone . . .
this Living

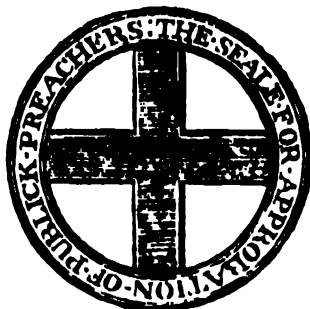
court's Rep. Eccles. Vol. II. p. 39. There he is mention'd among the Rectors thus: *John Beadle*, Cl. 31 Maii 1632, per resign. *Wright*.

Ibid. Moreton: Mr. EDMUND CALAMY. He is mention'd among the Rectors of this Parish in *Newcourt, Rep. Eccl. Vol. II. p. 424*. His Predecessor *Mr. Hoard* died in February 1657: That is I suppose, 1657; the Year 1658 commencing in March; which was the Month after. In 1659, Mr. Calamy after having preach'd there for some time with general Approbation, was fix'd in the Living. I observe that *Newcourt* mentions not who presented him to it, tho' he takes notice of that in the Case of others. To supply that Defect, I shall here add an Instrument, the Original of which I have by me, which may perhaps, because of its Peculiarity, contribute to the Satisfaction of the Curious. It runs thus:

“ K NOW all Men by these Presents, that the
 “ twentieth Day of April, in the Year One
 “ thousand six hundred and fifty-nine, there was ex-
 “ hibited to the Commissioners for Approbation of
 “ Publick Preachers, a Presentation of *Edmund Ca-*
 “ *lamy* the younger, to the Rectory of *Moreton* in
 “ the County of *Essex*, made to him by the Right
 “ Honourable *Edward* Earl of *Manchester*, *John* Lord
 “ *Roberts*, Sir *Gilbert Gerrard*, Bart, *Anthony Tuck-*
 “ *ney*, Doctor in Divinity, Master of *St. John's*
 “ College in *Cambridge*, *Simeon Ash*, Clerk, and
 “ *Edmund Calamy* the elder, Clerk, Feoffees in
 “ Trust of *Robert* Earl of *Warwick* decess'd, the
 “ Executors thereof, together with a Testimony in
 “ Behalf of the said *Edmund Calamy*, of his
 “ Life and good Conversation: Upon Perusal
 “ and Consideration of the Premises, and find-
 “ ing a Person qualified as in and by
 “ such Approbation is required,
 “ the abovementioned have adjudg-
 “ ed the said *Edmund Calamy*, to be
 “ the Gospel, and have grant-
 “ ed

" ed him Admission, and do admit the said *Edmund*
 " *Calamy*, to the Rectory of *Moreton* aforesaid, to
 " be full and perfect Possessor, and Incumbent there-
 " of: And do hereby signify to all Persons con-
 " cerned therein, that he is hereby intituled to the
 " Profits and Perquisites, and all Rights and Dues
 " incident and belonging to the said Rectory, as
 " fully and effectually as if he had been instituted
 " and inducted according to any such Laws and
 " Customs as have in this Case formerly been made,
 " had, or used, in this Realm. In witness where-
 " of they have caused the Common Seal to be
 " hereunto affixed, and the same to be attested
 " by the Hand of the Register, by his Highness in
 " that Behalf appointed. Dated at *Whitehall*, the
 " twentieth Day of *April*, One thousand six hun-
 " dred fifty and nine.

John Nye, Reg.



Being thus sealed in-
 first Fruits, for whi
 Protector *Richard*,

ing, he
 our
 1

und with him for Payment. The Form runs
us :

Now all Men by these Presents, that we *Edmund Calamy* Cl. *Samuel Bayly* of *Ironmonger-
ne, London*, Citizen and Cordwainer, and *Richard
Brimley* of *Aldermanbury, London*, Citizen and Ha-
rdalther, do owe and are firmly bound to *Richard
Lord Protector of England, Scotland, and Ireland*,
and the Dominions and Territories thereunto be-
ging, in the Sum of Nine Pounds of lawful Mo-
ney of *England*, to be paid to the said Lord Pro-
tector or his Successors: To the which Payment
I and truly to be made, we bind us and every
us by himself for the whole, and in the whole
and every of our Heirs, Executors and Admi-
nistrators by these Presents, sealed with our Seals,
dated this seven and twentieth Day of *April*,
the Year of our LORD, One thousand six hun-
dred fifty and nine.

Samuel Bayly: Richard Brinley.

36.

The Reverse was in these Words:

Part. THE Condition of this Obligation is
such, that if the within named *Edmund
Calamy* Clerk, his Executors, Administrators or Af-
fines, shall pay or cause to be paid, to the Re-
ver-General of First fruits and Tenth for the
the being, on the first Day of *October* which shall
be in the Year of our LORD, One thousand, six
hundred, fifty and nine, the Sum of Four Pounds
and Shillings, in Part of eighteen Pounds, for the
the Fruits of the Rectory of *Moreton*, in the Coun-
ty of *Essex*, that then this Obligation be void and
of none Effect, or else to remain in full Force and
virtue.

The Second Part, was for the Payment of the
the Sum, on the first of *April* 1660: The third for
the

the like Sum, payable, *October* the first, 1660: And the fourth for the like, payable, *April* 1, 1661.

Having had the Petusal of a Manuscript of Mr. *Francis Chandler's* of this County, I there find that this Mr. *Edmund Calamy*, was solemnly Ordain'd to the Work and Office of the Ministry, by Fasting, and Prayer, and Imposition of Hands in the Church of *Moreton*, Nov. 10, 1653, by Mr. *Walker*, Mr. *Whiston*, Mr. *Lavender*, Mr. *Pool*, Mr. *Harper*, Mr. *Fitch* and Mr. *Francis Chandler*, the Ministers in that Neighbourhood: And that Mr. *Borset* of *High Laver*, and Mr. *Richard Roberts*, were also Ordained at the same Time.

He was as well pleas'd with his Majesty's Restoration in 1660, as any Minister in the County. And whereas in the Year following, viz. 1661, an Act pass'd the two Houses, to enable his Majesty to send out Commissioners to receive the free and voluntary Contributions of his People, towards the present Supply of his Majesty's Affairs, &c. Mr. *Calamy* advanced generously towards it; and so did several others of his Brethren, who were not at all consider'd, either for their Zeal in forwarding the Restoration, or their Readiness to advance Money as a free Gift to supply the King's Occasions; but were cast out of the Church the next Year, with all the Contempt imaginable.

Page 302. *High Laver*: Mr. SAMUEL BORSET. He is mention'd by *Newcourt* in his *Rep. Eccl.* Vol. II. Part 368, among the Rectors of this Parish; only with this Difference that he writes his Name *Borbert*; whereas I that have receiv'd several Letters from him, and seen more of his Writing, remember he spelt his Name as I have done.

Ibid. *West Ham*, Mr. WALTON. *Newcourt*, takes no notice of him.

Ibid. *Little Laver*: Mr. EDWARD WHISTON. *Newcourt* in his *Rep. Eccl.* Vol. II. p. 370, writes his Name *Wilson*: But that I suppose is a Mistake.

ke. I find his Name subscrib'd to the *Essex Watch-ens Watch-word*, printed in 1649: But he then rote himself Pastor of Norton Mandevile.

Page 303. *Stanbourn*: It should be *Stambourn*: Mr. HENRY HAVERS. His Successor is thus mention'd in *Newc. Rep. Eccl.* Vol. II. p. 541: *Robert Hake, A. M.* 11. Nov. 1662 *per inconformitatem ab-issi Rectoris*; but he himself is not mention'd. I find his Name also subscrib'd, to the *Essex Watch-ens Watch-word*, in 1649: But he then wrote himself Minister of the Gospel in *Fisfield*.

Ibid. *Coggeshal*: Mr. JOHN SAMS. *Newcourt*, his *Rep. Eccl.* takes no notice of him, but mentions Mr. *Nat. Ranew*, (I suppose the same as is mention'd here at *Felstead* in this County) as come to this Vicaridge, *March 1. 1660.*

Ibid. *Ridgwel*: Mr. DANIEL RAY, *Newcourt* takes notice of him.

Page 304. *Braintree*: Mr. JOHN ARGOR: It should be JOHN ARGOR. He is not taken Notice of by *Newc.* in his *Repertorium Ecclesiast.* Vol. II. p. 89, when is giving a List of the Vicars of this Place: His Successor is thus mention'd, *Rob. Carr, Cl.* Dec. 1662: Which leaves Room for his Predecessor that was silenc'd in *August 1662*, tho' his Name is not infered. But I find his Name subscrib'd as Minister of *Leigh*, to the *Essex Watch-ens Watch-word* in 1649. This Mr. Argor was born at *Sayer Britton* within seven Miles of *Colchester*, and educated in *Cambridge*. He was good friend of the Civil Wars Minister of *Lee* in this County; and succeeded in *Braintree* Mr. Samuel *Cur*, who had been Minister there forty years, and died *Anna 1658*, in his seventy-eighth year. After Mr. Argor's being laid aside or not reforming, he continu'd in *Braintree*, and served Grammar-School there until the *Five Mile Act* was Pass'd, and then he was forc'd to leave the town. He often us'd to say that *was* his *Lon-*
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ing, on up no other Terms than he would, if c
have laid down his Life. He was excee
lov'd, and the Loss of him was much
He was a very serious and lively Christ
had a Sense of Religion betimes, and i
vanced Years, would often have Raptur
He comfortably liv'd by Faith when hi
hood was taken from him. Being ask'd
Friends, how he thought he should live, havi
Family of Children; his Answer was, aslo
God was House-keeper, he believ'd he woul
for him and his. He kept a Diary of Go
ings with him, among other Things, in fi
Friends to assist him. I will give a few
in his own Words. Jan. 2. 1663. I receiv'd
This was when I was laid aside for not Con
So Graciously did the Lord provide for his
Servant. On Jan. 3. I receiv'd 3 l. 19 s. I
have the Praise. And I receiv'd 3 l. 15 s. w
gather'd for me by my Friends. This great
ence of God's gracious Providence, I receiv'd
at one and the same Time: All Glory be
Blessed for ever. On April 2. 1663, I receiv'd
12 s: So Graciously doth the Lord regard the la
dition of his Servant. Blessed be his Holy
for ever. I receiv'd likewise on the 8th Day;
Good is the Lord in stirring up Hearts, and
Hands, to the Relief of his unworthy Servant.
ny like Observations, and Aspirations, are c
ed in his Diary. He never could be pr
with to print any Thing. He in the latter
his Time had a People at *Wivenhoe*, and
Coppsford in this County, in December, 1679;
77: And lies Buried in *Coppsford Church*.

Page 304. *Topsfield*: Mr. JOHN OVI
In his younger Time, he liv'd in the Ho
Mr. Mead in the Parish of *Finchingfield*, which
Stephen Marshal us'd to come very frequently
Mead who was Mr. Mead's Mother, and the
Brown who was Wife to Mr. Brown, an M
Member of the Long Parliament, afterwards l
ed and made a Judge by King Charles II, w

er great Trouble about the Concerns of her Soul, and for some time would not go to Church, tho' she us'd to love to go thither: She now said what would she do there, it would but encrease her damnation! But being overpersuaded, and almost forc'd into the Coach by her Son in Law Mr. Brown, and others, she heard Mr. Marshal, and was by that Sermon so exceedingly satisfy'd, and fill'd with hope of her Salvation, that she came home transported with Joy.

Mr. Overhead died between 1670, and 1680, as I am inform'd by one that knew him; who adds, that he was aged, and a very grave, serious, and humble Man, and a very good Preacher.

Newcourt takes no Notice of him. But I find his Name subscrib'd to the *Essex Watchmens Watchword*, printed in 1649.

Pag. 304. *Chelmsford*: Mr. MARK MOTTE, Newcourt takes no notice of him. Dr. Walker, *Att. Part II. p. 308*, says, that he was thrust into this Living by the House of Commons, upon their Sequestering Dr. Michaelson, in the Year 1643: And that he for a long time after declaim'd from the Altar upon the common Thesis of the Times, *Curse*

Merox: And that once during his Abode there, one of his Congregation out of their great Reproach to tender Consciences, went to a Meeting of the Brownists held at *Chelmsford*, pull'd them out from the Ears, brought them to the Church under Guard, and there forc'd them to serve God in Mr. Motte's Way. If this Story be true, and Mr. Motte gave any Encouragement, he had Time enough to reflect upon it with Regret, after his own being silenc'd by the *Act of Uniformity*.

Ibid. Springfield: Mr. JOHN REVE: It would be REEVE. Add, M. A; for so I find he wrote himself, in his Funeral Sermon for Mr. Thomas Brooks, whom he succeeded in his Congregation. Newcourt does not mention him: But Dr. Walker does, *Att Part II. p. 170*, where he tells us, this was the Sequestred Living of Mr. Richard Freeman

man, who return'd to it in 1660. This Mr. *Reeve* was imprison'd in *Newgate*, if he did not die there.

Pag. 304. *Magdalen Laver*: Mr. *HARVY*. *Newcourt* takes no notice of him.

Ibid. *Stifted*; or rather *Steinstad*: Mr. *THOMAS CLARK*. *Newcourt* does not mention him; but he leaves Room for him, by entring his Successor in this Manner: *Tho. Wallis. Cl. 22. Jan. 1663. per in-conform. ult. Vic*: And I find he subscrib'd the *Essex Watchmens Watch-word*, printed in 1649.

Ibid. *Rivenhall*: Mr. *GEORGE LISLE*. He is mention'd by *Newcourt, Rep. Eccl. Vol. II. p. 491*, among the Rectors of this Parish.

Ibid. *Terling*: Mr. *JOHN STALHAM*. Add, *M. A*; for he is thus mention'd among the Vicars of this Parish, *Newcourt, Rep. Eccl. Vol. II. p. 374, Joh. Stalham, A. M. 5 Maii 1632, per depr. Wld.* And at the End, let it be added thus; He died Pastor of a Dissenting Congregation, in the Town where he was ejected, in 1680, or 1681.

He wrote against the *Quakers*. And he and Mr. *John Newton* of *Little Baddowe*, and Mr. *Enoch Gry* of *Wickham*, had a Conference at *Terling* with two *Catabaptists*, *Jan. 11. 1643*; and Mr. *Stalham* was the principal Manager: And he afterwards publish'd it with this Title, *The Sum of a Conference, &c. 4to. 1644.*

Pag. 305. *Malden*: Mr. *THOMAS HORROCKES*. Add, *M. A*. He was commonly call'd *Hurlock*. He was a Man of eminent Humility, and exemplary Holiness. His Successor is thus mention'd in *Newcourt's Rep. Eccl. Vol. II. p. 399; Joh. Head, 26 Nov. 1662 per in-conform. Tho. Horrockes*. He subscribed, *The Essex Watchmens Watch-word*, in 1649, as Minister of *Stapleford Tawney*. He descended from the *Horrockes's* of *Horruckes-Hall* in *Lancashire*, and was the only Son of Mr. *Christopher Horrockes* of *Bolton* in the *Moors*. His true Zeal for the
Protestant

Protestant Religion created him many Enemies among his Popish Relations, so that he and his Family fled from their Persecution and went over into *New England* with Mr. *Cotton*. They left this their Son at *St. John's College* in *Cambridge*, and he took his Degrees there, and launch'd out into the World without any Friends to help him, but under the Guardianship of the Divine Care. He was ordained (as I am inform'd) by the Bishop of *Durham*, and call'd to the Free-School at *Rumford* in this County, where he taught the Sons of many eminent Citizens and Country Gentlemen, and was invited to a great School at *Manchester*, but refus'd to accept it. He was afterwards presented to a considerable Living in *Norfolk*, and was going to take Possession, with Letters of Institution and Induction; but travelling with a false Brother in his Company, he was robb'd of his Papers, and supplanted in his Parsonage, which he submitted to, not offering to recover his Right by Law. After a great Variety of Changes and Troubles, he upon the Removal of *Dr. Hewit*, was fix'd in the Living of *Malden*, having *All Saints*, and *St. Peter's* for his Cure; and there he was a diligent and painful Preacher for twelve Years together, and was an Instrument in converting many Souls. He was much respected by the Lord *Bramston* of *Roxwell*, the Earl of *Warwick*, Sir *Gobert Barrington*, Sir *Thomas Honywood*, Sir *Walter St John*, and many others of the Nobility and Gentry in those Parts. His Charity was very great; and he endeavour'd to do Good to all, till he was ejected in 1662. He had some Enemies that bore very hard upon him, tho' they were not many. He was cast into the Dungeon of the Town Prison, where he lay ten Days. His Wife went to *London* to wait on the King and Council, and the Earl of *Manchester*, and the Lord *Roberts* who were her Friends, obtain'd an *Habeas Corpus* to remove him; so the great Mortification of his Adversaries. A Court being call'd in the Town, he was accus'd of all Sorts of Crimes, and call'd by some of the Aldermen Heretick, Schismatick, and Traitor: And when he was pleading for himself, one of them

rose from the Bench, and gave him a Box on the Ear, and beat off his Sattin Cap; and he stoop'd down and took it up again, and thank'd the boisterous Gentleman. They told him if he must be gone, he should hire his own Horse, or go on Foot: But he told them, he had done nothing against the King or Government, and therefore they should take care to send him, for he could not walk, nor hire an Horse. They at length sent him on Horse back with a Serjeant on each Side of him, through all the Towns like a Criminal; and Mr. Hart that struck him, follow'd to prosecute him. He was brought before Judge *Mallet*, who though severe enough of himself, yet as God order'd it was pretty favourable to him. He reprov'd the Alderman, saying, he thought his Prisoner look'd like a very honest Gentleman, and deserv'd no such Treatment. To which he answer'd, that he was a pestilent Fellow, and had preach'd to five hundred at once through the Grate of his Prison, but the *Sunday* before. The Judge said, that was a Sign he was well belov'd; and he acquitted him. But the furious Bailiff went and enter'd his Action in the *Crown-Office*, so that tho' it was eight at Night, he was forc'd to go to *Rumford*, which cost him a violent Fit of Sicknefs. He was harrals'd from one Court to another for three Assizes, and his Life was threaten'd; but some Gentlemen that were his Friends, soliciting Sir *Orlando Bridgman*, who was the Judge, and his Country-man, he at last was cleared; and some of the Justices came down from the Bench and embrac'd him. After a great many Fatigues, he at last settled at *Battersea* in *Surry*, where he boarded and taught young Gentlemen; as two of the Sons of Sir *Walter St John*, Alderman *Howe's* Sons, five of the *Lordels*, and three of the *Houblands*, &c. and several others of good Note, who could bear Witness of his Learning, Humility, Integrity, Courtesy, and Loyalty. He died at *Battersea* about fix and lies buried in the central Part of the People, how

from him. For his Labour in Preaching on Sabbath-days and Week-days, and constant going about in his Parish from House to House, he hardly had his fellow.

Pag. 305. *Halsted*: Mr. WILLIAM SPARROW. In *Newcourt's Rep. Eccl.* Vol. II. p. 299, Mr. Sparrow's Successor is inserted thus: *Job. Redman*, S. T. P. 14 Oct. 1662. *per inconform. ult. Vic*: But he himself is not nam'd.

Ib. Great Baddowe: Mr. CHRISTOPHER WRAGGE. He came to this Living in 1642, as appears from *Newc. Rep. Eccl.* Vol. II. p. 25; where he is mentioned among the Rectors thus: *Chr. Wragge, Cl.* 14 Sept. 1642. *per mort. Clerk*. And I find he subscribed as Minister of this Town to the Testimony of the Ministers in the Province of *Effex*, to the Truth of JESUS CHRIST, sent to the London Ministers, and printed in 1648.

Ibid. Little Baddowe: Mr. THOMAS GILSON. He is not mention'd in *Newcourt*.

Pag. 306. *Walsham*; that is *Little Walsham*: Mr. JOHN HARRISON. Add, M. A; for he is thus mention'd in *Newc. Rep. Eccl.* Vol. II. p. 634. *Job. Harrison, A. M.* 23 Nov. 1643. *per mort. Aleyn*: And his Successor is mention'd thus; *Tho. Aleyn*, S. T. P. 6 Nov. 1662. *per inconform. ult. Rector*.

Ibid. High Ongar: Mr. JOHN LAVENDER. He is not mention'd by *Newcourt*: But I find his Name subscrib'd to the *Effex Watchmens Watchword*, in 1649. His Living I am inform'd was worth 300 l *per An.* A neighbouring Minister, was urgent with him not to conform, and yet conform'd himself; and on Mr. Lavender's Ejection got his Place. Mr. Lavender's Son was a Conformist Minister, a sober man that died young.

by *Burntwood*: Mr. RATHBAND;
Mr. WILLIAM RATHBAND;
h 4 for

for that was his Name. Mr. *Slater* who had been acquainted with him above fifty Years, preach'd and publish'd his Funeral Sermon. They two were of the same College, and under the same Tutor. He died in *October* 1695. As he is noted for the Brother, so was he also the Son of an old Nonconformist Minister, Mr. *W. Rathband*, who wrote against the *Brownists*. And Dr. *Stillingfleet* quoting him, in proof that Preaching contrary to established Laws, was contrary to the Doctrine of all the Nonconformists in former Times, Mr. *Rathband* in a Letter to Mr. *Baxter* assures him, "That his Father is not to be reckoned of that Number; for he exercis'd his Ministry, tho' contrary to the Law, for many Years, at a Chapel in *Lancashire*: And after he was silenced, he preach'd in private as he had Opportunity, and the Times would bear. Of which, says Mr. *Rathband*, myself was sometimes a Witness. Afterwards, upon the Invitation of a Gentleman, he exercis'd his Ministry at *Belsham*, in *Northamptonshire*, for about a Year: And from thence he remov'd to *Ovingham* in the same County, where he preach'd also about a Year; till being silenced there, he retir'd into private as formerly." See Mr. *Baxter's* second Defence of the Nonconformists, against Dr. *Stillingfleet*, p. 193.

Pag. 306. *Chipping Ongar*: Mr. JOHN LARKIN. He is mention'd in *Newc. Rep. Eccl.* Vol. II. p. 451: But his Name is written LORKIN.

Ibid. *Ingerstone*; it should be *Ingatstone*; Mr. JOHN WILLIS. Add. M. A; for he is thus mention'd in *Newc. Rep. Eccl.* Vol. II. p. 348, among the Rectors of this Parish; *Joh. Willis*, A M. 19 Jun. 1630. *per cess. ult. Rect.* This Mr. *Willis* was one of those who were design'd by the Foundress of *Wadham* College in *Oxon*, to be admitted as Scholars of that House, and he was accordingly admitted April 20. 1613. He was afterwards presented by the Warden, Fellows, and Scholars of that House, to the Vicaridge of *Hockley* in this County; but how long he continu'd there appears not: And afterwards in 1630,

1630, he was admitted Rector of *Ingatestone*, whence he was ejected in 1662 for his Nonconformity. He afterwards remov'd to *London*, and being a very acceptable and popular Preacher, had a numerous Auditory in *Wapping*, to whom he preach'd for some time after King *Charles's* Indulgence. Upon his Decease, Mr. *George Day* was chosen Pastor of that Congregation.

Pag. 306. *Castle Haveringham*; it should be *Haveringham*: Mr. JOHN SMITH. I find one of this Name mention'd at this Place in 1664, in *Newc. Rep. Eccl.* Vol. II. p. 321. I should be glad to be inform'd, whether this was the same Person I mention'd, or another.

Ibid. *Burbrook*; it should be *Birdbroke*: Mr. ISAAC GRANDORGE, M. A. *Newcourt* does not mention him. This I am inform'd was a Sequestred Living, and Mr. *Grandorge* left it in 1660. He liv'd afterwards at *Black Notley*.

Ibid. *Steeple Bumpstead*: Mr. EDWARD SYMMES. *Newc. Rep. Eccl.* Vol. II. p. 112, does not mention him: But there is Room enough for him, since Mr. *George Hyer* came to this Living, Sept. 22. 1662, soon after the *Bartholomew* Ejection; and the Person mention'd before him, viz. Mr. *Richard Senbouse*, came to the Possession of it as long before as 1606.

Ibid. *Upper Teldham*; Mr. JOHN CHADSLY. *Newc. Rep. Eccl.* Vol. II. p. 690, takes no notice of him, but mentions his Successor thus; *Rad. Garnons*, cl. 23 Febr. 1662. Mr. *Chadslly's* Name was ROBERT, for so I find it subscrib'd to the Testimony of the *Essex* Ministers, printed in 1648.

Ibid. *Prittlewell*; Mr. THOMAS PECK, M. A. He is thus mention'd among the Vicars of this Parish, in *Newc. Rep. Eccl.* Vol. II. p. 474. *Tho. Pecke*, cl. 2 Maii 1633. per mortem *Negus*. I find also his Name subscrib'd to the *Essex Watchmens Watch-word*, printed

printed in 1649. Besides what was mention'd before, he has also in Print, a Funeral Sermon for *Mrs. Dorothy Freeborne*: And a Discourse upon the inseparable Union between Christ and Believers.

Page 307. *Taxley*: Mr. JAMES SMALL. Add, Born in the same Town with Bishop *Hopkins*, or at least brought up at the same School, and much acquainted with him. After Mr. *Small* was silenc'd, he liv'd as a Chaplain in the House of a Gentleman of a good Estate nam'd *Davis* in the *West* of *England*. He afterwards liv'd in the same Capacity, in the House of the Lord *Massareu* in the *North* of *Ireland*, and preach'd to his Family, and many others who came in to hear. This I suppose, was after Mr. *Howe's* Removal from thence to *London*. At last he liv'd in the same Capacity, in the House of Sir *John Barrington*, at *Husfield Broadoke*, in this County of *Essex*. He continu'd with him as long as he liv'd, and with his Lady while the Family stay'd there, which was till 1690. When the Lady *Barrington* remov'd, Mr. *Small* stay'd, and preach'd in the Town; and continu'd to do so, after Mr. *Warren* remov'd to *Sturford*, and they built a Meeting House for him. He was a well bred Person, very free and yet prudent in Conversation, and very loving and charitable. He had but little to live on, and yet was cheerful and contented; and appear'd much concern'd for the Miseries of the Poor in that Neighbourhood. He would often say, his Food would be more pleasant to him, if others were not in such Want. Not long before his Death, he had something that was pretty considerable fell to him by the Death of a Relation; but till then his Circumstances were but mean. He died about 1704.

Ibid. Finchfield: Mr. HUGH GLOVER. In *Newc. Rep. Eccl.* Vol. II. p. 265, 'tis *Job. Glover*. But I find the Name of *Hugh Glover*, Minister of *Debden*, subscrib'd to the Testimony of the Ministers that "

Pag. 307. Bursted: Mr. BRIDGES. I find him also subscribing the *Essex Testimony* in 1648, by the Name of SAMUEL BRIDGE, Minister of *Great Bursted*, and that I suppose was his right Name.

Ibid. Stansted: Mr. ROBERT ABBOT. His Successor in this Living is in *Newcourt's Rep. Eccles.* Vol. II. p. 551, enter'd in this Manner: *Thos. Wallis, Cl. Jan. 1663, per inconform. ult. Vic;* tho' he himself is not mention'd. But I find him subscribing the Testimony of the *Essex* Ministers in 1648, as Incumbent of *Stansted Mountfichet*.

Ibid. Arkesden: Mr. PEPYS, M. A. His Name was RICHARD PEPYS; for so I find him mentioned in *Newcourt's Rep. Eccl.* Vol. II. p. 214. And then it follows, *Thomas Paget, Cl. 25 Feb. 1662 per depr. Pepys.*

Ibid. Ffingringbow; it should be Fingringbow: Mr. GREGG. Not mention'd by *Newcourt* among the Vicars of the Place.

Ibid. Thackstead; Mr. JAMES PARKER. He was another of the subscribing Ministers in 1648. *Mr. Newcourt, Rep. Eccl.* Vol. II. p. 582, thus mentions his Successor; *Joh. Curtis, A. M. 1 Dec. 1662. per inconform. ult. Vic.* But who the last Vicar was, he does not say.

Ibid. Chiswel; Mr. WILLET. His Name was JAMES. For *Newcourt* in his *Rep. Eccl.* Vol. II. p. 150, 151, under *Chisbal parva* Rectory, mentions *Jac. Willet*; and then adds, *Rob. Parr, A. M. 13 Jun. 1662. per resignat. Willet.* And in the Subscription to the Testimony of the *Essex* Ministers to the Truth of JESUS CHRIST, printed in 1648, I find *James Willet*, Minister of *Chisbal parva*.

Ibid. Low Layton; Mr. PHILIP ANDERTON. M. A. of *Emanuel College* in *Cambridge*. A. M. 1651 he had an Augmentation of 50 l per

per An. out of the Sequestred Estates. But he was ejected by the *Bartholomew Act*, and afterwards taught School in this Parish. *Newc. Rep. Eccl.* Vol. II. p. 382. He died *Aug. 27. 1669.*

Pag. 307. Coln Engain; Mr. JOHN CLARK. I find him mention'd among the Rectors of this Parish, in *Newc. Rep. Eccl.* Vol. II. p. 188.

Ibid. Pentlow : Mr. HENRY ESDAY. I find he subscrib'd the *Essex Watchmens Watch-word*, in 1649, as Pastor of *Gingrave*. This *Pentlow* was a Sequestration. *Newcourt*, Vol. II. p. 468. It was the Living of Mr. *Alston*, Dr. *Walker*, *Att.* Part II. p. 182.

Pag. 308. Gestlingford : It should be *Gestlingthorpe*; Mr. DAVIS. I find *Rob. Davy. A. M.* 11 *Sept.* 1661. *Newc. Rep. Eccl.* Vol. II. p. 281.

Ibid. Markes Tey : Mr. RICHARD RAND. Add; He was an holy, humble, learned Man, and a very serious, awakening, profitable Preacher. He had *Crellius* the Socinian Writer given him, but said, he durst not read him. His Meaning was, (as his Friend tells me from whom I have it) that he did not see he had any Call to read such Books in order to the confuting of them, nor had he Leisure for it from more important Business: And to have read him merely to satisfy his Curiosity, might (he thought) have done him Hurt, and have provok'd God to have left him to himself; and yet he was a Man of considerable Abilities. This Sort of Timorouſness, was certainly much better and safer, than the Fool-hardiness of many ignorant People, who will venture to hear *Papists* or *Socinians*, or any that come in their Way, and read their Books, tho' their unfurnish'd Minds are no way able to discern or answer their Sophistry, as this Learned Man would probably have been, had he thought himself call'd to read the Book, and study the Points in Controversy. But ignorant People are often ruin'd by the cunning Craftiness of Men, which they are not able to see into. 'Tis the best
Way

Way for most private Christians, (in the Opinion of many) to keep to their BIBLES, and Catechisms, and Practical Books, and to avoid such as teach Things contrary to them, if they have not a Call, and the Assistance of some that are abler than themselves. This is the Advice of Solomon, Prov. ix. 27. *Cease my Son to hear the Instruction, that causeth to err from the Words of Knowledge.*

I have also been inform'd, that it happen'd that very few knew Mr. Rand's Christian Name, which which was the Means of his escaping divers Sufferings. Once a Quaker of the same Surname was taken in his Stead. He shew'd them their Mistake, and that he was not the Person they meant. Then they would fain have learnt of him, what was Mr. Rand's Christian Name was: But, being a Man of Honour, he would not assist them in their Design of taking him, and therefore plainly told them, that he could tell, but would not. God hath many Ways to shelter his Servants from their Enemies, and can make Use of many Instruments for that Purpose.

Pag. 308. Panfield: Mr. GEORGE PURCHAS. This was a Sequestration, as appears from Dr. Walker's Att. Part II. p. 281.

Ibid. Inworth: Mr. ROBERT DOD. Add; He is mention'd among the Rectors of this Parish, in Newc. Rep. Eccl. Vol. II. p. 349, thus: *Rob. Dod, Cl. 17 Jul. 1666. per mortem Wharton.* But I suppose here is a Mistake in the Year, and that it should rather have been 1656, because the next Line runs thus: *Joh. Chappell, Cl. 24 Jan. 1662.*

This Mr. Dod was ordained by Bishop Juxon, soon after the coming in of King Charles. That Bishop declar'd to him, that he was not for going high against the Presbyterians; but others were of another Mind. Mr. Dod after his being silenc'd, preach'd for some Time in a Meeting at Sibble Henningham, and from thence remov'd to Weathersfield, after Mr. Cole's Death, and continu'd there till Death. He gave him his *Quietus*, in 1706. He was often

often forc'd to change the Place of his Preaching and sometimes preach'd in the Fields to a large Congregation. He was a warm Preacher, and zealous for Nonconformity; but moderate toward such as differ'd from him.

In his younger Days he was once taken to be dead, but recover'd again, and liv'd to a good old Age. It was well his Friends did not make haste to bury him, as some have done by theirs, without (perhaps) any ill Design at all. He seem'd dead for seventeen Hours together, and the Nurse was for laying him out accordingly: But his Mother apprehending there was some Warmth in him, would not suffer it. He had the Small-pox and the Plague both together. But when an infinitely Wise God has Purposes to serve by prolonging any one's Life, no Distempers have Power to put a Period to it.

Page. 308. *Ferring*: Mr. CONSTABLE. I find out of this Name at *Lindfel Vicaridge, Newc. Rep. Est.* Vol. II. p. 391.

Ibid. Wickham near Malden: Mr. BILLOWAY. It should be Mr. ROBERT BILLIO; who was born at *Sibble Henningham* in this County, which is not far from *Sudbury* in *Suffolk*. He was put to School at *Castle Henningham*, where he attended on the Ministry of Mr. *Brewer*, a most excellent Preacher, whose Sermons made more than ordinary Impressions upon him, when he was about twelve or thirteen Years of Age. When he came from School he used to entertain his Sisters with good and religious Discourse, repeat Mr. *Brewer's* Sermons to them, and pray with them.

He was of *Trinity-College* in *Cambridge*, and afterwards settled at *West Bardfield* near *Colchester* where he enter'd into the Ministry, and did much Good. There his Son *Robert* was born, Jan. 3, 1694. He remov'd from thence to *Hatfield Peverel*, where his Son *Joseph* was born, in 1698. He was then seiz'd with the Gout, which took away the Use of his Legs, by a Weakness in his Joints and Ankle, and the Use of one of his Arms also; that he

ble to go with *Countess*. When he was
in this Condition for some Time, he being
alone in his Chamber, sat at writing
upon his Sheet, and so it happen'd, that
his Wife came to him, his Countess, and
at his Son before the Lord. Whilst he
was lying he found himself strengthen'd, and
a pain from his Knees, his Pain was gone,
he walk'd as well as ever, and came to his
with great Joy, and told her of God's Good-
ness to him; but she could hardly tell how to be-
lieve it at first.

In 1658, he remov'd to *Warham Bishop*,
after four Years he was turn'd out *Aug-*
ust, but liv'd there still in a small House
a Year, and then remov'd to *Telham* near
Ham. Whilst he liv'd here, he went to
a place where some of the Chief of the Town
were converted by his Ministry, and stay'd
Days. While there, he fell down in a Swoon,
and was dead, and this was follow'd with a
Fever which held him many Weeks, and the
Lady *Vere* of *Henningham*, (whose Life Mr.
Boyle publish'd) sent her Coach to carry him.

But it was taken notice of with some Won-
derful Surprise, that (as they found afterwards) just
before every Time when he was in the Swoon fore-
said, his younger Son who was then about
seven Years old, came to his Mother from
the Church crying; and when he was ask'd why he
cried he said he was afraid his Father was dead.
He remov'd afterwards to *Folkestone*, where he had

the Advantage of the School for the Education of
the good Countess of *Warwick*, Sister
to *Boyle*, whose Life was publish'd by Dr.
and abridge'd by Mr. *Clark*, sometimes pray-
er with him, in her Chamber, and in
a quiet-house in the Wilderness, and al-
low'd him 3*l* per An. towards the education
of her Son for the Ministry, and continu'd so till
when she died. He continu'd at *Folkestone*
till his Death, April 12. 1695, aged about 60.
He was then about to remove to *London*.

in *Suffolk*, where Mr. *Barnardiston* who had been a *Turkey Merchant*, then supported a Meeting.

He never had a settled Congregation after his Ejection, but preach'd occasionally, at a Variety of Places as he was invited, and was constantly employ'd, preaching often six or seven times a Week. And as his Preaching was Sound, awakening, and encouraging, and manag'd with great Plainness and Fervency, so it did much Good. There are in many Parts of *Essex* such as own him to have been their Spiritual Father. But when he was just upon settling and fixing, (it may be because he found himself not so fit for Travelling in his old-Age) it pleas'd God to call him Home to his everlasting Rest. He died of an high Fever, and having never been blooded, was not willing to yield to it then, tho' it was thought by some, it was upon that Account the more likely to have done him good.

In Times of Persecution, he was wonderfully preserved, tho' he was once very near being taken, when he was preaching at the House of *Isaac Mayo, Esq*; at *Bayford*, near *Hertford*, being but just in Time convey'd into a Garret, and cover'd in a dark Hole with Billers. In the Time of King *James* he with most others, was full of Fears, as to the Indulgence that was granted, and express'd his Fears in the Words of *Nehemiah*, Chap. iv. 11: But God then as well as at other Times, was better to us than we feared.

He had a strong Body, and a great Voice, and was a fervent zealous Preacher. His Sermons were plain and methodical, and such as shew'd him to be a good Man, and one that sought the Glory of God, the restraining of Sin, and promoting the Holiness and Salvation of his Hearers. And as his Preaching tended to awaken and bring to Repentance, and to encourage and help Faith, so it was effectual for it in Abundance. Surely when the Spirit helps so to preach, and accompanies such Preaching with his Blessing, there is something of the Demonstration of the Spirit, and of Power. There were few whose Preaching did more affect

gress

reatest Part of his Hearers than his. His Course also was edifying, and his Discourse such as might minister Grace unto the Hearers. He was much taken up in admiring the Goodness of God, and giving Him Praise for it. His youngest Son, who was his Bed-fellow many Years after his Wife's Death, observ'd that he scarce ever wak'd out of Sleep, but he immediately us'd some Words of Praise to God. He kept a Diary, which has been lost long since.

His two Sons were both of them Nonconforming Ministers. The youngest Mr. *Joseph Billio*, is now living Pastor of a Church at *Malden* in this County.

The Eldest, Mr. *Robert Billio*, was brought up under Mr. *Samuel Cradock*. Having finish'd his Studies, he became Chaplain in the Family of

Francis Bickley, Bart. of *Attleborough* in Norfolk, and Tutor to his Children. He married a Daughter of that Family, Mrs. *Sarah Rider*, Daughter to Mr. *Rider* who was turn'd out of *Bedworth Warwickshire*, in 1662. He first settled at *Chiff-Parva* in this County, where he taught School,

and preach'd in his Turn at *Cambridge*. In the reign of King *James II*, he went into *Holland* to avoid the Storm that threatn'd; and just before the Revolution, return'd to *England*, and fix'd at

Ives in the County of *Huntingdon*; and from thence was call'd to succeed Dr. *Bates* at *Hackney*, where he died of the Small Pox, May 5, 1710, leaving much Comfort in his Soul; and was succeeded by Mr. *Matthew Henry*. He was a plain, useful Preacher, generally acceptable to serious Christians. He also left two Sons, Mr. *Robert*, and *Joseph*, who were both of them educated for the Ministry in *Scotland* and *Holland*.

Page 309. *Wethersfield*: Mr. JOHN COLE. He is born at *Ipswich* in *Suffolk*: And was for some time Minister of *Burwel* in *Cambridgeshire*, where he was a zealous Preacher, and an Instrument of much Good. He remov'd from thence to this Place, where he had spent about seven or eight Years, 1694. I. I i when

when he was turn'd out by the *Act of Uniformity*. Not long after, he was cited into the Spiritual Court, for expounding the Scripture, and praying; and at length excommunicated, and carried to Prison for it, in *February* or *March*, 1663. Mr. *Pellant* the Minister of the Place who succeeded him, was a sober, grave Man, of a good Conversation tho' no great Preacher. He had been so zealous for the Common Prayer, that he read it in *Oliver's Time*; and when the great Book was taken away, he us'd a small Volume which he carried in his Pocket. But when the Sentence of Excommunication was to be read against Mr. *Cole*, he did it with Tears in his Eyes, and said it was the bitterest Pill that ever he had taken in his Life. Mr. *Cole* was Prisoner at *Colchester* and *Chelmsford* about eight Years, till King *Charles* Indulgence in 1672.

I have perus'd his *Journal* in two 8vo's, and a 12mo, in which there is an Account from Time to Time of the Workings of his Heart towards God; eminent Answers to Prayer; remarkable Enjoyments of God in Duty; the Temptations he met with, and his Supports under them; Domestic Providences, with his Remarks upon them; the Success of his Ministry among his People, &c. which discover him to have been a serious Christian, and a strict Observer of Divine Providence, &c. He refus'd to sign the *Ejection Association* which Mr. *Firmin* sent him in 1657. And he also refus'd the *Ingegement*, and was very unwilling to hamper himself by signing Papers. He preach'd his farewell Sermon Aug; 11. 1661. And there was a vast Appearance of People, such as had scarce been seen in twenty Years before. There was a great Mourning, and Lamentation. After his being silenc'd he preach'd in his own House, and many resorted to him: And through the Kindness of the People, and the good Providence of God, he had supplies sent him in the Support of his Family. Mr. *Clark* who had his Living, died in a few Months. Mr. *Sant* came after him, and he read an *Excommunication*.

ation against Mr. Cole in the Publick Church. May 1663, a *Capias* was out against him, and still continu'd Preaching, and yet was protect-; till his Imprisonment as has been before hint-

He lies buried in the Church-yard in *Wethersfield*, with this Inscription cut in Letters on his Iye-stone.

Here lieth the Body of JOHN COLE, Master of Arts, and Fellow of Jesus College in Cambridge. He was a faithful and painful Minister of CHRIST. He was called to preach the Gospel at Wethersfield, in the Year 1655, and died there, April. 11, 1673. He was Aged about 52 Years. Prov. x. 7.

age 309. White Coln: Mr. JOHN BIGLEY. Mr. 2's of Margate in Kent, in his written Observations on the Account which I publish'd, discovers himself displeased at my hinting that this was Donative, that could not be taken away: And Eupon reminds me of the Account I had given of Mr. Hardy, who was turn'd out of Pool, it was a Donative. At the same Time he tells me, that all Donative Benefices are excluded from the Ordinary's Jurisdiction. And if I must own I cannot see how such as were in Possession of them in 1662, if they had been desired to keep Possession of them, could have been turn'd out of them in the common Way, or without a special Commission from the Crown: And was all that I intended to insinuate.

bid. Much Bently: Mr. THOMAS BEARD. Walker Att. Part II. p. 293, says, that he got Living in 1654.

bid. Clavering: Mr. JOHN MORE, he wrote Name MOORE. Add, He was born at Burroughs in Leicestershire, and educated at Peterhouse in Cambridge. Was an excellent Scholar, and a good Preacher. When he left the University he settled at Bedford, and then remov'd to

Clavering, where he continu'd seventeen Years, till he was ejected by the *Bartholomew Act*. He preached afterwards at *Easton* in *Huntingdonshire*, where he had an Estate. *Clavering* was rather better than 200 *l* a Year, only he allow'd 20 *l* to a Place of Ease at *Newport* in the same Parish. He died in 1673, about the seventieth Year of his Age. He was one of an humble Spirit, and a blameless Life and Conversation.

Pag. 309. *Little Leighs*: Mr. BENSON. His Name was JOHN. He is mention'd among the Rectors of this Parish in *Newcourt's Rep. East.* Vol. II. p. 388. But it appears he had not long been so, for he is enter'd thus: *John. Benson, Cur.* 13 Febr. 1662. His Son has many Years been Pastor of a Dissenting Congregation in the Town of *Sandwich* in *Kent*. And a Grandson of his, has the Care of a Congregation of Dissenters in the Town of *Chertsey* in *Surrey*, where he succeeded Mr. *Kuffeler*.

Ibid. *High Easton*: Mr. MARTIN HOLBITCH. In Dr. *John Wallis* of *Oxford* his Account of his own Life, which is publish'd by Mr. *Thomas Hearne*, in his Appendix to his Preface to *Peter Langtoft's Chronicle*, printed in 8vo 1725, the Doctor signifies that at Christmas 1630, he was sent to School to Mr. *Martin Holbitch*, at *Felstead* in this County, who was a very good Schoolmaster. He says, he there taught a Free-School, of the Foundation of the Earl of *Warwick*, whose Seat at *Leez* was within that Parish. He says, that at this School, though in a Country Village, he had at that Time above an hundred or six score Scholars, most of them Summers, sent thither from other Places, upon the Reputation of the School; from whence many good Scholars were sent to the University. I am inclin'd to think that this might be the Person mention'd in this Living, tho' I do not find any notice of him in *Newcourt*.

Fig. 309. *Denbury*: Mr. JOHN MAN. New
calls him RICHARD MAN, *Rep. Ecclef.*
II. p. 205. I find his Name to the *Essex Watch-*
Watch-word, in 1649: But he subscrib'd it as
of *Rawreth*: And in the *Essex Ministers*
imony in 1648, it is *John Man*, Minister of
Rawreth.

id. Watring; it should be *Watring*: Mr.
CHRISTOPHER SCOT. I find his Name also
scrib'd to the *Essex Watchmens Watch-word*, in
- He was a good Scholar, but very blunt in
speech. He has one Sermon in Print, intit. *The*
Privilege or Gain by Dying. A Funeral Sermon
Mrs. *Filber*, 4to. 1673.

Fig. 310. *Hackwel*: Mr. JOSIAH CHURCH.
Also subscrib'd the *Essex Watchmens Watch-word*,
549: But it was as Minister of *Sea Church*.

id. Stebbing; Mr. SAMUEL BANTOFF,
- Add; When he was just a dying, he was
3 to say, that he blessed God that kept him
ful, that he never conform'd.

Fig. 311. *Stow*; it should be *Stowemorris*, which is
Engie Hundred, Mr. MAULDEN. It should be
JAMES MAULDEN.

id. Stapleford Abbots; Mr. LEWIS CALANDRINE.
: these Words in the Account of him, *was con-*
d and chearful under all; let there be this Addi-
Soon after his Ejectment, he took a Voyage
Holland, and continu'd there a few Months: But
return'd into *Essex*.

id. White Roding; Mr. SANDFORD. His
Name was WILLIAM. This was a Seque-
Living: And Sir Charles Levenshop return'd to
the Restoration. *Walker's Art. Part II. pag.*

Pag. 311. *Nasing*; Mr. BROWN. Add;
 Name was JOSEPH. He was born at *W*
Hertfordshire, An. 1620; and educated at *E*
College in Cambridge, when Dr. *Holdsforth*
Master. He was ordain'd in *London*, about
 Year 1649. After he was ejected in 1662,
 taught School in *Nasing*, till he was forc'd aw
 the *Five Mile Act*. Some Time being elaps'd,
 return'd again, but met with a great deal of T
 ble from Justice *Wroth* of that Neighbour
 One Time Carts were brought to his Hou
 carried away all his Goods, leaving nothing b
 but a wooden Platter that was split in two.
Brown joyfully suffer'd the Spoiling of his G
 Being belov'd by many of the Parish, they per
 ed him to continue with them, and he be
 Goods anew. But he was such an Bye-sor
 foremention'd Justice, that he in a little Tim
 ed a Warrant for his Body and Goods. He
 manag'd with that Secrecy, that he only spak
 Night about it to some of his Servants, who
 the next Morning to see it executed. A poor
 diner in the House that over-heard the Orders
 was so much troubled in the Night, that he c
 not sleep. He arose in the Dead of the Night,
 went to Mr. *Brown*, and inform'd him of the
 rer, and then stole back to Bed again, withou
 ing discover'd. Mr. *Brown* immediately got a
 gon, and mov'd all off, with himself and his
 dren out of their Reach. They coming in the
 ning, and missing of their Prey, were enrag'd.
Brown was forc'd afterwards to move farther, wi
 letting any know where he went. About a h
 after, he appointed a Day wherein to me
 Family; and it was suppos'd that some Serv
 other discover'd his Intention: For he was w
 in several Places, through which he was to p
 his House; so that had he gone, he had bee
 ken. But it proving bad Weather, and his
 misgiving him in the Morning, he did not und
 the Journey, and so escap'd. That he might be
 tered from such Severities, he came to *Loma*

83, and appear'd to such as knew him, to be one a Catholick Spirit, and of extensive Charity. He did not by any Means approve of those (whatsoever name they were call'd by) who confin'd Religion to its distinct Parties. He was a Man of great Humility, Modesty, Temperance and Self-denial. He 'd to live retir'd; and suffer'd himself to want in Security, rather than he would appear in Publick, to make his Necessities known. He was always careful without Passion; and adorn'd with all Christian Graces. Upon Invitation given, he return'd in to *Nasing* in 1690, and there was useful, and brought forth Fruit in his old-Age. He continued teaching till he was near fourscore; and died at the Year 1700.

I do not find him mention'd in *Newc. Rep. Eccles. I. II. p. 232*: But his Successor stands thus; *Geor. Wydon, Cl. 8 Nov. 1662. ult. vacan.*

Pag. 311. *Fordham*; Mr. JOHN BULKLEY's Grandfather was Dr. *Edward Bulkley*; and he was in the Living of *Woodhill* in *Bedfordshire*. Of his Father Mr. *Peter Bulkley*, some Account is to be met with in Dr. *Cotton Mather's Magnalia*, &c. Book III. 96. As for this Mr. *John Bulkley*, he took the Degree of M. A. in *Harvardine-College*, in 1642, appears from the List of the Graduates there in *Mather's Magnalia Christi Americ.* Book IV. p. 136. I do not find this Mr. *Bulkley* in *Newcourt*, among the rectors of this Parish.

He was a Person that was eminent in Learning, and equally so in Piety: But that which gave a Lustre to all his other Vertues, was his great Humility, the constant Sweetness of his Temper, Integrity of his Mind, and Charitableness of his Nature; which appear'd in every Part of his Life. He died at *St. Katherine's* near the *Tower*, An. 1689; in the twentieth Year of his Age, and then finish'd his Course with unusual Tranquility, and Resignation of Mind. Mr. *James* of *Nightingale-lane*, preach'd and afterwards printed his Funeral Sermon, on *Prov. xiv.*

2.

Pag. 311. *Nasing* ;
 me was JOSEPH Mr. FRANCIS CHANDLER
 of *Bedfordshire*, An. be here blotted out, and
 llege in Ca. man should be added in its
 after. He these Places did he officiate,
 ar 1649. in the Morning, and at the
 ght Sch. noon. They were Sequestred;
 me Five 1660, he was forc'd to resign them
 urn'd afterwards Doctor) Meggs, who the
 fr. his Induction, desir'd him to be
 and allow'd him 20 s per Week for
 the Account I have given me by me
 And consulting *Newc. Rep. Encl.*
 I find in his Account of the Rectors of
 Garton, in his List of the Rectors, p. 104.
 is thus : *Jac. Meggs, A. M. 16 Feb. 1660.*
Wright, which *Wright* is said to have
 sequestred in 1642. But then I suppose Mr.
 Meggs came in by the Patron's Presentation, which
 Mr. Chandler had not. And as for the Rectory of
Winton Mount, I neither find Mr. Chandler men-
 tion'd, nor Mr. Meggs.
 Mr. Chandler was a serious, bold, awakening,
 and popular Preacher. He was humble, and yet
 cheerful ; a Man of good Learning, and a good-
 Christian. His Conversation was pleasant and pro-
 fitable, and generally acceptable. He was very
 desirous of King *Charles's* Restoration, and pray'd
 for him as rightful King some time before : And
 on May 29. 1660, went to London with great Joy
 to see his pompous Entrance. Dr. Meggs much pre-
 ferred him to conform ; and tho' he could not be
 satisfy'd to comply with the Terms that were
 fix'd, he continu'd very kind to him. Judge *Chen-*
ier was Mr. Chandler's intimate Friend, and sever-
 ral others of Rank and Fashion in those Parts, shew-
 ed him a great deal of Civility and Respect. In
 1657, he married the Daughter of Councillor *Coy*,
 with whom he had some Houses at London, the
 Renc of which comfortably supported him after his
 Ejection, till the Year 1666, when the Fire con-
 sum'd them, by which he was reduc'd : But God

rais'd him up Friends whose Kindness supported him.

Before his Ejection, he kept a constant Course of Preaching and Catechizing, and instructing those committed to his Charge; and at the same time kept a Grammar-School. His farewell Sermon, preach'd from *Heb. xiii. 20, 21*, occasion'd a great many weeping Eyes. He afterwards commonly attended the Publick Service of the *Church of England*, and preach'd between the Forenoon and Afternoon Service, and in the Evening privately in his own House, or at other Places, as he had Opportunity. On the other Days of the Week he had also frequently preaching Work, and was often call'd in to assist in private Days of Fasting and Prayer; and yet I don't hear he ever met with any Disturbance. Once after his being silenc'd by the Act, he preach'd at *Thoyden Church* with *Dr. Meggs's Leave*: And he kept a good Correspondence with the Neighbouring Clergy as long as he liv'd there. In the Beginning of *March 1665*, he remov'd to *Stortford*, and there enjoy'd the agreeable Conversation of good *Mr. Ely*, till about *May 1667*, when he in the Prime of his Years, exchang'd this for a better Life. He was much afflicted with the Gout, and yet a Man of wonderful Patience and Resignation. He us'd to set God always before him, and took Care to keep up constant Intercourse with Him. He would often say, *incipienti, progredienti, & proficienti, Deus mihi sit propitius*. *Mr. Samuel Chandler*, who was first Pastor to the Congregation of Dissenters at *Fareham*, and afterwards to another at *Andover* in *Hampshire*, (where he died) was his Son.

Page 312. *Walter Belchamp*; *Mr. DEERSLEY*. I find one *THOMAS DEERESLEY* subscribing the *Essex* Ministers Testimony in 1648, as Minister of *Wickham St. Paul*. I suppose this may be the same Man as is here taken notice of at *Walter Belchamp*: if so he ought to be dropp'd. as conforming

Page 312. *Stamford Rivers*; Mr. MATTHEW ELLISTONE. This was the sequestred Living of Dr. Meredith, who return'd to it in 1660: *Walker*, Part II. p. 188. Mr. *Whitlock* in his *Memorials*, p. 226; speaks of an Ordinance of Parliament, to make Mr. Ellistone, Parson of *Sandford* in *Essex*, Sept. 3. 1646.

Ibid. Wansted; Mr. LEONARD HOAR. There is no notice taken of him in *Newcourt*.

Ibid. Wisbam; Mr. THOMAS LUDGUTTEL. This was the sequestred Living of Mr. *Francis Wright*, who must needs have been of a very ill Character, since Dr. *Walker*, as willing as he was to use strong Figures in the Case of such as were of his Stamp, is forc'd to own, that if he was ever repossessed of his Living, it was at the Dishonour of the Church. *Asst*, Part II. p. 397.

Page 313. *Little Wasley*: Mr. POWEL. I find one Mr. JOHN POWEL subscribing the Testimony of the *Essex* Ministers in 1648, without any notice of the Place where he was Minister, and suppose this might be he.

Ibid. Uppinger; It should be *Upminster*; Mr. ROBERTHAM. His Name was JOHN. There is a Discourse of his extant, entit. *The Preciousness of Christ to Believers*. 8vo, 1647. reprinted in 1669.

Ibid. Eastwood; Mr. PHILOLOGUS SACHEVEREL. Add, He was maintain'd through the whole Course of his Education at *Oxford*, by his half Brother Mr. Timothy Sacheverel. He was also half Brother to Mr. John Sacheverel of *Wincanton*, and consequently great Uncle to Dr. Henry Sacheverel.

Ibid. Sandon: Mr. SAMUEL SMITH. Perhaps this may be the same that is mention'd, p. 367.

Pag. 313. *Belchamp Potton*; it should be *Osten Belcham*: Mr. THOMAS. I find Mr. EDWARD THOMAS, subscribing the *Essex* Ministers Testimony in 1648, as Minister of *Osten Belcham*.

Ibid. Stapleford Tawney: Mr. WARD. I find Mr. NATHANAEL WARD subscribing the same Testimony as Minister of *Shenfield*, and suppose this was the same Person.

Ibid. Thoyden Mount: Dr. WELLS. I find WALTER WELLS his Name to the Testimony of the *Essex* Ministers in 1648, as Incumbent of *Thoyden Mount*.

Pag. 314. *Abbotts Rooding*: Mr. JOHN WOOD. This was the Sequestred Living of Mr. Nicholas Burton. *Walker's Att.* Part II. p. 200. But when the Doctor adds, that he is ranked among the persecuted Confessors of the *Abridgment*, because he was not permitted to devour the Substance, and eat the Bread of another Person, any longer than seventeen Years; 'tis but a dull Piece of Wit: For it is obvious to any one, that I therefore only mention'd him among the rest of the Sufferers by the *Act of Uniformity*, because that so effectually silenc'd him, as to incapacitate him to preach either there or any where else, without full Conformity. His Name is also to the *Essex* Testimony in 1648.

Ibid. Cranham: Mr. JOHN YARDLEY. It should be HARDLEY. I find his Name is *Hardley* among the Rectors of this Parish, in *Newcourt's Rep. Eccl.* Vol. II. p. 195. But then there is one *John Yardley* that subscribes the *Essex* Testimony in 1648, as Minister of *Sheering*, who I suppose was this Person.

Ibid. South Havil: Mr. CARDINAL. I find one *Richard Cardinal*, subscribing the *Essex* Testimony in 1648, who I suppose was this Person.

Pag. 314. West Hamsted: Mr. GREEN. I meet with the Name of one *Edward Green* to the Testimony of the *Essex* Ministers in 1648; and suppose this might be he.

Ibid. To the Account of Mr. HENRY LUKIN, add; He was born, *Jan. 1. 1627*, and died *September 17. 1719*, in the ninety-second Year of his Age. And to the Account of his Works let it be added; that his *Chief Interest of Man, or Discourse of Religion*, was translated into *Latin* by a *Church of England Man*.

Ibid. I intimated I had been charg'd in a Letter, with omitting Mr. BLAgrave in this County of *Essex*, who its said was ejected here: But I am not able to give any Account of him, unless Mr. *William Blagrove*, ejected at *Woburn* in *Bedfordshire*, and mention'd, *pag. 92*, might live some time in these Parts, and so be thought to have been here ejected.

Ibid. Neither can I give any Account of Mr. PINDAR here enquir'd after, unless it was either Mr. *William Pindar* mention'd in *Newcourt's Rep. Ecl. Vol. II. p. 359*: Or Mr. *John Pindar*, of whom I before took notice, in the County of *Nottingham*, *pag. 529*.

As for the Mr. EDMUND TAYLOR also here enquired after, he might perhaps be the same that is mention'd in *Monmouthshire*, *pag. 472*.

I have two to add to the silenc'd Ministers of this County: For at

Henny parva, Mr. SAMUEL CROSSMAN was a Nonconformist; as appears from *Newc. Rep. Ecl. Vol. II. p. 327, 328*. And at

Newenden, Mr. DAVIS FOULES was ejected for his Nonconformity, *Newc. Vol. II. p. 436*.

Pag. 316. Mr. *John Deersley*, died Rector of *Narter* by *Hadleigh* in *Suffolk*; which Intimation was given me in a friendly Way, to rectify my Mistake in representing him in my first Edition as a Nonconformist.

I have however been since inform'd, and think it not improper here to add, that *Chattisham* where Mr. *Owen Stockton* liv'd many Years, was about four Miles from *Hadly*: And one Mr. *Deersley* who had a Living not very far from *Chattisham*, where he dwelt, was also Minister of *Chattisham*, which was a small Living. He came and preach'd there once a Month, and the other *Lord's Days* Mrs. *Stockton* us'd to provide one; Mr. *Leg* once a Month, and Mr. *Ray* of *Burstal*, and other Nonconformists; and there was seldom any Person died in the Parish, but Mr. *Stockton* preach'd a funeral Sermon on some Week-day. Mr. *Deersley* us'd to pray, that God would forgive the Nation that great Sin of turning out so many good Ministers. And upon this Account I doubt some will reckon him rather worse than a Nonconformist.

The EJECTED, &c.

IN THE

County of GLOUCESTER.

Pag. 316. *BURTON* on the Water: Mr. ANTHONY PALMER. This is the same Person I had mention'd, *pag.* 53. I find his Name to the *Gloucestershire* Ministers Testimony, to the Truth of JESUS CHRIST, in 1648.

Pag. 317. *Shipton Moigne*: Mr. DANIEL CAPBL is mention'd by Dr. *Walker*, *Att.* Part II. p. 124. led by the *Oxford* Visitors.

Pag.

* See Memoirs of his Life printed in Nov. 1725.

Page 317. Gloucester: INCREASE MATHER, D.D.
 * He was the youngest Son of Mr. *Richard Mather*, who went into *New England*, in 1635, when he could no longer exercise his Ministry with Satisfaction to his Conscience in his native Country. He was born at *Dorchester* in *New England*, where his Father was Minister, *An. 1639*: And after his gaining a Knowledge of the Tongues at School, and spending some Time in *Harvard-College*, he liv'd in the Family of that worthy Divine, Mr. *John Norton*, where he continu'd several Years. It pleas'd God to make serious Impressions upon his Heart betimes, by which he was fitted for great Service in his Church. He took the Degree of Bachelor of Arts, in 1656. In 1657, he took a Voyage hither to *England*, and after visiting his Friends in *Leicester*, cross'd the Sea again for *Ireland*, where he was very kindly receiv'd by his eldest Brother, Mr. *Samuel Mather*, who was at that Time Minister in *Dublin*, and had invited him thither. He enter'd himself in *Trinity-College* there, and in 1658, proceeded Master of Arts, performing the usual Exercise, with which the Scholars were so pleas'd, that they Honour'd him, which was a Compliment to which he was a Stranger in his Education in *New England*. He was respected by Dr. *Winter*, who was then Provost of the College, and chosen Fellow, but did not accept it. The Air of that Country not agreeing with him, tho' he met with great Civilities, and some good Offers there, he return'd to *England*, and was for some Time a Preacher to Mr. *John Howe's* Parish at *Great Torrington* in the County of *Devon*, where he was in the Neighborhood of another of his Brothers, Mr. *Nathaniel Mather*, who was at that Time Minister of *Barnstable*. Upon Mr. *Howe's* Return to *Torrington*, after *Richard* quitted the Protectorship, he in 1659, accepted of an Invitation of Col. *Bingham*, Governor of *Guernsey*, went into that Island,

Day Morning at the *Cass*
 ternoon at the *Town* c
 thence he remov'd to *Gloucester*

agreed upon. Mr. Mather was the Moderator, and drew up the *Preface* to it. In 1683, King *Charles* by a Declaration, requir'd from the Inhabitants of *New England*, a full Submission, and an entire Resignation of their *Charter* to his Pleasure; or else signified a *Quo Warranto* should be prosecuted. Mr. Mather being desir'd to be present at a Publick Assembly of the Freemen of *Boston*, and give his Thoughts about that Matter, complied, and publickly declar'd against their having an Hand in their own Ruin: And perswaded them, rather to leave themselves in the Hands of God, and submit to his Pleasure in a faithful Discharge of their Duty, than deliver themselves immediately into the Hands of Men, by a full Submission and entire Resignation to their Pleasure. The Question was carried in the Negative *nemine contradicente*: And this had a great Influence on the Country in general. Some malicious People, that they might be reveng'd on him for this, forg'd a Letter, full of impertinent as well as treasonable Expressions, no one of which was his, and dating it, *Boston*, 10 M. 3 d. 1683, they subscrib'd his Name to it, and sent it to a worthy Person at *Amsterdam*. This Letter was read before the King and Council. But it carried such Evidences of its being a Forgery, that tho' Sir *Roger L'Estrange* publish'd some Scraps of it with his Comments, yet there was no Prosecution of him. Judgment was enter'd against the *Charter* of *Massachusetts* Colony. King *Charles* died soon after; and in 1686, King *James* sent a Governour, with a Commission that enabled him with three or four other Men, to make what Laws and levy what Taxes they pleas'd, &c. But in a little Time, that King publish'd a *Declaration for Liberty of Conscience*. Some of the Ministers of *New England* and their Churches, drew up Addresses of Thanks to him, for the Benefit enjoy'd by this Declaration; and Mr. Mather was desir'd to take a Voyage to *England* and deliver them. A Copy of the forg'd Letter foremention'd, coming to *New England*, Mr. Mather writing to a Gentleman that had it, vindicated himself, and an

Person whom he suspected to have a Hand in the Contrivance. This Person arrested Mr. Mather in an Action of Defamation, and 500*l* Damage, purely as was apprehended, with a Design to stop his Voyage. But the Jury clear'd him, and order'd the Plaintiff to pay Costs of Court, and he embark'd for *England*, April 7. 1688.

He landed at *Weymouth*, and hasten'd to *London*, and presented the Addresse to King *James*, and laid before his Majesty the State of the County, and was favourably receiv'd. Upon the Revolution, he waited on the Prince of *Orange*, and was instrumental in preventing the sending a Letter to *New England*, (in common with the other Plantations), confirming their old Governour till farther Order, which would have had pernicious Consequences. After the Coronation of King *William*, Mr. Mather waited upon him often, and was very much assisted by *Philip Lord Wharton* and others. His great Endeavour was to get *New England* resettled upon their Charter Foundation: But he was disappointed in his Attempt of getting their Charter restor'd by a Bill in Parliament, through the unexpected Dissolution of the Parliament. His next Attempt was to get a Writ of Error in Judgment, by which the Case relating to the *Massachusetts* Colony, might be brought out of *Chancery* into the *Kings Bench*: But herein he also failed. And therefore all he had left to do, was to petition the King for a New Charter, containing all the old One, with the Addition of new and more ample Priviledges, which he after some time obtain'd. And then, *March* 29, 1692, he set sail for *New England*, in the Company of Sir *William Phips*, whom his Majesty sent over Governor, and arriv'd safe at *Boston*, *May* 14 following, and soon after, there being a Meeting of the great and general Assembly of the Province, the Speakers of the House of Representatives or Commons, publicly return'd him Thanks for his faithful and defatigable endeavours to serve the Country.

He now return'd to his more pleasing Employment, the care of his Church, and of the College,

of which he was President, and was created Doctor of Divinity. But in 1701, he resign'd his Charge in the College, because the general Assembly requir'd the President to reside at *Cambridge*. He continu'd at *Boston*, preaching to his beloved People, and found old Age coming upon him: And yet till he was past Eighty, his Intellectuals did not appear infeebl'd. He expir'd in the Arms of his eldest Son, *August 23, 1723*. And seven Days after, he was honour'd with a greater Funeral, than ever had been seen for any Divine in those Parts; and his Church, who ever shew'd a great Esteem of, and Veneration for him, bore the Expenses of it. His Funeral Sermon was preach'd by *Mr. Thomas Foxcroft*, from *2 Chron. xxiv. 15*: And the Ministers of *Boston*, for nine or ten Weeks successively, did in his own Pulpit express their Condolence with his Church.

He kept a constant Diary, in which he inserted an Account of his private Fasts before the Sacrament, and the Occasions of them, together with the Mercies he receiv'd, upon many of which he kept Days of private Thanksgiving. He there also committed to writing the Things that he most desir'd, and the Frame of his Spirit at those Seasons when he thought it requisite to have the strictest Eye upon his own Heart: Together with Remarks upon the most eminent Dealings of God with him, both in a way of Providence and Grace.

To the Catalogue of his Works I had given before, may be added: *The Life and Death of Mr. Richard Matther*: A Sermon against Drukennels: *The Day of Trouble, &c*: A Discourse concerning the Subject of Baptism, &c: *The wicked Man's Portion*: *The Times of Men are in the Hand of God*: *A Relation of the Troubles of New England, from the Indians, from the Beginning*: *A Discourse concerning the Prevalency of Prayer: Renewal of Covenant &c*. Of praying for the rising Generation: *The great Concernment for a Covenant People &c*: *Heaven's Alarm to the World*: *The* (a subject of
ces: The

vines in New England, and to two of Mr. Books printed at London.

Pag. 317. Mr. JAMES FORBES, M. A. End of the Account given of him; add, Reign of King Charles II, he was indicted *Corporation Act*, the Penalty of which was Imprisonment. He was also indicted on 23 Jac. I, the Penalty of which was 20 l a Month: And upon 3 the Penalty of which was to abjure the Realm. And at the same Time he was excommunicated, and the Writ *de capiendo* was out against him. Which I the rather take notice of, because it is some now to be met with, who take the Liberty to represent the Sufferings of the Dissenters at this Time as inconsiderable.

Mr. Isaac Noble (who himself quitted this better World, at Bristol, the last Year, after preaching this worthy Man's Funeral Sermon) testifies him as very remarkable, for his Seriousness in entering upon the Ministry, and the Pastorate, which he did not venture upon, without extraordinary Thoughtfulness and fervent Prayer, rare Diligence in private Study even in old age, deeming his Mornings for that Use: His Zeal for the Conversion of Sinners; and Instructing all Sorts, and in all Forms: His Purity in pure evangelical Doctrine; and that the rising Generation of Ministers should learn that Doctrine, by an excellent, holy Conversation. His candid publick Spirit, and Enlargement of Heart to serve all the Churches as he had Opportunity: His loving and peaceable Spirit, and Condescension for Peace sake, where it might be had with Truth and good Conscience: His Fidelity to a good Cause in sharp Trials: His exemplary Zeal for good Order and his generous Hospitality: His affection for his particular Flock, and his Bounty to the poor to whom if he found them industrious, he would advance Money in small Sums, by way of Relief, which many have been relieved by. Families, &c.

besides his Works I mention'd before, there are
Remains of his, that are prefix'd to his Funer-
 al Sermon, *viz.* a Letter of his to his People, to
 be communicated to them soon after his Decease.
 2. Substance of a Sermon of his before an Assem-
 bly of Ministers at *Stroud-Water*, *June 19. 1711*:
 3. Some Instructions and Directions for Youth,
 concerning their Souls.

Page 320. lin. 31. After these words, *or in whose*
I had rather die; let there be this Additi-

Mr. *Thomas Watson* also preach'd a Funeral
 Sermon for him, in the Close of which there is a
 but high Encomium of him. And to the
 Works of Mr. *Stubbes*, may be added, two Epist-
 les; one to the professing Parents of baptized
 Children: And the other to the baptiz'd Children
 professing Parents: Written a little before his
 death. 8vo. 1678.

Page 328. Winchcomb: Mr. CAMSHAW HELMES.

Walker in his *Att. &c.* Part II. p. 126, says
 of this Mr. *Helmes*, of his own meer Authority,
 that in two or three of his Creatures on some
 of the neighbouring Livings, and turn'd no less
 than two or three worthy Loyalists successively from
 another. And yet Part II. p. 200, he says he had
 been formerly but a *lewd Soldier*: And p. 201,
 calls him *the intruding Soldier*. Which perhaps
 may be as true, as some other Passages of his,
 which upon Enquiry are found to have nothing in
 them; no not so much as the least Shadow of a
 undation.

Ibid. Willersey; RICHARD FLAVEL. Add; He
 had another Son besides him of *Dartmouth*, *viz.*
 1. *Phineas Flavel*, who was a Preacher about this
 City, and died a few Years since in *Westminster*.
 I don't know that he ever had any settled Con-
 gregation, but preach'd occasionally, and officiated
 as Chaplain in the Family of the Right honourable
 Edward Lord *Russel*. He hath a Tract in Print,
viz. The deceitful Heart try'd and cast, 8vo. 1676.

Pag. 328. *Oddington* ; Mr. WILLIAM TRAY. Add. M. A. He was born near *Gloucester*, educated in *Christ Church*, and *Magdalen College, Oxon* ; was Master of seven Languages, and brought up many young Gentlemen, and several to the Ministry. His Benefice was valu'd at near 300 *l per An* ; and when he was ejected he had a Wife and seven Children, and but 30 *l per An.* of his own, which oblig'd him to set up a School. He remov'd afterwards to *Leonard Stanley*, and there preach'd in his own House, and Mr. *Henley* the Minister of the Parish who liv'd next Door, inform'd against him, and had him excommunicated. But he that was at that Time Bishop of *Gloucester* wrote to him twice, and offer'd him, that if he would conform, he should have as good a Parsonage as any in his Diocese. Mr. *Tray* thankfully acknowledg'd the Bishop's Kindness, but said that he was too old to conform. He then went to *Horsley* in this County, where he preach'd at Mrs. *Willowby's*, and there was a great Reformation, and a very large Place was provided, which was afterwards call'd *Nailsworth Meeting*, and he continued preaching there while he had Liberty. After that, he went to *Chipping Norton* in *Oxfordshire*, and there finish'd his Course and made a comfortable Exit, *An. Ætat. 59.* He was a Person very exemplary in his Life and Conversation ; and was particularly noted for being exceeding charitable and hospitable ; very modest, humble and peaceable.

In the Year 1653, in the Month of November, there was a Publick Dispute at *Winchcomb*, in which Mr. *Tray* join'd with Mr. *Helmes*, and Mr. *Welles* of *Tewksbury*, against Mr. *Clement Barkdale*, and Mr. *William Towers* ; and it was observ'd that none in the Company was more candid and ingenuous than Mr. *Tray*. An Account of this Disputation was published, in 8vo. 1654. There is added to it a Letter or two of Mr. *Tray's*, which shew him to have been both :

Pag. 328. Stow in the Would: Mr. WILLIAM BEAL. I find his Name also to the Testimony of the Gloucestershire Ministers.

Ibid. Tewksbury: Mr. JOHN WELLES. He had his Education in Gloucester Hall, Oxon, and was Colleague with Mr. Clement Barksdale, to whom he was a most eager Opponent in the Disputation at Winchcomb in 1653.

Pag. 329. Weston: Mr. RICHARD COOPER. It appears from Dr. Walker, Part II. p. 308, that this was the Sequestred Living of Mr. Maidwell. I find his Name as Minister at Tewksbury, subscrib'd to the Testimony of the Ministers of this County, in 1648.

Ibid. Norgrove: Mr. WILLIAM DAVISON. At the End of the Account of him, instead of, *has a Son Pastor of a Congregation in Winchester*, let it be, *his Son was several Years Pastor of a Congregation in Winchester*.

Ibid. Lenington: Mr. EDWARD FINCH. Dr. Walker, Att. Part I. p. 98, says, that this Mr. Finch had been a Cobler: Which perhaps may be about as true, as that Mr. Edmund Tucker of Petersham in Devon, was never known to be of any University, of which see what is here said before, *pag. 327*.

Ibid. Haselton, or Hasleton: Mr. JOHN DUNCE. Dr. Walker, Att. Part II. p. 233, says, that this was the Sequestred Living of Dr. Whittington; and that Mr. Dobson had it after him, and was dispossest'd of it by Mr. Dunce, who obtain'd the Seals for it from the then Keeper Lytle: But upon the Return of his Majesty, Mr. Dobson was reinstated. And yet still, upon the taking Place of the Act for Uniformity, Mr. Dunce was a silenc'd Minister, which is all that I intended to insinuate:

was much belov'd, and his Labours ha-
cess, and he was therein unwearied. H
Weekly Lecture every *Tuesday*, and on
the Afternoon he catechiz'd in his own
king great Care not to discourage su-
bashful, or had bad Memories, for who
solicitorously concern'd, that he would
them to their own Houses, to give th
Instruction, in a plain and familiar Wa
he did even to the meanest in his Pari
was always very tender of giving O
was forc'd from his People, upon the T
taken by the King's Army; and when t
at an End, settled at another Place a
siderable Distance, where also he was w
But upon the earnest Solicitation of his
at *Cirencester*, he return'd to them again
Benefice there was of considerably less
the other. There he continu'd till the co
the *Act of Uniformity*. He was much
conform, by a Person at that Time in g
who signified to him, that his so doing
very acceptable to his Majesty, who v
to prefer him, and would relent his N
ance. But he could not satisfy his Consc
drew up a Paper containing the Reas
Nonconformity, and sent it to him who

vith, that *he should see their Faces no more*: And out accordingly; for the very Day on which of them had agreed to make him a Visit, he aken ill and died.

er his being ejected and silenc'd, he was much notice of, and respectfully visit'd, both by Con- ts and Nonconformists.

. 330. *Dunsmore*: Mr. EDWARD FLETCHER. :ffey in the Year 1660, publish'd a Tract in- *The Lord's loud Call to England*; or a true on of the Rudeness of the *Cavaliers* in this y that Year. They rode madly about the ry, and were very violent and boisterous, ar uses of Mr. *Helmes*, Mr. *Palmer*, Mr. *Finch*, *Warren* and this Mr. *Fletcher*, &c. whom they l very inhumanly. As to Mr. *Fletcher* in par-, he was beaten and us'd unmercifully, and e was threaten'd; and that not only once but He came a little before out of *New England*, ing thus abus'd, return'd back thither.

. *Brimfield*: Mr. THOMAS JENNINGS. his Name as Minister of *Matson*, to the Testi- of the Ministers in this County, in 1648.

. *Beckford*: Mr. RICHARD EEDS. Add, I find his Name also to the same Testimo- 1648. He died in *April* 1686, at *Gretton*, in ounty.

. *Longhope*: Mr. THOMAS SMITH. Dr. , *Att.* Vol. II. p. 330, says, that he got this ge in 1655: And for any thing that appears, ht have kept it to his dying Day, had it not e the *Act of Uniformity*.

. *Stard Stanley*: Mr. WILLIAM HODGES. Sub- scribe to the Testimony of the in 1648: And so also *Ston*, that was mention-

Pag. 330. Westerleigh: Mr. FOWLER. It should be Mr. RICHARD FOWLER: For so I find his Name subscrib'd to the Testimony foremention'd.

Clapton: Mr. THOMAS PAXFORD. Though he was not bred a Scholar, yet he had good natural Parts, and preach'd and pray'd well, and sometimes officiated for Mr. Palmer at Bourton on the Water. After his Ejection he became an Anabaptist, and fell under some Censures as to his Morals; which I the rather take notice of, because of an Intimation of Dr. Walker's as if some of the ejected were therefore pass'd by, because they were such as Partiality itself could not speak well of.

Pag. 331. Broad Biffington; it should be, *Broad Biffington:* Mr. DRYE. An ancient grave Man. After his Ejection he preach'd at Burford, Bristonorton, and those Parts.

Ibid. Rudford: Mr. THOMAS SEYER. I find his Name thus subscrib'd to the Testimony aforesaid; *Thomas Sare*, Minister of Redford.

Ibid. Saperton: Mr. APPLEBY. Dr. Walker in his *Attempt*, Part II. p. 265, threatens he shall have Occasion to speak of him hereafter: As to which, there is no room for judging, till that Time comes.

Pag. 332. lin. 30. There is Mention made of Mr. COLLIER of *Whitmister*, who was also taken Notice of, *pag. 353*, in the County of *Hereford*: As to him, I have been inform'd, that he left *Morton Lugg* in *Herefordshire*, at the Restoration; and afterwards preach'd one Part of the *Lord's Day* at *Morton Valence* in *Gloucestershire*, and the other Part at *Whitmister* in the same County, and was ejected from both Places in 1662.

The EJECTED, &c.

I N T H E

County of SOUTHAMPTON.

Pag. 337. **CRUNDALL:** Mr. HUMPHREY WEAVER. Add; he was brought up in *Oxford*; and after his Ejection continu'd preaching in his own House within the Parish of *Crundall*, to the Time of his Death, to an Auditory of serious Christians, of whom he would take nothing for preaching; God having blessed him with a large Increase of his Estate, after his Ejection, tho' he met with a great deal of Trouble from those that were his Enemies, upon the Account of his Nonconformity, because of his preaching so constantly. At the Time of the *Five Mile Act*, they sought to take him up: But he bought an House, at a little above five Miles distance, whither his Auditory follow'd him; and he continu'd preaching to them to the very last Sabbath of his Life, and dy'd, *Anno* 1696.

Ibid. *Rockborne*: Mr. HADDESLEY. His Christian Name was JOHN.

Pag. 339. *Baddesley*: Mr. LANCASTER. Add; he publish'd *Vindiciæ Evangelicæ*; or a Vindication of the Gospel, yet with the Establishment of the Law; rein the Freedom of the justified from Sin in t of God is explain'd, prov'd, and vindicated Exceptions, 8vo. 1702.

Pag.

Pag. 339. Houghton: Mr. THOMAS WARREN. Add; after his Ejection he was Pastor to a private Congregation at *Rumsey*, to whom he continu'd preaching for eighteen Years; not ceasing in the latter Part of his Life, tho' he was almost blind. Discoursing freely with a Friend the Day before his Death, he gave a short History of his earthly Pilgrimage, and concluded with these Words: *And now I am neither afraid to die, nor unwilling.*

On his Grave-stone in *Rumsey* Church there is this Inscription.

*Here lieth the Body of Mr. THOMAS WARREN;
a learned, pious, and faithful Minister of
Christ; a solid and nervous Asserter of discriminating
Grace, and freed Will; who died
January 27. 1692. Aged 77.*

He was succeeded in the Congregation at *Rumsey*, by Mr. *John Goldwire, Junior.*

Pag. 340. Newport in the Isle of Wight; Mr. ROBERT TUTCHIN. Add; His Successor Mr. *Goldsmith* preach'd his Funeral Sermon, and would not suffer him to be interr'd in the common burying Place, as was intended, but generously order'd a Grave for him in the Church.

Ibid. Calbourn; it should be Calbourn: Mr. EDWARD BUCKLER. He had been one of Oliver's, Chaplains, and preach'd before him four times a Year, and had 20 l a Year for his Pains. The Living which he quitted, was reckon'd worth 200 l per Annum. After he was ejected, he liv'd privately at Bradford Abbas, in the County of Dorset, where he follow'd the Trade of Malting, and preach'd but seldom; except sometimes in and about the Year 1672, at a Gentleman's where few if any were admitted besides the Family; and he frequently also attended at the publick Church. He printed a Catechism, a Treatise intit. GOD ALL in ALL; and
an

an Affize Sermon : and hath also left some Things in Manuscript.

Pag. 340. Freshwater: Mr. JAMES CRESWICK, B.D. He was a Native of *Sheffield* in *Yorkshire*, Fellow of *St. John's* in *Cambridge*, and at length Minister of this Living, that is reckon'd the best in the Isle of *Wight*, being worth 300 *l* per *An.* He preach'd not only on *August 17, 1662*, but also on the 24th and 31st of the same Month: And not only for those three several Days, but for some Months before, he insist'd on those Words, *Heb. x. 34. And took joyfully the spoiling of your Goods, knowing in yourselves that ye have in Heaven a better and an enduring Substance.* For his Preaching two Lord's Days after the Time which the Law confin'd him to, except he conform'd, two of his Parishioners (who were his great Enemies) inform'd against him, and attended Bishop Morley of *Winchester*, who was just then making a Visitation. Mr. *Creswick* understanding their Intention, himself made Application to the Bishop, and told his Lordship what he had done; signifying that his continuing to preach, was out of his Willingness the Parish should be supplied till another Incumbent came. He added, that he conceiv'd himself sufficiently impower'd for what he did, as he was as yet Fellow of *St. John's-College*, which gave him a Privilege to preach in any Church or Chapel at Pleasure, &c. And producing his Licence, he took the Freedom to ask the Bishop, Whether that was invalidate by the *Act of Uniformity*? The Bishop replied, that he thought not. Whereupon, Mr. *Creswick* farther said, then he thought he might yet preach, tho' he did not expect any Recompence. But on the Sabbath following, the Bishop order'd the Church-wardens to keep the Doors shut against him, and there was no Preaching at all.

He was a Man of great Parts and Abilities; and tho' he was sometimes so afflicted in his Eyes, as to be incapable of using Notes, he manag'd well without them, notwithstanding that he had been all along us'd to them before. He was one of great Piety,

Piety, and very exemplary Patience under the tormenting Pains of the Stone. His Executor, Mr. *J. Nathan Priestly*, had a Box containing above six hundred Stones, some of which are above an inch and half long, and others roundish, and very rugged, which he presented to *Ralph Thoresbey* of *Leeds*, Esq, in whose *Museum* they are preserv'd. He used frequently to say, *LORD, I am thine; and Thou canst do me no Wrong, I had rather have Health of Soul, in a Body full of Pain, than Health and Ease of Body in a Distemper'd Soul.* He died at *Beal* in *Torkshire*, in *February 1692*, aged seventy-five.

Mr. *Oliver Heywood* publish'd a *Posthumous Treatise* of his, intit. *Advice to an only Child*, 8vo. 1692, where his Character may be seen. In this Treatise I am inform'd, there was an excellent Prayer for Teeming Women, which Mr. *Thomas Parkhurst* the Bookseller, tore out at the same Time as he alter'd the Title, (from *Advice to an only Daughter*, to *Advice to an only Child*) to make it more saleable. He also in his Life-time perfected for the Press another Tract, about Man's Fall, and his Recovery by CHRIST.

He had a very noble Library, which he ship'd off at the Isle of *Wight* in Casks for *Torkshire*, his native Country. By Mistake these Casks were delivered at a wrong Port, where he heard nothing of them, till all or most of the Books were spoil'd or rotten. He afterwards went himself into his native Country, and bought an Estate of 300 *l* per Annum at *Beal*, four Miles from *Pontefract*, where he preached to a poor ignorant Country People, that knew not they had a Prophet amongst them.

Page 340. *Week*: Mr. *THOMAS NEWNHAM*. I am inform'd that *Week* is only a Farm, belonging to Sir *Robert Worley*: Whereas Mr. *Newnham* was ejected from *St. Lawrence*. He was the Son of Mr. *Thomas Newnham*, born at *Gotton* in the Isle of *Wight*, an ancient Seat still belonging to the Family, about the Year of our LORD 1631. His Education in the Island was first at *Kingston-School*, and afterwards at the Free-School in *Newport*. And he there

there made some Proficiency in Grammar Learning, with a Brother of his who was design'd for the University. But he refusing to go, the Father ask'd his Son *Thomas*, Whether he was willing to be a Minister? And he discovering an Inclination to it, was sent to *Oxford*. There he continu'd some Years: But I cannot say with any Certainty what College he was of, nor how long he continu'd there. He and *Dr. Pettis*, who afterwards conform'd, and was first Rector of *Garcomb* in the Isle of *Wight*, and afterwards of *St. Buttolph's* without *Bishopsgate*, of whom see *Wood's Asthenæ Oxonienses*, Vol. II. p. 613.) return'd together from *Oxford* to the Island, and were ordain'd together by Presbyters in *Newport Church*; and therefore 'tis not unlikely but they might be both of the same College: And if so; he was of *Trinity*. He was fix'd in the Church of *St. Lawrence*, a Living of about 50 *l per Annum*, and there he continu'd till 1662. Being ejected from thence for his Nonconformity, some of his Parishioners shew'd a particular Respect for him, by Carting in their Corn before *St. Bartholomew-Day*, on Purpose that he might have the Tythe of it, while some others not so well-affected to him, would not carry in their Corn till afterwards, which by Means of excessive Rains was in great Part spoil'd.

After his Ejectionment, he married Mrs *Elizabeth Newnham*, his second or third Cofin, by whom he had two Sons, and three Daughters. And being call'd of God to labour in the Word and Doctrine, he took all Opportunities that offer'd to do Good to Souls. After he was ejected, he sometimes went to *Whitwell Church*, to hear Mr. *Harrison*. Being there one *Lord's Day* with the rest of his Neighbours, and Mr. *Harrison* not coming, the People desir'd Mr. *Newnham* to officiate; and that they might not be wholly disappointed, he complied, and preach'd to them from the Seat in which he was sitting. And for this, Mr. *Harrison* put him to a great deal of Charge and Trouble. But as for him, he was never more in his Element, than when at his Work. He preach'd the Word in Season, and out of Season; not only statedly on the *Lord's Days*,

Days, but also frequently on the *Week Days*. Yes, when many were sleeping in their Beds, he was (in the troublesome Times) doing his Master's Work. GOD had given him a strong Constitution of Body, and endu'd him with natural and acquir'd Abilities for Ministerial Work; and such a gracious Presence of the SPIRIT was with him while he was ministering in holy Things, as that Wisdom's Ways were to him Ways of Pleasantness, and all her Paths Peace. He sometimes preach'd at *Aglin*, and *Yard*, and other Places: But more constantly to the Church committed to his Care at *Road*, *Bridge Court*, and *Stroud Green*. His earnest Desire was to pluck Sinners as Brands out of the Burning. To this End he did reprove and rebuke with all Authority, endeavouring by the Terrors of the LORD to persuade Men. He was in his Sermons a *Boanerges*. With what an Emphasis would he often in the Close of his Sermon, pronounce those Words of the Psalmist, *Psalms* l. 22; *Now consider this ye that forget God, least, &c?* He was blessed with a quick Apprehension, a sound and solid Judgment, a tenacious Memory, warm Affections, and a ready Utterance. There was by an Appointment, to be a Meeting of Ministers at *Stroud Green*, and he that was expected to preach not coming, several of the Ministers that were present pleaded their Unpreparedness as an Excuse for their not supplying his Place: But at length Mr. *Newnham* was prevail'd on by the Importunity of the rest, to undertake it, and tho' he had no Notes, and knew nothing of his having such Work to go through with when he came thither, yet his Performance was such, that he not only had the Approbation but the Applause of those that heard him, and did not afterwards (as my Informant thinks) use Notes in preaching. At another Time being to preach at his usual Place on the *Lord's Day*, the Prince of *Orange's* Fleet appear'd that very Day near the Island, when he was coming to save the Nation from Popery and Slavery in 1688. Upon this Occasion, he set aside the Subject which intended to have preach'd on, and gave his Pe

Discourse suited to such a Circumstance of Providence, with which many were much affected.

He met with much Trouble on the Account of Nonconformity, and was bound over, and fin'd, but bore all with invincible Patience, Courage, and Constancy of Mind. He being threatned by Justice of Peace that his Books should be taken from him, made a Reply to this Effect; that he thank'd God for giving him ministerial Abilities; and if he had no Book saving the Bible alone, he question'd not but that he should be enabled to teach the Gospel.

When the Act came forth that not more than six Persons besides the Minister should meet in any House for religious Exercises, he did for some time preach in an House by the Road side, where he was Auditory without Fear of incurring the Penalty the said Act, came boldly to hear him, standing in the high Way, during the Time of the Exercise.

As his Preaching was acceptable and profitable, his Conversation was a living Epistle, known and read of all Men. He was a Man of great Seriousness and exemplary Piety, and his Words did continually minister Grace unto the Hearers. But at length it pleas'd the LORD to visit his Family with the Small Pox, which prov'd mortal to himself and one of his Daughters; and also to a man and Maid-Servant. On his Death-bed his Spirit was lively and strong, and his Resignation to the Will of his heavenly Father remarkable. He died

Whitwell, (and is interr'd in the Church there) in 1689, about the fifty-eighth Year of his Age. I cannot hear that he ever printed any thing, but his memory is precious to many.

Pag. 340. *Taverland*: Mr. MARTIN WELLS. One of great Integrity, tho' not reckon'd so eminent as some other Ministers ejected in the Isle of *Wight*, here he afterwards continu'd to exercise his Ministry in private. He bred up his Son Mr. *Samuel Wells*, to the Ministry, who was Chaplain to Esquire *John de Fern* in *Wiltshire*, and died in that Family.

This Mr. *Martin Wells* was one of those who sign'd the Address of some Ministers in the Isle of Wight and County of Southampton, to the People of their respective Charges, to discharge their Parts, in the two great and necessary Duties of private Confession and Catechising, 410. 1658.

Page. 340. *Yarmouth*: Mr. JOHN MARTYN. He had been Fellow of Exeter College in Oxen, and was an eminent Preacher and a great Scholar. The old incumbent, (a mere Reader of Homilies) had the Profits of the Living, amounting to 18 l a Year; but Mr. Martyn had an 100 l allowed him, and offer'd when he was ejected to have continu'd preaching for nothing, if he might but have been suffered. He often preach'd afterwards in the Isle of Wight, in several Places, and at Newport where he dwelt. He afterwards went into *Wiltshire*, which was his native Country, and there died at about seventy Years of Age. He was another of those Ministers who sign'd the Address mention'd in the Article foregoing.

Ibid. West Cowes: Mr. SIMON POLE. He also was of Oxford. After his Ejection he went into *Somersetshire*, where he was born, and there was seiz'd on while he was preaching, and lay in Prison seven Years. This brought Distempers upon him, and it is believ'd shorten'd his Days; tho' he was a bold spirited Man, and an excellent Preacher. He had a pretty considerable Family, and was very poor. *Samuel Dunch*, Esq; (who was a great Friend to all the suffering Ministers of his Acquaintance,) often reliev'd him.

Page. 345. line 23, between *after* and *Dearb*, add *his*.

Ibid. Hartly Westpel; it should be *Hartley Westphell*: Mr. JOHN JENNINGS. He was born in the Parish of *Oswestry*, in the County of *Salop*. A.D. 1634, and bred in *Christ Church*. His sonage was about 120 l. He was ejected about four Years, he

as afterwards Tutor to Mr. Noyes of *Tuckwell*, and then Chaplain to Mrs. *Pheasant* of *Langton* in *Leicestershire*; and while he liv'd with her, he gathered a Church out of that Neighbourhood, and for some Years after her Death, continu'd to dwell, and worship God with his Congregation in her House. At length he remov'd both his Habitation and Meeting to *Kibworth* two Miles from *Langton*, where he bought a little Estate. There he died in 1701, leaving two Sons behind him, bred up to the Ministry among the Dissenters. He was a serious and painful Preacher, and of a chearful Temper, spent much Time in his Study, and was well respected both by his People, and by the neighbouring Ministers: And was very easy under that reformed Course of Life which he led in the latter Part of his Time.

Pag. 345. *Kingsworthy*: Mr. JOHN HOOK. He was afterwards Pastor of a Dissenting Congregation in *Basingstoke*, where he died a few Years since.

Ibid. lin. 6 from the Bottom; after *Crawley*, add; Dr. *Walker* in his *Attempt*, Part II. p. 186, says in 1655.

Pag. 346. *Godsall* (or *Godshill* in the Isle of *Wight*) Mr. THOMAS CLARK. He was one of the Ministers that preach'd the Lecture at *Newport*. Soon after he was ejected his Wife died, and left him only one Daughter, who was entertain'd in the Families where he was Chaplain. For as she liv'd with him in Sir *Anthony Irby's*, (where he continu'd ten Years) so upon his there becoming acquainted with Sir *Philip Harcourt* (who was the Lady *Irby's* Nephew, and came often to visit her, and was so extremely pleas'd with Mr. *Clark's* Conversation, that with great Importunity he prevail'd with him to leave Sir *Anthony*, and live with him) he in 1675 carried her down with him to *Stanton Harcourt* in *Oxfordshire*. Some little Time after he came thither, Sir *Philip's* only Son, *Simon Harcourt*, Esq; now Lord *Harcourt*, married her clandestinely. Afterwards, Mr. *Clark* remov'd out of the Family,

Pag. 347. *Hursley*: Mr. WALTER MARSHAL. After his Book of Sanctification, add this: In the Preface, there is some Account of the Author. His Funeral Sermon was preach'd and publish'd by Mr. Tomlyns.

Ibid. *Southampton*; Mr. JOHN ROBINSON. Add He was of *Allhallows Church* in *Southampton*. After his Ejectment, he was imprison'd for Nonconformity, together with Mr. *Say*; and continu'd Preaching to a Congregation of Dissenters in *Southampton* to the Day of his Death.

Ibid. *St. Michael's* in *Southampton*: Mr. GILES SAY. He was solemnly ordain'd, at *Bishops-Stoke* in this County, on *May 8. 1660*, by Mr. *Richard Symmons* of *Southwick*, Mr. *John Crafts* of *Motteffont*, Mr. *Web* of *Droxford*, Mr. *Henry Cox* of *Bishopsstoke*, and Mr. *Symon Pole* of *West Cowes*. After his Ejectment in 1662, he preach'd in several Places as he had Opportunity, for which he met with Trouble, and was sometimes imprison'd. After King *James's* Liberty, he was chosen Pastor of a Dissenting Congregation at *Gueftwick* in *Norfolk*, of which Mr. *Worts* had before been Pastor, and there he continu'd till his Death, *April 7. 1692*. A Son of his, being at *Southwick*, in this County, where in his younger Days he had been at School, and conversing with some of the Dissenters of that Place, met with a Woman that had then a great Reputation for her Piety, who told him with great Joy, that a Sermon preach'd by his Father, thirty Years before, on that Passage of *David*, *The Entrance of thy Word giveth Light, it giveth Understanding to the Simple*, was so set home by God upon her Heart, that it was the Means of her Conversion. And if what Dr. *Walker* alledges *Att. Part I. p. 98*, be true, that he had been a *Weaver*, he might still have kept his Living to the Day of his Death, if he had but conform'd. The foremention'd Son of this Mr. *Say* is now useful in the Ministry among the Dissenters at *Ipswich* in *Suffolk*.

Pag. 347. Longstock: Mr. JOHN PINKNEY. Dr. Walker, *Att. Part II. p. 100,* calls his Father *Philip Vinkney*, I suppose by Mistake.

Pag. 349. Southwick: Mr. SIMONDS. It should be Mr. RICHARD SYMONS: For so he subscribes his Name to the Certificate of Mr. Saye's Ordination, at *Bishopsstoke, May 8. 1660.*

Pag. 350. Upton Gray or Droxford: Mr. NOAH WEBB, M. A. Mr. Noah Webb was silenc'd at *Upton Gray:* And at *Droxford*, (which Mr. Walker in his *Att. Part II. p. 334,* says, was the Sequestred Living of Dr. Preston) one Mr. Robert Webb was turn'd out, whom I had before wholly omitted. Of him, I have had the following Account sent me.

The former Incumbent immediately upon the Restoration came to take Possession of this Living of *Droxford*, (reckon'd worth 300 *l* a Year) and thrust out Mr. Robert Webb and his Family with their Goods, in a rough and violent Manner. A Gentleman who liv'd in that Neighbourhood (though a Papist) out of Humanity, was concern'd at such Severity, and receiv'd them for the present into his own House, till in a little Time, the Wife of Richard Cromwel, Esq; sent her Coach for them, and brought them to a House of theirs. Poor Mrs. Webb being big with Child, fell in Labour in the Coach. Mr. Webb had a great Family and was very poor. Esq; Dunch of *Badsty* (who was a great Friend to all the suffering Ministers of those Parts) was kind to him in his Life; and at his Death left him 10 *l* a Year, during Life. He was a Scholar, and an eminent Preacher. He died 1675. *Ætat. 44.*

Pag. 351. Overten: AS KENTON. He was of *Pembroke-College*. After being said, that he was a Society that Divine Worship in Canon he added was taken at Mr. Janew... in'd for time... in the M...

Pag. 351. *Winchester*: FAITHFUL TEATE, D. D. He has several Things in Print. *A Scripture Map of the Wilderness of Sin*; and *Way to Canaan*, 4to. 1655. *Ter Tria: Or the Doctrine of the Sacred Persons, Father, Son and Spirit*; *Principal Graces*; *Faith, Hope, and Love: Main Duties*; *Prayer, Hearing, and Meditation*, 8vo. 1669. *Right Thoughts, the righteous Man's Evidence. A Discourse on Prov. xii. 5. The Thoughts of the Righteous are right.* Where he has this Passage, accommodated to his own ejected and destitute State: "The righteous Man (*says he*) in thinking of his present Condition of Life, "thinks it his Relief, that the less Money he has, "he may go the more upon Trust: The less he "finds in his Purse, seeks the more in the Promise "of him that has said, *I will never leave thee, nor forsake thee.* The LORD is his Shepherd, and "he thinks he shall not want: And therefore "he will trust in the LORD, and do good, "and thinks verily he shall be fed; or Truth shall "be his feeding; (as some read:) So that he "thinks no Man can take away his Livelihood, "unless he can first take away God's Truth."

Ibid. Motton: Mr. CROFTS. His Name was JOHN. He was after his Ejection Chaplain to the Lady Fiennes, at Newtontony in Wilts.

Ibid. Forthingbridge; Mr. CROSSIN. I am informed he was turn'd out from a Sequestration near *Fordingbridge*, to which Mr. Cuff the old Incumbent return'd at the Restoration. This Mr. Cuff was a Person that took great Liberty to jest in the Pulpit. Mr. Crossin went into *Devonshire* and found so much Favour with the Bishop of *Exeter* as to be continued a Living there some time after 1662, with ordination.

52. lin. 2. Mr. Samuel Ellis should be Mr. Ellis.

Winchester, add, who died M^r. the Isle of *Wight*.

The EJECTED, &c.

IN THE

County of HEREFORD.

Pag. 353. *M*ORTON upon *Lugge*; Mr. ANTHONY COLLIER. This being a Sequestration, he left the Living at the King's Restoration.

At the End of the Account of him, add, with whom he died.

Ibid. *Selleck*, add, and *Cagle*: Mr. ROBERT TAYLOR. He preach'd alternately at both these Places, which are near to each other, and but one Parish, the Income whereof was very small. He was a very affectionate, earnest Preacher, and used very frequently to weep in his Publick Administrations. After his Ejectionment, he preach'd as he had Opportunity in this and the neighbouring Counties; but his Abode was in *Herefordshire*, and most Part of his Time he dwelt at *Rosse*, Preaching frequently at Colonel *Kirle's*, who liv'd not far from the Town. He never took the Pastoral Care of any People, after he was turn'd out in 1662. He died about the Year 1678, at the Age of forty-five.

Ibid. *Whitchurch*, or *Castle Richards*; it should be *Richard's Castle*: Mr. WILLIAM WOODWARD, M. A. I suppose this is the same Person whom I had mention'd, pag. 70, in the University of Oxford. Dr. *Walker* in his *Att.* Part II. p. 361, says, that this Mr. *Woodward* came with a Party of Soldiers

Soldiers to take a forcible Possession of Mr. *Smith's* Parsonage-House here; and when Mrs. *Smith* laid fast hold of a Bed-post, Mr. *Woodward* being more cruel and merciless than the Soldiers, kick'd her on the Belly with that Violence, that it gave her a Rupture, whereof she never recover'd, but died within little more than a Year, and not without great Suspicion of that being the Cause of her Death. This Account no ways agrees with the Character given of Mr. *Woodward*, by all that knew him. I suppose this Story may be of the same Sort, with the barbarous Treatment of Mr. *Standish* a Priest Vicar at *Wells*, who is represented by the Doctor as starving and rotting in a Jail, when he liv'd above twenty Years afterwards *. I take both Accounts to be of equal Truth and Credit.

Ibid. lin. 10. Sir *Edward Littleton* of the *Moor*, should be, *Edward Littleton*, Esq;

* See Mr. *Wilmot's* Ap. to his Rep. to Mr. *Agard's* 2 last Pamph. p. 32, 33.

Ibid. *Lemster* : Mr. *JOHN TOMBES, B. D.* Add; He was educated at *Oxford*, in *Magdalen-Hall*, under the famous Mr. *William Pemble*, Author of *Vindicie Gratie*, and of several other Learned Treatises. He succeeded him in the Catechetical Lecture of the said Hall, and approv'd himself an excellent Disputant, and no contemptible Divine. † It hews he was esteem'd a Person of excellent Parts, that he was chosen Lecturer in this Hall, upon his Tutor's Decease, when he was but twenty-one Years of Age, and of but six Years standing in the University. He held this Lecture for about seven Years, and then left *Oxford*, and went first to *Worcester*, and afterwards to *Lemster*, at both which Places he made himself very popular by his Preaching. In 1641, he had the Living of *All-Saints* in *Bristol* given him by Mr. *Fiennes*, who manag'd that City for the Parliament: And there he continu'd till 1643, when the City was surrender'd to the King's Party. Afterwards going to *London*, he became Master of the *Temple*, and continu'd so about four Years, and then was supplanted by one *Johnson*. He afterwards went to *Beudly* in *Worcestershire*, at which Time Mr. *Baxter* was Minister at *Kidderminster*.

† See Mr. *Nelson's* Life of Dr. *George Bull*, Ep. of *St. David's*, p. 245, &c.

minister. Being in *London* in 1653, he was appointed one of the *Triers* of Publick Ministers: About the same Time he got likewise the Parsonage of *Rosse* *, and the Masterhip of the Hospital in *Lebury*, both in this County, which he kept with *Lawter* and *Bendly*. Bishop *Sanderfon* had a great Esteem for him, as had also one of his Successors, Bishop *Barlow*. He married a rich Widow in *Salisbury*, not long before the King's Return; by whom enjoying an Estate, he liv'd there till his Death, in 1676.

All the World must own him to have been a very considerable Man, and an excellent Scholar, how disinclined soever they may be to his particular Opinions. Even Mr. *Wood*, (who, as Mr. *Nelson* well observes, is never to be suspected of Partiality for any Persons puritannically inclined,) says of him, that set aside his Anabaptistical Positions he was conformable enough to the Church; would frequently go to Common-Prayer, and receive the Sacrament at *Salisbury*, and often visit Dr. *Wad* Bishop of that Place, who respected him for his Learning. And this his Occasional Conformity, Bishop *Burnet* took particular Notice of, in the Free Conference between the two Houses of Lords and Commons, of which he was one of the Managers, in 1702; mentioning him as a very Learned and Famous Man, that liv'd at *Salisbury* †.

* See *Annals*
of *Q. Anne's*
Reign: Year
1. P. 194.

He lies buried in *St. Edmund's Church-yard* in *Sarum*: And over his Grave there is a flat Stone with this Inscription:

*Here lieth the Body of JOHN TOMBES, Bachelor
of Divinity, a constant Preacher of God's
Word, who deceased the 22d of May, An.
1676, aged seventy-three.*

To the Catalogue of his Works, this may be added, *Animadversiones quædam, in Aphorismos Richardi Baxteri de Justificatione.* And a just Reply to the Books of Mr. *Wills*, and Mr. *Blinman*, *&c.* *Infant-Baptism*, 8vo. 1675.

* Dr. *Walker*, *Ant.* Part II. p. 36, says, that this was worth 250 l per Annum.

Pag. 356. lin. 5, from the Bottom ; Mr. C—y of W—e. I have been spoke to by a Relation of this Gentleman about the Reflection here cast upon him, and told, that it was undeserv'd, and that he was a great and worthy Man. I who knew him not, freely told the Complainant, That as I had but pursued the Information given me, so I would readily be so just to his Friend and Relation, as to publish any thing he would give me upon his Word and Honour, or upon credible Information, by way of Opposition, But he died soon after, without ever letting me hear from him, as he had promised, and so I could not well do any other, than let it stand as it was before.

Pag. 359. Upper-Sapie : Mr. MALDEN. I have since had an Account, that he conform'd, tho' not to the Satisfaction of his Conscience : For he would often say, " That it repented him, that he did not " let his Wife and Children go a begging, rather " than he had conform'd." However, he continu'd in the Living till his Death : And he always paid a great Respect to those that did not conform.

The EJECTED, &c.

IN THE

County of HERTFORD.

Pag. 360. KEMPTON ; Mr. JOHN WILSON.
Add, *M. A ;* sometime of *Katherine-Hall in Cambridge ;* for so it is in the Book he publish'd.

Ibid. Watford ; Mr. PHILIP GOODWIN. Add,
M. A ; for so he writes himself, in the Title-page
of

of Family Religion reviv'd. He was of St. John's College in Cambridge.

Page 360. *Bishops Stortford.* Mr. JOHN PAINE, In *Newc. Rep. Eccl.* Vol. 1. p. 896. It is JONATHAN PAINE.

Ibid. Ware: Mr. YOUNG. He kept up a considerable Meeting for some Years at *Kempton* in this County; and his Name is precious there to this Day.

Ibid. Shenly: Mr. ISAAC LOEFS, or rather LOEFFS. He was M. A. of *Peter House* in Cambridge. Some Papers and Parchments relating to him having fallen into my Hands, I shall here insert them. The first is a Recommendation of him by Mr. (afterwards Dr.) *Lazarus Seaman*, which runs thus.

Sept. 9. 1648.

THESE are to certify whom it may concern, that the Bearer hereof *Isaac Loeffs*, Master of Arts of the last Year, and Fellow of *Peter House* in Cambridge, is of a godly Life and Conversation, orthodox in Judgment, and well affected to the Parliament. In Witness whereof I have subscribed my Hand.

La. Seaman. Magr. C.S.P.

The second is a Parchment, a Recommendation of him from the Chancellor, in the Form following.

"HENRICUS RICH Comes Hollandiæ, Ban-
" Kennington, Camerae Cubilis Majestatis Ce-
" nerosorum unus, Perisæ lidis Georgianæ Fou-
" rarus, Regiæque M
" & Almæ Universita
" gift. & Scholar."

Fidelibus presentes has Literas inspecturis, vi-
suris, vel audituris, Salutem in Domino Sempiternam. CUM discretus Vir Mr. Isaacus Loeffs, Coll. Sancti Petri in Universitate Cantabr. Socius, literas nostras Testimoniales gradus & conditionis in quibus hic apud nos est & habetur a nobis petierit, Nos conditiones & merita nostrorum affectu sincero perpendentes eos solos testimonio nostro ornandos esse arbitramur, quos sci-
mus promeritos ut istud beneficii a nobis consequantur: QUAMOBREM vestrae pietati per has literas significamus praefatum Isaacum Loeffs ad gradum Magisterii in Artibus statis temporibus & Solennibus Comitibus Anno Domini Millimo sexcentesimo quadagesimo octavo admissum fuisse: unde ne calumniantium invidia, aut infidantium excogitata malitia, ipsius gradus, eruditio, vitae probitas, & laudabilis conversatio in dubium poterint revocari, omnes Christi fideles & literarum studiosos Academiae nostrae nomine oratos esse volumus, ut qui illius gradui, doctrinae, & morum probitati honos debetur, eum huic alumno nostro praestare non graventur. In cuius rei Testimonium Sigillum nostrum presentibus apponi fecimus: Datum Cantabrigiae in Senatu nostro nono die mensis Decembris, Anno Domini Millimo sexcentesimo quadagesimo octavo.

The others relate to his Settlement at *Shen-
ton*, in which Living he succeeded Mr. *Stephen
Jones*, who resign'd it, in the Year 1650. The
Patron of that Living was *John Crew* of *Crew* in
the County of *Chester*, Esq. He conferr'd the Right
of Presentation for that Time, (in Case of a Va-
cancy,) upon certain Persons nominated in a Wri-
ting drawn up for that Purpose. After this Mr.
Jones made a formal Resignation of the Living;
and Mr. *Loeffs* had a Presentation to it from those
who were legally impower'd by the Patron.

The

The Patron's Writing runs thus.

“ **T**o all Christian People, to whom this present Writing shall come to be seen, heard, or read.
 “ I *John Crew* of *Crew* in the County of *Chester*,
 “ Esq. send greeting, in our **LORD GOD** everlasting. Whereas I am vested, seiz'd and lawfully estated of and in the Advowson and Patronage of the Rectory of *Shenley*, and of and in the Presentation thereunto: Now know ye, that I the said *John Crew* as well for the especial Trust and Confidence I have of the Fidelity and Integrity of *John Marsb*, Esq. *Thomas Brisco*, and *Thomas Harris*, Gent. Parishioners inhabiting within the said Parish of *Shenley*; have appointed, assign'd, and authorized, the said *John Marsb*, *Thomas Brisco*, and *Thomas Harris*, my faithful Deputy and Deputies, for me and in my Name, to limit, assign, and present to the Personage of the said Cure of *Shenley*, a godly able and orthodox Minister, such as by the said *John Marsb*, *Thomas Brisco*, and *Thomas Harris*, or by any two of them, shall be well liked and approved of. The said Presentation of my said Deputies to be but once; to commence and begin when and as soon as the same shall happen to be void by Death or otherwise. And whatsoever the said *John Marsb*, *Thomas Brisco*, and *Thomas Harris*, or any two of them shall do or Cause to be done, in the Premises, I do hereby ratify, promise, confirm and allow, by these Presents: In Testimony whereof I have hereunto set my Hand and Seal, the fifteenth Day of *July*, Anno Domini 1650.

Seal'd and delivered in the Presence of

Edw. Hayes.
Joshua Lomax.
Brett Netter.

John Crew.

Memorandum, That these words, viz. (to be but once) were interlined before the enfealing and delivery &

This is a true Copy taken out of the Original.

John Marsh.

Brett Netter.

The Resignation of Mr. *Stephen Jones*, the Clerk
which has not fallen under my Observation, was
in this Form.

IN DEI Nomine Amen: per hoc presens publicum instrumentum cunctis evidenter appareat, et sit notum, Quod decimo septimo Die mensis Decembris, Anno Domini sexcent^{mo} & quinquagesimo in ædibus meis infra par^{tem} S^{an}c^ti Benedicti Paulswharfe London, nos^{se} scimus ac in virtutis mei nos^{se} pub^{lic}i Subscript. ac testium inferius nominat^{us} p^{erson}al^{iter} constitutus *Stephanus Jones* Clericus Rector Rectoriæ & Ecclesiæ par^{och}ialis de Shenley in Com. Hertfordiæ Diocesis Lincoln^{ie} quædam resignationem & protestationem in Scriptis redactam & publicè interposu^{it}, ac resignavit, protestatus est, & cætera fecit & exercuit in omnibus, & per omnia, prout in quadam p^{ap}eri Schedulâ quam tunc in manibus suis tenebat continetur; cujus quidem Schedulæ tenor sequitur, & est talis, videlicet; In DEI Nomine Amen; Coram vobis Notis pub^{lic}is & authenticis p^{erson}is, ac rebus fide dignis hic p^{res}entibus: Ego *Stephanus Jones* Clericus Rector Ecclesiæ par^{och}ialis de Shenley in Com. Hertfordiæ Diocesi Lincoln^{ie} volens & affectans, exercitis causis veris, justis, raconabilibus & legitimis, & animum meum in hac parte moventibus, ab onere, cura, & regimine, d^e meâ Rectoriæ; & Ecclesiæ par^{och}ialis prædict^æ & animarum parochianorum ib^{idem} exui penitus & exonerari, d^em Rectoriam meam Ecclesiæ par^{och}ialis de Shenley prædict^æ cum suis juribus, membris, & pertinentiis universis in manus Ordinarii loci prædict^æ vel alterius cuiuscunq; hanc meam resignationem admittendi potestatem habentis vel habituri, non vi vel metu coactus, nec dolo aut fraude ad id ductus, me

aliqua alia sinistra machinatio circumventus, sed ex mea certa scientia, alioq; deliberato, & spontanea vote, pure, sponte, absolute, & simpli resigno, ac re & verbo, eandem Rectoriam meam vacuam dimitto, juri quoq; titulo, & possessioni & interesse meis in dicta Rectoria mea prehabitis, & hactenus mihi in eadem competens renuncio, eis quoque cedo, & ab iisdem cum suis juribus, membris, & ptenen' universis recedo totale, & expresse in his scriptis; super quibus omnibus & singulis deus *Stephanus Jones* me *Carolus Seller* Notum publicum subscriptum, ad conficiend' sibi unum vel plura publica seu publica instrumentum sive instrumenta, ac testes inferius nominat' ad testimonium desuper perhibendum rogavit, & requisivit, ac insuper quendam *Stephanum Ewer* Gen. ad exhibendum hanc suam resignationem, & hoc presens publicum instrumentum desuper factum, coram quacunq; persona vel quibuscunq; personis eandem sive idem admittere potestatem habentibus, vel habituris, & ad procurandum hanc suam resignationem admitti & inactitari & certiorari, & Ecclesiam parolem de *Shenley* predict' de persona sua vacuam fuisse, & esse, pronunciari constituit & assignavit; Ac omnia & singula quae deus *Stephanus Ewer* in pmissis fecerit, se ratum, gratum, ac firimum perpetuo habuit, promisit, & quantum in eo fuit, aut est, ratificavit. Acta fuerunt haec omnia & singula prout supra scribuntur & recitantur, sub Anno Domini, mente, die, & loco praedictis, presentibus tunc & ille *Johannes Seller*, & *Francisco Tredcroft*, lra'is testibus ad premissa audiendum, & testificand' rogatis special' & requisitis.

Et ego *Carolus Seller*.

The Living of *Shenley* being hereupon vacant, there is another Writing which contains Mr. *Loeff's* Presentation to it, in this Form.

OMNIS

OMNIBUS ad quos præsentēs n^{ra} literæ pervē-
nerint hanc n^{ram} præsentationem infra script^{am}
admittendi potestatem habentibus, vel habituris, *Jo-*
hannes Marſh, Ar. *Thomas Briſco* & *Thomas Harris* pa-
rochiani & inhabitantes paro^{chie}. & pro hac vice indu-
bitati patroni Rectoriæ & Ecclesiæ paro^{chie} de *Shenley*
in Com. *Hertfordiæ*, & nunc vel nuper diocesi. *Lin-*
coln' ex concessione potestate & autoritate *Johannis*
Crew de *Crew* in Comitatu *Cestriæ*, Ar. veri & in-
dubitati patroni Rectoriæ & Ecclesiæ paro^{chie} de *Shen-*
ley præd^{icti} l^{ite}m constitut^{um} & fulciti o^{mn}id^{um} obedienti-
am & reverentiam in ea parte debet^{um} ad Rectoriam
& Ecclesiā paro^{chie}m de *Shenley* præd^{icti} per cessionem
seu resignationem *Stephani Jones* Clerici, ultimi
Rectoris, & incumben^{ti} ib^{idem} jam l^{ite}m vacantem, &
ad n^{ram} præsentationem pro hac vice tantum spectan-
tem, Dilectum nobis in Christo *Isaacum Loeffs* Cli-
cum in artibus Magistrum vobis tenore pat^{entis} præsen-
tamus, humil^{iter} rogantes quantus eundem *Isaacum*
Loeffs Cl^{icum} ad & in dec^{an}am Rectoriam & Ecclesiā
paro^{chie}m de *Shenley* prædict^{am} admittere, ipsumque
Rectorem ejusdem ac in & de eadem instituere
& investire ac in realem actualem & corporalem
possessionem ejusdem Rectoriæ, una cum omnibus
& singulis suis juribus, membris & p^{er}inentiis uni-
versis ad eandem spectantibus, induci mandare,
cæteraq; facere, p^{er}agere, & p^{er}implere, quæ v^{ost}ro
in hac parte incumbunt officio gratiose dignemini
cum favore: In cujus rei testimonium, nomina,
cognomina, & sigilla nostra p^{re}sentibus apposuimus. Da-
tum tricesimo die mensis Decembris, Anno D^{omi}nⁱ mil-
lesimo sexcentesimo & quinquagesimo.

John Marſh. Tho. Briſco. Tho. Harris.

Mr. *Loeffs* being thus presented to this Living
in 1652, continu'd in it, till he was outed in 1662.
And I the rather give this Account so at large, be-
cause Dr. *Walker* so often reflects on our ejected
Ministers for not being legally presented. I doubt

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not

not but many had the Consent of the Legal Patrons, tho' it is hard to give suitable Proof of it at this Distance of Time.

After the *Act of Uniformity*, Mr. *Loeffs* came to London, and was for some Time Assistant to Dr. *Owen*. He has a Piece in Print, intit. *The Soul's Ascension in a State of Separation*, 8vo. 1670.

Page 360. *Cheston* ; or rather *Chesthunt* : Mr. WILLIAM YATES. This was a Sequestred Living, as appears from Dr. *Walker*, *Att. Part II.* p. 363. I am inform'd Mr. *Tates* died in August 1679, near an hundred Years of Age.

Ibid. St. Albans. Mr. NATHANAEL PARTRIDGE Add, I suppose he was of *St. Michael's*, because it appears one was Ejected there in 1662, from *Newc. Rep. Eccles. Vol. I.* p. 788 ; where we have this Entry. *John Cole, A. M. 3 Mar. 1662. per subscriptionem ultimi Vicarii.*

This Mr. *Partridge* preaching once at *St. Albans*, upon those Words, *Rev. iii. 18 ; Anoint thine Eyes with Eye Salve, that thou mayst see ;* a poor Man that was as blind in Mind as he was in Body, went afterwards to his House, and ask'd him very soberly, where he might get that Ointment to cure his Blindness ? He preach'd afterwards to an Auditory in *Oldstreet* beyond *Bunhill-fields* many Years, and suffer'd six Months Imprisonment in *Newgate* for his Nonconformity. He took a great deal of Pains with the condemn'd Prisoners there from Sessions to Sessions for many Years, not without some good Success : And died in a good old-Age, August 6. 1684. Mr. *Christopher Neffe* drew up and publish'd an Elegy upon him, some Lines of which were so severe, that he was forced for a Time to hide from the Messengers who were very busy in Hunting after him.

Page 361. Mr. BURWELL : He died at *Alderman Poyner's* at *Coldicot* (not *Codicot*) of an Apoplexy, in 1667.

Pag. 361. Mr. WILLIAM SHERWIN. Whereas it is said, *he was both Rector of Wallington, and Baldock;* should have been said, *Rector of Wallington, and Lecturer at Baldock.* Dr. *Walker Att. p. 201,* says that Mr. *Sherwin* made 300 l a Year of the Living, and had the Mortification to let go that fat morsel from betwixt his Teeth in 1650, when Mr. *John Bowles* was rector'd. But perhaps he was not much less mortify'd, to be a little after totally silenc'd, and made incapable of any other Living, or Publick Service by the Act for Uniformity: On which Account there was not the least impropriety in my bringing him in, in my Abridgement, notwithstanding that I had no certain Information where that Act found him when it took place.

Ibid. Aldbury: Mr. FRANCIS COMYN. It should be COMYNG. He was admitted to this Living in 1537, before the Wars, as appears from *Newc. p. Eccl. Vol. I. p. 792.*

Pag. 362. Barly: Mr. NATHANAEL BAILY. *e* is wholly omitted in the List of the Vicars of this place, in *Newcourt's Rep. Eccl. Vol. I. p. 800.*

Pag. 367. Gravely: Mr. CATER. He liv'd some time after his Ejection in the Family of Sir *Robert Moline*, near *Sabridgeworth*, in this County: And when he died, left something by way of Charity, which the Heir of that Family is one of the Managers in Course.

Pag. 368. Abbots Langley: Mr. JOHN KING. *e* is just mention'd in *Newcourt's Rep. Eccl. Vol. I. p. 842,* where his Successor is enter'd thus: *Thos. Wright, Cl. 29 Jan. 1662. per inconform. King.*

Ibid. Goldesden: Mr. MOCKET. A very pious, humble Man. His Name was THOMAS. He was M. A. of both Universities, and had been of *Queen's-College* in *Cambridge.* He was some Time
M m 2 Chaplain

Chaplain to the Earl of Bridgewater, when he was Lord President of the Marches of *Wales*, in the Reign of King *Charles I.* and by him he was favoured, and promised Preferment. He was Preacher at *Holt* in *Denbighshire*, before he was sent to *Geldesden*. He has some Things in Print: As, *Gospel Duties and Dignity*, 4to. 1643. *A Discourse on the Covenant and Protestation*, 4to. 1642. *The Church's Trouble and Deliverance*, 4to. 1642. *Christian Advice to Old and Young, Rich and Poor*, 8vo. 1671, &c.

Page. 368. *Paul's Walken*: Mr. PEACHY. This I am inform'd is the same Person as practis'd Physick in *London*, and is the Author of several Books in that Faculty.

Page. 369. *Thorby*: Mr. WARREN. *Thorby* is this County, was a sequestred Rectory. *Walker's Art.* Part II. p. 174.

Page. 369. *Tuttnridge*: Mr. WILLIAM TUTT. I find one of this Name mention'd in *Newcutt*, Vol. I. p. 723.

Page. 370. *Buſby*: Mr. WARD. He is mention'd by *Newcutt*, Vol. I. p. 816, among the Rectors here. But Dr. *Walker*, *Art.* Part II. p. 365, says, that Mr. *Ward* being posses'd of this Living in 1660, got a Presentation to it from his Nephew, *per legatum*, and discharging the Surplice, he managed the Prayers here until his Death, in what Year 1664. By this it appears, that in the Doctor's Opinion, he was as bad as a Nonconformist, if ~~more~~ worse. Tho' had I known this, I should scarce have mention'd him in my List.

Wind. Great Hallam: Mr. Add; M. A. and one that was His Living and was a Puritan. Nephew. Strange.

Dyke was Pastor to a Congregation in *Devonshire-square*, in *London*. There is this Evidence of his being episcopally ordain'd, thar a certain Person whom he had married, being desirous to get off from his Marriage, he produced his Orders, and by that Means he was disappointed.

Page. 370. Whereas I have intimated at the Close of the County of *Hertford*, that I have omitted Mr. WILLIAM JANEWAY of *Kilshul*, as supposing it to be the Father of Mr. *John* and Mr. *James Janeway*, that was thereby intended, who could not be ejected or silenced after 1660, when he died in 1657; I am now inform'd, that Mr. *William Janeway*, the eldest Son of this Mr. *William Janeway*, and eldest Brother of Mr. *John Janeway*, succeeded his Father in this Living of *Kilshul*, and was there ejected and silenc'd for his Nonconformity, and therefore ought to have been there mention'd.

The EJECTED, &c.
IN THE
County of HUNTINGDON.

Page. 371. BLUNTSHAM; Mr. JAMES BEDFORD, B. D. Add; The worthy Son of a most excellent Father, who was Minister of *Clifton* in *Bedfordshire*, where he was born. This Mr. *Bedford* publish'd a Sermon on *Heb. ix. 27*; preach'd at the Funeral of his Brother's Daughter.

Ibid. *Huntington*: Mr. SAMUEL BROOKS, B. D. He was Fellow, and not President of *Catharine-Hall* in *Cambridge*.

Pag. 371. Long Orton : Mr. EDMUND SPINKS. I suppose he was thrown out of *Castor* immediately upon the Restoration, because Dr. Walker, Part II. p. 270, says, that *that Living belongs to the Bishop of Peterborough*. And I find Provision is accordingly made for the annexing this Living to that Bishoprick, as formerly, in the Act of Parliament for confirming and restoring of Ministers, which pass'd in 1660.

Ibid. lin. 25 and 26. instead of with Mrs. Elmes, it should be near Mrs. Elmes.

Ibid. Bottlebridge : Mr. SIMON KING. Add; He was some time Schoolmaster at *Bridgnorth* in *Shropshire*, where Mr. Baxter and he liv'd for some time together in one House as they were afterwards Fellow-Labourers in *Coventry*. Mr. King was Minister of *Trinity-Parish* in that City, from 1642 to 1645. After 1662, he liv'd at *Long Orton*, near *Peterborough*. It pleas'd God to try him by many Afflictions: And among others, with the Burning of his House to the Ground, in *August 1689*, by which he was in a manner depriv'd of all his Substance, and that at a Time when he and his Wife were both of them above eighty Years of Age.

Ibid. Allerton ; it should have been *Elton* : Mr. COOPER. This Mr. Cooper was Minister here till 1662. He being Patron of that considerable Parsonage, married his Daughter, (who was his only Child) to Mr. Ball, the Son of worthy Mr. Thomas Ball of *Northampton*, and presented him to it: And his Son Dr. Ball is now in Possession of it, or at least was not long since.

Mr. Cooper was a Man of great Note in his Country, for the Piety of his Life, the Prudence of his Conduct, and for his ministerial abilities. He was a great Stamp.

Ibid. Cherry Orton
He was many Years
Cambridge ; and was

which lies near *Peterborough*, which is in the Gift of the College, and one of the best in the Gift of that College. He was a good Scholar, and eminent Preacher.

The EJECTED, &c.

IN THE

County of KENT.

Pag. 374. **CANTERBURY**; At the Cathedral : Mr. JOHN DURANT. Born Anno 1620. To his Works may be added, *The Woman of Canaan* : The Sum of certain Sermons on *Mat. xv. 22*, &c. 8vo. 1660 : Dedicated to the Magistrates, Ministers, and Inhabitants of *Newcastle upon Tyne*, thanking them for their singular Respect to his dear Brother Mr. *William Durant*, who was carrying on the Work of the Gospel among them in that Town. He also publish'd a Sermon intit. *Silence the Duty of Saints under every sad Providence* : Which was preach'd upon Occasion of the Decease of his beloved Daughter, &c.

Pag. 376. *Maidstone*: Mr. JOHN CRUMP. He was recommended to the People of this Town by Mr. *Wilson* his Predecessor, and was blest'd with a most agreeable Temper; and remarkable for his affable Carriage, which much recommended him to the Affections of such as convers'd with. He was of so moderate a temper, the Minister of *Maidstone*, admitted him to his Pulpit, and he was so often for him, that after his Ejection, two Miles distant from *Maidstone*, where (tho' Ministers since) his Ministry was continued to this Day.

Pag.

Pag. 378. In the Account of Mr. WILMOT of Feversham, instead of by preaching from Place, let it be, from Place to Place.

Ibid. Cranbrook: Mr. WILLIAM GOODRIDGE. Add; I am inform'd he was a Man of great Piety.

Pag. 380. Barrham: Mr. JOHN BARTON. I am told that this Barrham is a Chappel to the Rectory of Bishopsbourne. But though it is so, yet was Mr. Barton as much there silenc'd, as if it had been as good a Parish-Church as any in the County, if he was the Preacher there, when the Silencing Act took Place.

In the Diary of Mr. Thorowgood of Monkton, which I have perus'd, I find an Account given of some Parliament-men, and other well dispos'd Persons, who living not far asunder, agreed to join together in religious Meetings on the Week-days, and in receiving the LORD'S Supper on the Lord's Day. The Members of Parliament, were Mr. John Bys of Betteshanger, Col. John Dixwell of Broom in Barrham, and Mr. (after Sir) Harry Oxenden of Dean in Wingham, with their Relations. The Ministers were Mr. Quinton of Adsum, Mr. Thorowgood of Monkton, and this Mr. Barton. The Persons that met, were of several Parishes thereabouts, that had not the Sacrament administer'd where they liv'd. They met at first once a Fortnight on Fridays, and afterwards once in every Month, on a Week-day, and had a Sermon in some private House; and every Month, upon a Lord's Day, they receiv'd the LORD'S Supper together, after hearing a Sermon in the Church, the three Ministers aforesaid taking their Turns. They also kept together many Days of Fasting and Prayer. And they held on in this Course for some Years, very comfortably and profitably.

Ibid. Dover which Degree in Wood's Fasti

JOHN DIXWELL. Add, M.A.; 1628, as I find and he wrote himself

self so, in some Things that he has printed. As being silenc'd, he continu'd preaching private-
Dover, till the Time of his Death, which I am m'd was about 1663.

e publish'd a Tract intit. *Heaven and Earth sta-*
(prefac'd by Mr. *William Greenhil*) on *Hag. ii.*
8vo. 1656: And it appears from the Title,
not only that he was *M. A.*, but also that he
some time Lecturer of *Christ-Church* in *London*,
re his settling in the Town of *Dover*.

ig. 380. *Ashford*: Mr. *NICOLAS PRIGG*. He
a celebrated Preacher, and one of eminent
i. Marrying one *Mrs. Scot*, he with her Portion
has'd some Land, which maintain'd them after
jectment. For many Years, he was so melan-
y, that he could not preach: But after the
th of his Wife, he grew much better, and at
th died in Comfort.

ig. 381. *Ilkham*; or rather *Ickham*: Mr. *JOHN*
N. I am inform'd that this is a Rectory of
e 200 *l per An.* This Mr. *Swan* was one of the
missioners in this County for ejecting scanda-
Ministers.

id. *Benenden*: Mr. *JOSEPH USBORNE*. Mr. *An-*
being turn'd out of this Living for Insufficiency,
People got Mr. *Osborn*, (which I am told was
rue Name) to preach among them for half a
; during which Time, he had an Invitation to
ice in *Suffex*. The People of *Benenden* having
ce of it, met together, and by voluntary Sub-
tion rais'd their 40 or 50 *l* to 60 *l per Annum*,
desir'd him to continue with them. The Parson
ne Living was then abroad with King *Charles*,
so it fell into the Hands of the Committee at
lon to provide for the Place. The People of
nden promis'd to use their utmost
Committee, to get him settled
y made the Subscription above
one Year only. And when it
subscrib'd for another Year;

three Years, and then for five. They put him also upon moving for an *Augmentation* of 40 *l.* per *an.* which was obtain'd: And yet they continu'd their Subscription, and paid it chearfully.

When the Protector took upon him to place and displace Ministers, Mr. *Osborn* was tried by the Committee of Ministers that was of his appointing; and he carried with him, when he appear'd before them, a Certificate from the People, and another from the neighbouring Ministers, as to his Abilities, and sober and regular Behaviour. He answer'd all the Questions that were propos'd to him, fifteen Commissioners being present, and Mr. *Caryl* in the Chair. And he afterwards obtain'd the Protector's Order for the Living. The Vicaridge-house was gone to decay, which was occasion'd by its being us'd by the Parish for the Poor to dwell in: And they agreed to repair it, and made it a convenient Dwelling.

At the Restoration in 1660, all the Ministers that were put in by *Oliver*, were to be immediately turn'd out: But Esq; *Hendon* the Patron, who came over with King *Charles*, finding Mr. *Osborn* greatly beloved by the People, and knowing the Living to be but small, would not present any one in his Room. And his Brother, who after him became Sir *John Hendon*, desir'd him also to continue there, and conform, if possibly he could. Another also of his Acquaintance, (and he a considerable Man) earnestly press'd him to Conformity. But he told him that Faith and a good Conscience would stand him in more stead than an hundred Livings; and quitted it in 1662. Mr. *Buck* the Dean of *Rocheſter* came to him soon after, and offer'd to enter into a Bond of 500 *l.* to put him within a Month into a better Living than *Benenden*, provided he would conform. But he freely told him, that if he could have conform'd at all, it should rather have been at *Benenden*, than for any other Place whatever: For he should never in or a Place wh^{ere}

He had for
his Wife was
of them. *As*

time at *Staplehurst*, and then went into *Sussex* to *Hathfield*, where he had four Children more : And he continu'd there several Years. He afterwards preach'd to a People at *Brightelmstone* in *Sussex*, for nine Years : And about 1681, was su'd for 20 *l* a Month, on the Account of his Nonconformity. He thereupon came to *London*, and preach'd for some time at *Peckham*, and went afterwards to *Ashford* in this County, and from thence to *Tenterden*, where he continu'd about nine Years. And afterwards he spent about nine Years more at *Barsted* near *Maidstone*, where he concluded his Ministry, by reason of his Infirmities. He spent the last Part of his Life at *Staplehurst*, where he finish'd his Course, Dec. 28. 1714. *Ætat.* 85.

He never printed any thing. A kind Providence attended him in all his Removes. He liv'd in Friendship with all the Publick Ministers of the Places where he dwelt : And when he died, left somewhat to the Poor of all the several Parishes he had liv'd in, in his last Will and Testament.

Pag. 381. *Goudhurst* : Mr. BRIGHT. His Name was EDWARD. He had the Character of a very good Man, and was endow'd with a great deal of Patience. And indeed he needed it : For he had the Exercise of a very froward and clamorous Wife. This made many think, (and some would not stick at expressing it in Words upon Occasion) that it fell out very well, that he was pretty thick of hearing.

Ibid. lin. 6 from the Bottom ; for 60 *l*, read 40 *l*.

Pag. 382. *Sandhurst* : Mr. ELLISTON. Dr. Walker, *Att.* Part II. p. 220, mentions him as succeeding Dr. Anherst, at *Horsmanden*, where he was bred at the Beginning of the Troubles ; and when he was afterwards at this Living : But I am inclin'd, he died the April before the Act for Dissolution took Place, and therefore should not be mention'd of him.

Pag. 382. *Lenham*: Mr. THOMAS SHEWELL, Add, *M. A.* He was born in *Coventry*. His Father was a reputable Citizen and Clothier. He was Scholar to that learned and excellent Person Mr. *James Cranford*, and was afterwards educated in the University of *Cambridge*. His first Settlement in the Ministry was at this Place; and he was ejected from hence by the *Act of Uniformity*. He afterwards kept a private School at *Leeds* in this County. He married a Niece of the Reverend Mr. *Thomas Case*. After many Years, he return'd to his native City, and continu'd Preaching there to the last. There was something extraordinary in his Death. He had been for some Time Preaching on the *Lord's Days* upon the Subject of Original Sin, from the fifth of the *Romans*, and had not finish'd the Subject. Coming into the Pulpit the *Lord's Day* before he died, tho' in perfect Health, instead of going on (as was universally expected) with his former Discourse, he, to the great Surprize of all his Auditors, took for his Text, *Rev. xxii. 21. The Grace of our Lord JESUS CHRIST be with you all, Amen*: And preach'd a most excellent Sermon. The People were under a very great Concern, and some were afraid he had a Design to leave them, and enquir'd of his Daughter, whether she knew the Occasion of his changing his Subject. She told them, that on the *Saturday* Evening, she perceiv'd him walk about in his Chamber, and he did not come down to Family Prayer at the usual Time: Whereupon, she went up to him, and enquir'd how he did. He told her he found his Thoughts in so great Confusion, that he could not go on with his Subject, but must preach the next Day on something else. However, he appear'd to continue very well, till *Wednesday*, which was his *Lecture Day*, and went to the Meeting-House, in perfect Health. He pray'd as long, and as consistently as ever, and having open'd his *BIBLE*, and nam'd his Text, he began to faulter in the reading, and fell down, and lay'd down in the Pulpit, and was dead. He was buried in an Apoplectic.

after; but died in two Hours time, or thereabout. How awful this sudden Stroke must be to all present, especially when compared with the solemn Farewel, which he was over-ruled to take the *Lord's Day* before, must be left to the Thoughts of all serious Persons. This good Man died, *Jan. 19, 1697*.

Pag. 382. Ulcomb: Mr. WILLIAM BELCHER. Dr. Walker, *Att. P. II. p. 267, 268*, tells the World, that he preach'd against Tythes, as Jewish and Antichristian, till he got Dr. Horsmanden, who was the Incumbent of this Living, turn'd out: And when he came afterwards to succeed him, he not only claim'd them himself, but sued a certain leading Man of the Town on that Account, and recover'd treble Damages: And, that he left a Tenement in the Town, that was call'd *Treble Damages*, as he also was to his dying Day. Supposing this Story true, all the Inference that I can justly draw from it, is this, That there have been ill Men on all Sides; which no wise Man I suppose ever question'd. And yet I don't know but Mr. Belcher may be herein considerably wrong'd. For I have it from one that was nearly relat'ed to him, that he was a Person of great Piety and Probity, and very useful: Nor can I suppose, that had his Character been so stain'd, the famous Mr. Wilson of Maidstone, would have married his Daughter to him.

Ibid. Lofe: Mr. WILLIAM LOCK. He was a diligent and faithful Minister of CHRIST; one that was much belov'd and esteem'd by his People, and who bore a tender Affection toward them. Just before his Ejectment at Bartholomew 1662, he preach'd his last Sermon to them, from *Acts xx. 32*: Telling them in his Introduction, that those Words, which were Part of St. Paul's Farewel Sermon to the Ephesine Elders, he had chosen for the Subject of his to them; but with this sad Difference in his Case, that St. Paul was but call'd by Providence whereas he, and a considerable number of his Brethren, must be laid by in Silence:

Silence: They (the *Ephesians*) its true, should no longer hear him; but (saith he) our Mouths must be stopp'd from Speaking in such a Ministerial Way as we have done, any more. In this Circumstance, he declares he knew nothing he could better do for them, than, according to his Text, to commend them to God, and to the Word of his Grace, &c. Many were the proper, and useful, and affecting Things he left with them in this his last Discourse. He from thence minded them of the uncertain Terms of enjoying Ministerial Helps and Advantages: Of the Affection which good Ministers bear to a People they have any Time had Relation to: They not only love and labour with them while they may, but are concern'd at parting, for their future Benefit and Welfare. They have like Tenderness for their People, as a Nurse for her Children; to which he observ'd the Affection and Care of Ministers is compar'd, *1 Theff. ii. 7*; where the Apostle expresses himself thus: *Even as a Nurse cherisheth her Children, so being affectionately desirous of you, we were willing to have imparted to you, not the Gospel of God only, but also our own Souls; because ye were dear unto us.* And in many other Particulars did he instruct, encourage, and exhort them, suitably to the Time and Occasion, and the import of the Text he had chosen; chiefly insisting (for their Support) upon this Proposition: That God is the great Refuge of his People, who will take the Care and Tutelage of them in all Times and Conditions. He will keep them from the Corruptions of the World; the Temptations of Satan; and in all the Troubles and Distractions of the Times they live in. By his Word and Grace He will preserve, and build them up unto Glory. And in the Close of all, as *St. Paul* minded the *Ephesians* that he had been with them for the Space of *three years*, so he intimated he had been with these People for more, and he hoped for God's Blessing and their Good. And he made some *frank* and *plain* style, that he *had not shunn'd* whole *God*; that prof *ordid way*.

gain their Souls to CHRIST, than to make a worldly Gain of them to himself. And now, since the Publick Ministry must end, he commended them to GOD, who so takes Care of his Church and Children, as they had heard; and to the Word of his Grace, which, through Mercy, they yet had in their Hands, and which studied and used aright, could build them up, and give them an Inheritance, among all them that are sanctified.

Pag. 382, *Berling*: Mr. THOMAS GUNS. He liv'd about the Year 1666.

Ibid. Strowd: Mr. DANIEL FRENCH. He was the Son of Mr. Samuel French, of Town Malton, and reputed a very holy good Man.

Ibid. Southfleet: Mr. HENRY SIMONDS. It could be HENRY SYMONS M. A. For so I find he wrote himself, in an Assize Sermon at Maidstone, March 17. 1657.

Pag. 383. *Wickham*: Mr. EDWARD ALEXANDER, M. A. Dr. Walker, *Att.* Part 2. p. 366, tells us, that he was admitted to this Living, in 1654.

Ibid. Chatham: Mr. THOMAS CARTER. Add; *U. A.* After his being silenc'd, he practis'd Physick, and liv'd at *Newington Butts*; where he died between 1680, and 1690.

Ibid. Lee: Mr. HICCOCKES. It should be WILLIAM HICCOCKS, M. A. I have seen a Tract, of his intit. *Strength made perfect in weakness*: In four Sermons, 8vo. 1674; which Tract, is in the preface, said to be, a *Tast of the Fruit, under the Shade thereof, the Tree that bore it, did bend, and fall.*

Ibid. Eden: Mr. EDWARD RAWSON. Dr. Rawson tells that his was the second, and that Mr. Rawson: And adds, that he

he was a *New England Man*, and a violent Presbyterian: Which if true, was a little peculiar. *Mr. Ellifston* I am inform'd had been in this Place formerly, and could have cut down to the Value of 200 *l* in Timber that was ready to fell there: But he declar'd it should not be said, that *Hofmanden* had him rich, and forbore. *Mr. Rawson* was accounted a good holy Man.

Pag. 383. Lamberhurst: Mr. STEED. He was advanced in Years when he was ejected, but was very eminent for his Piety.

Ibid. Deal: Mr. SEYLIARD. I am informed, that one *Mr. Hezekiah King, M. A.* of Cambridge, was turn'd out of this Place at *Bartholemew-Day 1664*, and that his Funeral Sermon was preach'd by *Mr. Vinke*. And somewhere in the Neighbourhood, *Mr. Samuel Seyliard* also was silenc'd who was an acceptable Preacher, and younger Brother to *Mr. Thomas Seyliard of Chaddington*.

Pag. 384. Falsly pag'd 382, Godmarsham: Mr. ROBERT FERGUSON. At the End of the Account of him, Add; he died very poor and low, (tho' he had some Persons of Rank and Figure often resorting to him, in private,) in 1714.

This *Mr. Ferguson* was a Man by himself. He so behav'd himself, that the Ministers were ashamed of him. He was always plotting, and yet still found a way to escape. He was in the first Proclamation that was publish'd in *King Charles's Time*, upon Occasion of that which was called the *Presbyterian Plot*: But when *Mr. Legat* the Messenger had Warrants deliver'd to him to seize other accused Persons, a strict Command was given him by *Mr. Secretary Jenkins* not to take *Mr. Ferguson*, but to shun him wherever he met him; and if he should happen to find him in any Company he fell into, he should suffer him to escape. * This is a Mystery that is not to be unriddled, without believing him to be a State Intelligencer, employed to trappan and betray others. The Duke of

* Compleat
Hist. of Eng-
land, vol.
III. p. 409.

Ironmouth speaking of him when he was upon the scaffold, call'd him a *Bloody Villain*. † Bishop Bur-
 t in his *History of his own Time*, † says, that He † Ibid. p.
 is a hot and bold Man, whose Spirit was naturally † 438.
 rn'd to plotting. He was always unquiet, and set- † Vol. L. p.
 ting People on to some mischief. He adds, that he 542.
 saw a private Thing of him, by which it appear'd
 was a profligate Knave, and could cheat those
 it trusted him intirely. By which I suppose he re-
 s to the Affair of the Lady Vere Wilkinson; of
 which I myself once had a particular Account from
 a good Lady's own Mouth. And he farther adds,
 was cast out by the Presbyterians, and then went
 along the Independents, where his Boldness rais'd him
 some Figure, tho' he was at Bottom a very emp-
 Man. He had the Management of a secret Press,
 and of a Purse that maintain'd it, and he gave a-
 ut most of the Pamphlets writ of that Side, and
 th some he pass'd for the Author of them. And
 h was his Vanity, because this made him more
 siderable, that he was not ill pleas'd to have that
 iev'd, tho' it only expos'd him so much the more.

ag. 384. Falsly pag'd 382. *Hawkhurst*; Mr. BOTHEL.
 d; his name was EPHRAIM. He was no great
 scholar, but a very honest plain good Man.

Pag. 386. *Heaver*; Mr. PETTER. His Christian
 name was JOHN (Mr. *Burrostone* his Curate im-
 mediately succeeded him.) He was descended from
 religious and reputable Family in this County.
 was an Example to his Flock, and kind and
 beneficent to all. He wrote a Preface to a large
 Commentary on *St. Mark*, in two Volumes in Fo-
 written by his Brother Mr. George Petter, M. A.
 which he published in 1661, with some Account
 of the Author. After his Ejection, he remov'd
 to *Miles of*, to *Seavenoke*, and there died, at about
 of Age.

HENRY PRICE. Dr. *Walker* Attr.
 his Name JOHN PRICE; and
 to this, which was the seque-
 ofe, or *Chaffe*, in 1657.

Pag.

Pag. 386. *Smeeth*: Mr. SINGLETON. I have been inform'd by Mr. Lewis of *Margate*, that *Smeeth* is only a Chappel to *Aldington*; so that if the Rector of *Aldington* conform'd, Mr. *Singleton* whether he conform'd or nor, could not keep *Smeeth* without the Rector's Consent. But still he was disabled for Service in any other Station by the Act of Uniformity, and therefore it was fully to my purpose to mention him: And when that Gentleman asks me in his Letter, with what Justice or Propriety of Speech, any Man or Men can be said to be ejected from Places for their Nonconformity, which they could not according to the Constitution of the Government have held, had they conform'd? I think it every way sufficient to reply, that they may both justly and properly be said to have been silenc'd: And the Places at which they were exercising their Ministry, at the Time when the Act taking place, struck them dumb, are the Places where they may be said to be silenc'd, whether they were capable of continuing to preach in them, upon their Conformity, yea or nor. My running Title all along is, *The Ejected or Silenc'd Ministers*.

Ibid. Sandwich: Mr. ROBERT WEBBER. He was one of the Commissioners in this County for the ejecting scandalous Ministers: And five others were join'd with him, who were all Sufferers afterwards for Nonconformity. See *Culmer's Looking-Glass*, p. 38, 39.

Ibid. Chattham Dock: Mr. LAWRENCE WISE. He was imprison'd in *Newgate* for his Nonconformity, in 1682, and died in 1692, about the seventieth Year of his Age. He became an Anabaptist before his Death, and preach'd to those of that Denomination for several Years. He has in Print, *Select Hymns for the Sacrament*, 12mo. 1692: To which are added at the End, some of his last Sermons, which seem to have been taken from broken Notes.

Pag. 387. Mr. HOADLY. After what is said of him let this be added:

Mr. Lewis has since inform'd me, that this Mr. Hoad-

was Schoolmaster of the Free-school at *Cran-*
ke, but that he cannot hear he was ever ejected
 from thence for Nonconformity. He afterwards
 taught School at *Westram* in this County, and from
 thence remov'd to *Tottenham High Cross* in *Mid-*
sex, from thence to *Hackney*, and afterwards to
Rich.

Ibid. After these Words, *in the Isle of Thanet*,
 there be this Addition: Mr. *Lewis* of *Margate*,
 his Observations on my Account of the ejected
 Ministers, &c. which he drew up for Dr. *Walker*,
 an old Friend, and was so kind as afterwards to
 transmit to me, that I might make my Use of
 them, gives this Account of the Isle of *Thanet*.
 In this Island, (says he) there are six Parish Church-
 es. In this of St. *John's* there was no settled
 Minister, and consequently none ejected. But St.
Peter's, St. *Lawrence*, *Monkton*, and St. *Nicolas*, they
 who were ejected from thence, have all left very
 good Characters behind them. Only *Culmer* of
Minster was certainly a furious Bigot, and a Man
 of no Principles." But of him we shall hear
 more presently.

Ibid. St. *Nicholas*. Mr. WILLIAM JACOB. Mr. *Lewis*
 says there was one here ejected, and that he was
 one of a very good Character. I have Reason to
 believe that it was Mr. *William Jacob*, because I
 find him mention'd in the several Lists that have
 fallen into my Hands: Though whence he came,
 where he was educared, and what became of him
 after his Ejection, I have not been able to learn.

Ibid. St. *Margaret's*: Mr. STREET. His Name
 was STEPHEN. Mr. *Lewis* in his MS Observations
 in my Account, says, that no such Person as Mr. *Street*
 was ever Vicar here. But it does not therefore follow,
 that one of that Name might be a Preacher here,
 at the Time of the taking Place of the
 Ejection, might be at that Time silenc'd,
 without mentioning him here in the
 List of Ministers, &c. And ha-
 ving Perusal of Mr. *Thorough-*
good's

good's Diary, I find that this Mr. Street was at St. John's, tho' not at St. Margaret's, juſt before the Uniformity Act took place. For I there find this Note:

" 27 July 1662, Mr. Street at St. John's in the Island, was ſilenc'd and put by Preaching, by Capt. Rook, by ſpecial Order from the King himſelf, becauſe the Book that was ſet out concerning the Execution of Col. Oakey and two others, was ſeen at his Houſe."

I ſhall only add, that this Mr. Stephen Street, as I am inform'd by his Daughter, is the very ſame Perſon that I had mention'd at Buckſted in the County of Suffex: And that he only preach'd in this Iſland occaſionally for ſome time.

Pag. 387. Munſton: Mr. NICOLAS THOROUGHGOOD. Mr. Lewis in his Letter to me is pleas'd to own, that this Gentleman has left an excellent Character behind him: But then he adds, that this being the Sequeſtered Living of Dr. Meric Caſaubon, tho' Mr. Thoroughgood had conform'd, he could not have kept this Living. This I grant: And yet tho' he could not have kept this, he might have gotten another Living, and ſtill been uſeful, had not the Law diſabled and ſilenc'd him. And this is abundantly ſufficient for my Purpoſe. For my Aim was to ſee (as well as the beſt Information I could obtain would enable me) who, how many, and what Sort of Perſons they were, of whoſe Labours the Church was depriv'd by that celebrated Act for Uniformity, which ſome to this Day ſo ſtrenuously vindicate.

And having ſince had the Sight and Peruſal of this worthy Perſon's Diary, (tho' it was ſadly torn and mangled) I have from thence extract'd the Account of him that here follows.

He was born of a good Family at Deal in this County, in 1620. Beſides what Learning he got at the Grammar-School, he had the Aſſiſtance of a Gentleman that was a conſiderable Traveller and Scholar, (who lodg'd in the Houſe with him,) who out of School-hours inſtructed him in Latin, Greek, French, Spaniſh and Italian. When he was about fixteen Years of Age, he took a Fancy to travel, and went a Voyage to Spain and Italy, &c. carrying Goods

Money with him, with which he traded to Advan-
 : ; and spent some time in the University of *Padua*,
 had for his Tutor a *Scottish* Doctor and Papist, who
 but loose in his Morals. While he was abroad,
 was in great Perplexity of Spirit about Religion,
 often under great Temptations to question the
 Foundations of it : But applying himself to
 by serious Prayer, and diligently consulting
 Word, he at length obtain'd Satisfaction that
 igion was a great Reality ; and at his Return,
 or he had been absent two Years and an half)
 had so warm a Sense of it, that others could not
 bear observing it. He now thought merchandiz-
 or any other Employment mean, to the honou-
 le Work of the Ministry, which he most earnest-
 lesir'd to be fitted for, and useful in. In order
 t, he determin'd upon a close Application to his
 lies, and enter'd himself in *New-Inn-Hall*, where
 had Mr. *Cooper* for his Tutor. Here he was
 y diligent and studious, and made great Pro-
 ncy, taking Care to choose the soberest Ac-
 ates, that so the Seriousness of his Spirit might
 ease, instead of abating. In the Time of the
 il War, their House was pillag'd, and he being
 nt, lost his Books, Cloaths, and other Necessa-
 which he never could recover. He afterwards
 u'd his Studies at home, and had the Assistance
 one Mr. *Vahn* a learned Man, and several
 rs : And went and took his Degree at *Cam-*
 e ; tho' what Degree it was (I cannot certain-
 y) because his Diary is there blurr'd. After-
 is, living with an Uncle, who was Purser of the
 call'd *the Happy Entrance*, that was going out
 r the Earl of *Warwick* Lord Admiral, he at the
 commendation of Mr. *Calamy* and Mr. *Cornish*,
 ne Chaplain to the said Earl, and was in the
 Ship with his Uncle. The Officers of the Ship
 on board were very kind to him, and he
 will th conclude, and care
 th'd and care
 d attend ;
 12 . 1644, he
 sealed the
 vitation of

Mr. *Arthur Jackson*; Mr. *Cook* praying when Hands were impos'd upon him. turned to *Hawkhurst*, much strengthen'd his Work.

He was useful here till the *Engagement* out, for not taking of which he was *April 30, 1651*; and he at the same Time whole Year's Augmentation, which was his Successor receiv'd, tho' he had lab. The 13th of *June* following, he went to the Invitation of Major *Foch*, and Mr. *mor*, who were both in the Commission of and liv'd in that Parish. Those two Gentlemen certain'd him very civilly, and gave him the keeping of an Horse, tho' he was as yet the settled Minister there, before the *Engagement*. The State of the Living stood thus: Two of the Inhabitants were made Sequestrators, and impow'd the Income, and therewith give Satisfaction as should from Time to Time supply. And they paid Mr. *Thoroughgood* the Income the *Engagement* was taken away; and then also the Arrears that were due from the last Minister that was there before was more than the fifty Pounds he lost. Herein (he observes in his Diary) was

at *Whitehall*, before the Com-
call'd *Triers*, he was sent to
Monkton: And Sir *John Thorow-*
good, all the while he was
there, have his Augmentation conti-
nued. His Living was worth to him better
than *Annun*, which was well paid; and
he had a *Vicaridge-house*, *Pigeon-house*, &c.
In 1662, riding to *Canterbury*, as he was
going, he was arrested, and forc'd to give two
hundred of 40 l. each, to appear at the *Affizes* at
Maidstone, and the *Sessions* at *Canterbury*, on the
account of his not reading the *Common-Prayer*. The
17th of the same Month, he put in a *Demurrer*
at *Maidstone*, and on the 23d at *Canterbury Sessions*
he travers'd the Matter, and heard no more of it.
This was at the Instigation of Mr. *Rook* his Neigh-
bour, who labour'd to get him out; and that he
might have somewhat against him, he sent him the
Prayers to read: Notwithstanding that Mr. *Thorough-*
good had not been backward formerly to befriend
him, when he needed his Assistance.

August 27. 1662, He preach'd his Farewel Ser-
mon at *Monkton*, in the Morning from 2 *Sam.* xv.
25, 26: And in the Afternoon at *Birchington*, from
John xiv. 27. And in his Diary, he says, I was out-
ed here, as other Ministers were of their Places, by
the *Act of Uniformity*, that we could not conform
unto, at *Bartholomew-Day* 1662.

He remov'd from *Monkton*, Sept. 3, 1662, and
liv'd at *Stockbury*. Sept. 17, 1667, he remov'd to
Canterbury, and continu'd there some Years. At
first, he preach'd only to his own Family, and af-
terwards to Families abroad. Nov. 27. 1668, he
set open his Doors on the *Lord's Day*, and let all
come in that would, and set up a Weekly *Wed-*
nesday Lecture in his House; and manag'd his Mi-
nisterial Service in concert with Mr. *Ventrice*, Mr.
Went, and Mr. *Taylor*, tho' much oppos'd by Mr.
Went, the Recorder, and others. When the Pro-
cess against the Meetings was publish'd in
April 4, 1668, he and the other three
consulted what to do the next
Lord's Day, and agreed to preach,

whatever was the Consequence. Doing so, they were all four apprehended and taken, and imprisoned in *West-Gate*, upon the *Corporation Act*, for half a Year. All the Time of their Confinement, they preach'd every *Lord's Day*, Forenoon and Afternoon, and once every Week on *Wednesdays* to their People: And the Keeper and his Wife conniv'd at them, finding that was most for their own Gain. After their Release, he and two of his Brethren preach'd in their Turns, twice every *Lord's Day* in *Sandwich*, and carried on a *Friday's* Lecture there, till the *Act* that pass'd in *May, 1670*, which hinder'd them every where.

He was cited once and again into the Bishop's Court; and for some Time escap'd them, they not finding out his Christian Name, which was a little surprizing, since it often was to be seen on the Subscriptions of Letters that came by the Post. At last they found it out, and he not appearing, was excommunicated. But he rejoyc'd he was counted worthy to suffer for his Dear LORD; being fully assur'd that that would be to his Joy, when his Enemies should be ashamed.

In *June 1672*, he remov'd to *Rocheſter*, got a House licens'd, and preach'd every *Lord's Day* twice, and once on a Week Day. The Mayor forbidding him, he replied, that in all lawful Things he might command him; but in the Cause of his Great Master, he would not obey him. He afterwards preach'd privately up and down the County, and at length was indicted at the Assizes at *Maidstone*, upon the *Act* for 20 l a Month, to the Value of some hundred Pounds. He endeavour'd to keep off a Conviction, and several Times by Interest got the Trial put off: But at length the Judge, who could not be prevail'd with to delay any longer, told him, that on the Morrow he should be convicted. But that very Night, God was pleas'd to send the Gout in his Right Arm, which was so very painful, that Oath was made in Court that he was not able to bear his Cloaths on: The Judge gave him till *Lady-Day* Assizes, before which the King died: and so he happily escap'd this Trouble, and sav'd his Estate, which had been seiz'd, had he proceeded to a Conviction.

His last Remove, (which was occasion'd by the Unkindness of some People at *Rochester*, which went very near him,) was to *Godalmin* in *Surrey*, where he had not continu'd long, before Death silenc'd him on *Nov. 17, 1694. Ætat. 71.* His Funeral Sermon was preach'd by Mr. *John Buck*, and printed.

He has in his Diary recorded a Variety of remarkable Providences in the Course of his Life, of which he takes Notice with a great deal of Thankfulness. He was wonderfully preserv'd from Drowning in learning to swim; and having attain'd to some Perfection in it, it was the Means of saving his Life.

He was a great Reprover of Sin, and took Notice of some Things that were remarkable that attended the faithful Discharge of his Duty in that respect. At one Time while he was at *Monkton*, he reproving the Sin of Swearing, one of his Hearers sensible of his Guilt, and thinking he was the Person particularly intended, resolv'd to kill him; and in order to it, hid himself behind a Hedge which he knew Mr. *Thoroughgood* would ride by, when he went to preach his Weekly Lecture. And when Mr. *Thoroughgood* was actually come to the Place, he offer'd to shoot him, but his Piece fail'd him, and only flash'd in the Pan. The next Week he lay in the same Place with the same Intent. When Mr. *Thoroughgood* was come up, the poor Wretch offer'd to fire again, and it would not go off at all. Upon this, his Conscience accusing him for such a Wickedness, he went after him, and falling down on his Knees, with Tears in his Eyes, he related the whole Passage to him, and begg'd his Pardon. This Providence was the Means of his Conversion; and he became from that Time a serious good Man.

When he reprov'd any one, he did it with the greatest Love and Meekness in the World. He was much in Fasting and Prayer; and had many remarkable Returns of Prayer, which he carefully noted. He was eminent for Humility; and made use of visiting the poorest of his Flock. He was in his Studies; and a constant Riser in the Morning. He was a very strict Sabbath Day; and had a wonderful Art

Art of sliding in good Discourse where-ever he came. He constantly laid by two Shillings out of every twenty for the Poor. Naturally he was very timorous: But in the Cause of God he was as bold as a Lion. He receiv'd all Injuries with great Meekness; and was most ready to forgive, and to do good to those that had done him wrong. He was belov'd of the Church-Party for his peaceable Behaviour; and was himself a most hearty Lover of all that he thought lov'd the Lord JESUS.

Pag. 388. *Worth*: Mr. WINGFIELD. Mr. Lewis has inform'd me, that there is no such Place as *Worth* in the Isle of *Thanet*. He supposes therefore that it is a Mistake for *St. Peter the Apostle*, whence he owns there was one Mr. *Wingfield* ejected, who (he says) has left a very good Name there.

Ibid. Minister: Mr. RICHARD CULMER, M. A. Mr. Lewis in a Letter to me, seems not a little disturb'd at the Account I gave of this Mr. Culmer. He tells me, he *had left but a very bad Character behind him*. I profess I am sorry for it; and yet perhaps Prejudice may have much contributed to the Badness of his Character. He goes on and adds thus: *You know (says he) Arch-bishop Laud charg'd him with offering to bribe his Servants, to procure Chatham for him*. Whereas I must declare I had not heard of it till I had it from him. I doubt not but that Archbishop was against him. But as for Evidence with which such a Charge is supported, I am yet to seek. *However (says he) 'tis certain, he acted more the Part of a Bully, than of a Christian Minister. He was often engag'd in Broils, and being a very strong Man, car'd not whom he fought with*. I must confess I as little like a quarrelsome Temper in a Minister as Mr. Lewis: And yet Oppression may make a wise Man mad. *The Country People gave him the Name of Blew Dick*. But what of that? He might still be a valuable Man, tho' many endeavour'd to obstruct his Usefulness. But he adds, *I have now a Letter by me from the principal Pariskieners of Minster to Dr. Calaubon, wherein they tell him that for the three last Sabbath,*

Sabbaths, they had Tumults in their Church, between the poor People and Mr. Culmer. That there were Tumults and Stirs among them is own'd in my Account of him: But the Question is who was the Occasion of them? When then he censures me as giving *much too favourable a Character of him*, I wish he had specified in what. I only recite Fact, out of a Narrative I refer to; I do not commend this *Mr. Culmer*, nor pretend to give any Character of him, for which I was sensible I had not sufficient Information. I cannot see any criminal *Boldness* in that Expression, which is the only one he did or could fasten upon, *that God was pleas'd to own him*: For if what with me immediately follows upon that Expression be true, *viz. that the Parish was much reformed*, which the foremention'd Narrative positively asserts, and I do not find *Mr. Lewis* deny, I think I may safely enough say, *God was pleas'd to own him*; for if he did not, I cannot see how his Ministry (especially when so vehemently oppos'd in the Parish,) could have had any Success. I confess with me, Success is the best Proof of God's *owning* any Man as a Minister.

I own my Mistake in hinting his Ejection in 1662, which should have been in 1660: And for the Account that is added by *Mr. Lewis*, that after his leaving *Minster*, on Account of *Dr. Casaubon's* being repossess'd of it, he went to a little Village in the Parish of *St. Peter's*, in the same Island, call'd *Broad Stairs*, where he led a useless vicious Life, giving himself in a manner up to drinking; I am inclinable to believe he may therein have been misinform'd. For having since seen *Mr. Thorowgood's* Diary, I there find it under his Hand thus:

" *March 20. 1662. My loving faithful Friend old*
 " *Mr. Culmer* died in my Vicaridge-house at *Monk-*
 " *ton*, where he was, since he was put by as Mi-
 " *nister at Minster*, the next Place; having been ill
 " *some time before*: And on the twenty-second, I
 " *preach'd his Funeral Sermon from Rev. xiv. 13.*
 " *Blessed are the Dead which die in the Lord, &c.*"

By inserting which Passage, as I effectually rectify my former Mistake, in representing him as ejected in 1662, so do I leave it to any candid Persons Judgment.

Judgment, whether it is likely his Carriage should be such as Mr. *Lewis* represents it, and yet such an one as Mr. *Thoroughgood*, (of whom he himself gives such a Character,) should discover such an Esteem and Friendship for him, and preach on such a Text at his Funeral.

Pag. 389. Mr. EDMUND TRENCH. At the End of the Account of him, let it be added: God had given him a large Soul, in a weak and crazy Body. His last Sickness was occasion'd by a Fall, which caus'd a small Wound (or Scratch rather) in his Leg, which was at first neglected. Taking Cold soon after, his Wound that appear'd bur inconsiderable, was inflam'd to that Degree, that he was forc'd to call in the Help of able Chirurgeons: But it defeated all their Skill; and at length extinguished a most useful and valuable Life. He died *March 30. 1689. Ætat.* 46.

Pag. 391. *lin.* 11. over against Mr. *John Maudslai* let there be this marginal Note; See the County of *Devon*.

The EJECTED, &c.

IN THE

County of LANCASTER.

Pag. 391. **M**ANCHESTER: Mr. HENRY NEWCOME. At the End of the Character given of him, add; See Mr. *Trug's* Life of Mr. *Matthew* p. 108, 109.

And to his *Prædicator's* Works, add *and a faithful Narrative of the* *Death* *of* *his* *holy and laborious Preacher,* *the* *Machi* *of* *Albury,* *in* *Cheshire,* *8vo.*

Pag. 392. *lin.* 19. At the End of the Account of *him*, let it be added in the *margin* *Account is given in* *the* *margin* *p. 180.*

Pag. 393. *Altham*: Mr. THOMAS JOLLIE. He was educated in *Trinity-College* in *Cambridge*. His first settled preaching was at *Altham*, to which Place he was invited by the unanimous Call of the Parishioners. There he continu'd near thirteen Years, with great Success. Before his being ejected, he was seiz'd by three Troopers, according to a Warrant from three Depury Lieutenants. When he was brought before them, he was accus'd of many Things, but nothing was prov'd. They then requir'd him to take the Oath of Supremacy, and he readily complying was discharg'd. In the same Month he was again seiz'd and confin'd; and when he was releas'd, his Enemies would by Violence have prevented his Preaching in Publick: But not succeeding in their Attempt, he was cited into the Bishop of *Chester's* Court, and oblig'd to an Attendance there three several times, though he liv'd at forty Miles Distance. He was at last censur'd by the Court, for refusing the Service-Book, and his Suspension *ab Officio & Beneficio*, was to have been publish'd the next Court Day, but the Death of the Bishop prevented it. However, some Time afterward, the Suspension was declar'd, but not publish'd according to their own Order: And yet they thereupon proceeded to debar him the Liberty of Preaching, for one *Sabbath* before the *Act* came to be in Force. When the Day came in which he must either submit to what he thought unlawful, or resign his Place, he preferr'd the latter.

An. 1662.

Upon his leaving *Altham*, he remain'd for a time in an unsettled Condition. At length he retir'd to *Healy*, where he had not been long, before he was apprehended by Captain *Parker's* Lieutenant-Serjeant and two Soldiers, and brought before two Deputy Lieutenants, by whom he was examin'd, and oblig'd to find Sureties for his good Behaviour, without any Reason alledg'd for it: And he was by Order confin'd in a private House. The Factors were religious, and as he and they were in

orship, Captain *Nowel* breaks in with blasphemous Expressions of his Hands, and drags him ending they had kept a Conventicle.

An. 1663.

Conventicle. The Captains made him sit up with them all Night, whilst they drank and insulted over him. When Morning came, they let him lie down upon a little Straw in the Stable: And the next Day, tho' it was the *Lord's-day* and excessively rainy, they sent him to *Skipton* in *Craven*, where he was committed into the Marshal's Hands.

He had not been long releas'd from this Imprisonment, before he was again seized by three Troopers, who told him they must carry him to *York*. He demanded their Warrant to carry him out of the County. They laid their Hands upon their Swords, and taking hold of his Horse's Bridle, oblig'd him to go with them. When they came there, he was committed close Prisoner to the Castle, put into a small Room, and allow'd no Fire tho' it was Winter. The Window was much broken, the Search of the Stable came into the Room, which had two Beds in it, and there were two in each Bed: And in this miserable Place was he confin'd for some Months. And when they could find nothing against him, for which to prolong his Confinement, he was at length discharg'd.

In 1664, He and some others were taken at a Meeting, and committed to *Lancaster Jail* for eleven Weeks.

In 1665, He was arrested again, by an Order from the Lord Lieutenant, and very roughly treated by Col. Nowel.

In 1669, He was committed to Jail for six Months, having preach'd within five Miles of *Artham*, and refusing to take the Oath requir'd by the *Oxford Act*. At *Preston* the Justices who committed him refused to release him, tho' their illegal Proceedings were plainly laid before them: Nay they suffer'd him with some others to be indicted as a Rioter, for the very same supposed Crime for which they had committed him.

In 1674, He was apprehended by Justice Nowel at a Meeting in *Slade*, and fin'd 20 Pounds.

As an Addition to his Sufferings, in 1682, his Son Mr. *Timothy Jollie*, who was Pastor of a Church in *Sheffield* in *Yorkshire*, was arrested, and had his Goods seized for the 20 l Penalty, and he was com-
mitted

mitted close Prisoner in the Castle of *York*, upon the *Five Mile Act*. But under this Affliction, he not a little rejoic'd, in that he had a Son that was not only a Professor and Preacher, but also a Confessor for the Truth and Way of the Gospel.

In 1684, He by Order of the Lord Chief Justice was apprehended, and brought before him at *Preson*, where he was oblig'd to find Sureties, who were bound in 200 *l* each (Judge *Jeffrys* would have had it 2000) for having frequent Conventicles in his House. When he appear'd at the next Assizes, nothing was alledg'd against him, and according to Law he should have been discharg'd from his Recognizance, but it was renew'd. However Baron *Arkins* then upon the Bench, accepted his single Bond of one hundred Pounds.

His Conversation in publick was very exemplary, and his private Conduct no less exact. His Fastings were strict and frequent. He was daily employ'd in Self-examination; and his Gift in Prayer was uncommon. In the Work of the Ministry he labour'd abundantly; often eight several times in a Week. His Preaching was plain, practical, and very pathetick: And he generally water'd his Discourses with many Tears. He had an happy Talent in rousing the Sinner, and comforting the Saint. He was very successful in making up Breaches in Churches; and was a Son of Peace, speaking the Truth in Love. He drew up a large Essay for farther Concord amongst Evangelical Re-forming Churches, and was very active in promoting the Design, being of a Catholick healing Spirit. His Deportment was singularly grave both at home and abroad. His Courage in the Cause of GOD was very remarkable: But his Zeal was continually under the Regulation of Prudence; and his Humility appear'd in all his Behaviour.

As the Infirmities of Age increas'd upon him, the Lustre of his Grace became the more conspicuous. He died near *Clitheroe* in this County of *Lancaster*, April 16, 1703, in the seventy-third Year of his Age, and the fifty-third of his Ministry; commending what he call'd Primitive Christianity, or Puritanism, to the very last.

He

He left a Grandson in the Ministry among the Ministers, in the City of London, who was first Assistant, and since Successor to Mr. Matthew Clarke.

Pag. 304. Ormskirke: Mr. NATHANIEL Heywood: Brother to Mr. Oliver Heywood, of *Clay* near *Hallifax* in *Yorkshire*. His Life was published by Sir Henry Ashurst, Bart. in 8vo. 1665, and dedicated to the Lord Willoughby of Parham. We have there an Account that this Mr. Heywood *durst* his first fix'd Seriousness of Spirit from his fitting into the Ministry of Mr. Samuel Hammond (of whom we have given some Account, at the Town of *Newcastle upon Tyne*, in the County of *Northumberland*, who was Fellow of *Magdalen-College*, and Preacher at *St. Giles's*, when he was at the University.

Somewhat very remarkable happen'd on July 30, 1662, of which Mr. Heywood gives this Account in a Letter to a Friend: "About four o'Clock, (say he) that Day in the Afternoon, was a dreadful Thunder and Lightning for a long Time together; and in the Town of *Ormskirke*, and about it, fell a great Shower of Hail in a terrible Tempest: Hailstones were as big as ordinary Apples, some say, nine Inches compass; one Stone that took up was above four Inches, after it had thaw'd in my Hand; the Hail broke all our Glass-windows Westward, we have not one Quarril whole on our Backside; and so it is with most of the Houses in and about the Town: It hath cut off all the Ears of our standing Corn, so that most Fields that were full of excellent Barley, and other Grain, are not worth Reaping: It hath shaken the Apple-trees, and in some Places bruised the Apples in pieces, and cut Boughs from Trees. All (especially the Ignorant) were much terrified, thinking it had been the Day of Judgment." Mr. Heywood observes, that *this Natural Storm was a sad Prefige of the Moral Storm on Ministers and Churches*, the very Month after, that *renewed* many useful Fruit-bearing Trees, that *made* good Fruit, and *scatter'd* the Glass by way of saving Truth is conveyed into the House.

Mr. Heywood was one that fell in th

yet continu'd still bearing Fruit. After his Ejection, he remain'd in the Parish, and was abundant in his Labours amongst his old Hearers. He usually preach'd twice on *Lord's Days*, and sometimes several Times on Week Days, ordering his Labours in several Parts of the Parish, both in the Day and Night: Nay, in Times of great Danger, he hath preach'd at one House the Beginning of the Night, and then gone two Miles a Foot over Mosses, and preach'd towards Morning to another Company, at another House. He lov'd his People, as if they had really been his Children, and he their common Father. And when he afterwards met with great Difficulties and Hardships, he in a Letter to his Brother expresses himself thus: *I wish, neither you, nor any faithful Minister that minds and loves his Work, may ever know what I have felt in the want of People, and Work: Other Afflictions are light, compar'd to a dumb Mouth, and silent Sabbaths, &c.* And a little before he died, he said to a Friend, *I think this turning us out of our licenced Places will cost Mr. Yates and me our Lives. This goes heavily. Our casting out of our great Places, was not so much as casting us out of our little Places.* And indeed Mr. Yates of Warrington died quickly after.

God gave him favour in the Sight of those whom he conversed with. If he had any Adversaries, it was for the Matters of his God, wherein his Principles carried him to Practices different from theirs; and yet even these would commend his Preaching: Yea at Death, some that had been his bitterest Enemies were reconciled to him. Thus Mr. Brownlow, an old Gentleman who liv'd in the Town of Ormskirke, conceiv'd a Grudge against Mr. Heywood after the Restoration, because he would not read the Common Prayer: But when the same Gentleman lay upon his Death-bed, he sent for Mr. Heywood, and intreated him to pray with him. And when Mr. Ashworth the Vicar would have come to read Common Prayer, he would not suffer him, but would not part with Mr. Heywood as long as he liv'd.

There is a very good Letter of his, to a Christian Friend, upon the Death of his godly Wife, May 1. 1675, printed at the End of his Life.

Ibid. Blackley: Mr. THOMAS H there was also one Mr. Robert Hollan died in 1709, of whom an Account *Tong's Life of Mr. Matthew Henry,* 1

Pag. 396. *Ashton under Line:* M
RISON. In the Account given of
Words, Sir George Booth gave him th
it, add: And yet Dr. Walker accord
Candour, where any that prov'd
were concern'd, says, that he was *in*
not instituted to this Living, *accordi*
the Times, by a Party of Soldiers, Att
But if his Predecessor pretended to
vernment, he must thank himself for
Who could have a Right to the Livi
cy, if not he upon whom the legal P
to bestow it? I find this Mr. *Harris*
Harmonious Consent of the Ministers
1648: And also Mr. *Thomas Pyke's*
Constantine's, and Mr. *Thomas Hollan*

Pag. 398. *Eckles:* Mr. EDMUND J
Name was JOHN, by his Subscription
ew Consent of the Ministers of this C

ceptance, before his Ejection: And all the adjacent Parishes were very desirous of his Labours after his Ejection. He was belov'd and reverenc'd by all that knew him; and especially by his Brethren in the Ministry. He continu'd a diligent and painful Labourer in the LORD's Vineyard, for forty-four Years. To his Works may be added, *the Barren Fig-tree*; 8vo: And *the Books open'd*; or several Discourses, on Rev. xx. 12, 8vo. 1696.

Pag. 401. Bolton, &c. This Neighbourhood, has been an ancient and famous Seat of Religion. At the very first Dawn of the Reformation, the Day spring from on high visited this Town, and the adjacent Villages: And by the Letters of those brave Martyrs Mr. Bradford, and Mr. George Marsh, which we have yet remaining, it appears that a Number of Persons and Families in that Neighbourhood betimes receiv'd the Gospel in its Purity and Simplicity. And 'tis said that a good Relish of it appears remaining to this Day.

Pag. 402. Deane: Mr. JOHN TISLEY. His Name is subscrib'd to the *Harmonious Consent* of the Ministers of the Province within the County Palatine of Lancaster, with their Brethren the Ministers of the Province of London, 1648, which I suppose was drawn up by Mr. Richard Heyrick, Warden of Manchester.

Dr. Walker in his *Att. P. I.* p. 42, reflecting upon the Proceedings of the second Presbyterian Class in this County, particularly fastens on this Mr. Tisley, who it seems consulted his Brethren about a Call he had to Newcastle upon Tyne. The first Class gave it under their Hands, that they did conceive it would be most for the Glory of God, and Good of the Church, for him to go thither. His own Class refus'd to give leave. However he went, and made a Trial, and after some time return'd back into his own Country. And hereupon the Dr. from one Mr. Gipps, makes this Reflection: That he return'd back, not finding the Place so beneficial as was expected; it being not it seems to the Glory of God for him to stay, when it was not to his own Advantage. Which is a Reflection that is hard to be reconcil'd either with Reason or Religion. And yet, as he leaves any one to judge, how this accords with the

Character which the Abridgment gives of him; so will I also leave it to any to judge, how such Censoriousness as this carries in it, can accord with Rom. xiv. 4.

Page 403. *Dorchester-Park Chapel*: Mr. THOMAS CROFTON. He was another Subscriber to the *Harmonious Confess* in 1648.

Page 404. *Higden or Hyton*: Mr. WILLIAM HILL. He was another of the Subscribers to the *Harmonious Confess*, of the Ministers of this County in 1648; and at 210 was Mr. Henry Welch, of *Charley*. Mr. Hill was a learned, religious, holy Man, of very considerable ministerial Abilities.

And where Mr. HENRY FINCH. At the End of the Account of him, add: He was pleased to make three Corrections of my Account of the Silent Ministers with his own Hand, which his Son in Law, Mr. *Stanhope of Lancaster* very kindly sent me a Copy of by Mr. Clee, and I have used it accordingly in the several Places: heartily wishing the same might have been done, would have shown to you the due Honour to other Parts.

Page 405. *Longton-Chapel*: Mr. PETER NICHOLSON. He was a Minister of the Gospel in this County, who was killed by the late James Nayler was Minister of the Gospel in the City of London.

Page 406. *St. Vincent*: It should be added that Mr. Vincent was a Minister of the Gospel in the City of London.

Page 407. *St. Vincent*: It should be added that Mr. Vincent was a Minister of the Gospel in the City of London.

“ Dublin, testamur Joannem Wright in Artibus ad-
 missum die vicesimo secundo Novembris Anno
 “ Dom. 1636 & per illud tempus quo apud nos
 “ commoratus est, fructuosam in bonis literis ope-
 “ ram navasse, nec non moribus & vita inculcata se
 “ nobis approbasse; ita ut in magnam spem vene-
 “ rimus futura ejus studia & conatus ad Ecclesiæ
 “ emolumentum cessura: In cujus rei Testimonium
 “ nomina singulorum subscripsimus, & Collegii Si-
 “ gillum quo in his utimur apposuimus.

Datum e Col. nost.
 die dec. sexto De-
 cemb. A. D. 1641.

Nash. Hoyle, Vice præ.
 Gilbert Pepper.

G. B, Reg.

I the rather produce this Testimonial, because Dr. Walker in his *Ass.* Part I. p. 41, takes notice how few of the Ministers whom I mention in this County were Graduates. Though it must be owned no easy Thing at this Distance of Time, to give like positive Proof as in this Case, of their having taken Degrees, and what Degrees they did take, yet may this be a sufficient Evidence, that their not having any Degrees mention'd, is no Proof that they had no Degree. Though I am sorry I am not able in that Respect to do them Justice.

I have also seen the Testimonials of his Ordination, upon Aug. 13. 1645, by Fasting and Prayer with Imposition of Hands, which are sign'd by Mr. James Hyet, Mr. Alex. Horrockes, Mr. Thomas Johnson, Mr. John Harpur, Mr. William Asbeton, Mr. Isaac Ambrose, Mr. John Harrison, Mr. William Bell, Mr. Edward Gee, Mr. Paul Lathom, and Mr. James Wood. And by these Testimonials it appears that this Mr. John Wright was at that Time about twenty-eight Years of Age.

In the Time of King Charles's Indulgence in 1672, he liv'd at *Prescott* in this County, and had a Room licenc'd to preach in, in the House of *Mary Lyon*, of that Town.

His only Son Mr. James Wright, was of *Lincoln-College* in *Oxon*, and there took his Degree of *B. A.* and in *December* 1673, he took the Degree of *M. A.*

at Cambridge, of which also I have seen the Testimonials sign'd by *Ja. Duport*, Coll. *Mariz Magdalenæ* Præfekt. *Gabr. Quadring*, *Joh. Hall*, and *Joh. Molyver*.

Mr. Samuel Wright, Pastor of a Congregation of Dissenters in *Black Friars* in *London* is Son to the one, and Grandson to the other.

Pag. 408. *Liverpool*: *Mr. JOHN FOGG*. He was another of the Subscribers to the *Harmonious Consent* of the Ministers in this County, in 1648: And so also was *Mr. James Wood*, and *Mr. James Hyet*.

Pag. 409. *Warrington*: *Mr. ROBERT YATES*. He was another Subscriber to the *Harmonious Consent*.

Ibid. Gerstang: *Mr. ISAAC AMBROSE*. At the Bottom of his Picture, it is *Ætat. 59. 1663*.

Pag. 410. *Ellet*; it should be *Ellet Chare*: *Mr. PETER ATKINSON, Sen.* Another Subscriber to the *Harmonious Consent*, in 1648.

Pag. 411. *Melling*: *Mr. MALLISON*. It should be *Mr. JOHN MALLINSON*.

Ibid. Dowlès: *Mr. JONATHAN SCOTFIELD*. He had many Years been Minister at *Heywood Chapel*, betwixt *Rackdale* and *Bury*. There in 1645 subscrib'd the *Harmonious Consent* of the Ministers in this County: And from thence in 1659 he removed to this Place, &c, &c.

Ibid. Sefton: *Mr. JOSEPH THOMPSON*. He was another of the Subscribers to the *Harmonious Consent* of the Ministers in this County in 1648.

Pag. 412. *Dickinsfield*: *Mr. SYDNEY BAYLY*. At the End of the publication, it is said, of 1651. *Mr. M...*

Pag. 412. Gorton Chapel : Mr. WILLIAM LEIGH. Add, M. A. and Fellow of *Christ-College* in *Cambridge*. He wrote an *English* Elegy on the Death of *Dr. Samuel Bolton* ; and one in *Latin*, on the Death of Mr. *Bright*, of *Emanuel*.

Ibid. Longridge Chapel: Mr. TIMOTHY SMITH. Another Subscriber to the *Harmonious Consent* in 1648: And so also was Mr. *Paul Larbum*, and Mr. *William Leigh*, who are mention'd in the same Page.

Pag. 413. *Halton* ; it should be *Dalton*: Mr. THOMAS WHITEHEAD. Another Subscriber to the *Harmonious Consent* in 1648.

Pag. 414. *Newtonbeath* Chappel: Mr. JOHN WALKER. His Name was WILLIAM, for so I find him among the Subscribers to the *Harmonious Consent* of the Ministers of this County, in 1648. He was Uncle to Mr. *John Walker*, who was Minister many Years of a Congregation of Dissenters in the Town of *Brentford* in *Middlesex*, and dy'd among them in 1724; and his Funeral Sermon was preach'd by Mr. *John Baker*, who succeeded him.

Ibid. *Hindley*: (which is in the Parish of *Wigan*) Mr. JAMES BRADSHAW. Add; he was born at *Hackington*, in the Parish of *Bolton*, of very pious Parents. Few Families are better known in those Parts than the *Bradshaws*. And on his Mother's Side, he sprang from the *Holmeses*, who were the first, (on that Side of the County at least,) who became Protestants, in Opposition to Papists; and whose Posterity have all along been zealous for Reformation, and Gospel Purity. He was educated in Grammar Learning, (in which he afterwards was esteem'd a good Critick) in the Free School at *Bolton*, and went afterwards to the College of *Corpus Christi*, in *Oxon*, where he studied Philosophy; but thro' the Influence of his Uncle *Holmes*, then a worthy Divine in *Northamptonshire*, he went to *University* without taking any Degree. He spent his Studies for some Time under his Director, and then return'd into his native Country, fix'd in the Ministry, and was ordain'd by the Classis of *Wigan*.

which Mr. *Earl* was Moderator, and there he continu'd till he was ejected and silenc'd. In Conjunction with a great many others, he had a Concern in the rising of Sir *George Booth*, with a Design to make way for the Restoration; for which he afterwards had very unsuitable Returns. After *Bartholomew-Day* 1662, he suffer'd some Months Imprisonment for the Crime of Preaching, being upon that Account much malign'd and frown'd on, by a neighbouring Justice of his own Name: But he was not to be frighten'd from his Master's Service, or discourag'd in it.

When King *Charles* granted *Toleration*, he mov'd to *Rainford*, a consecrated Chapel in *Prescot Park*, more at a Distance from his old Neighbour, and there held a fair and amicable Correspondence with several of the Clergy of the established Church, who respected him, and sometimes preach'd for him; which was one means of his keeping his Chapel. The Chapel Wardens were oblig'd at the *Visitation*, to make their Appearance; and he having a Friend in Court, the Question was commonly propos'd to them in this Manner; *Have you Common Prayer read yearly in your Chapel?* To which they could safely answer, yes; because once or more in every Year, some of the neighbouring Clergy that were his Friends, read the Divine Service, and preach'd for him: And the Bishop of *Chester* discharg'd Informations against peaceable and sober Persons; and so without being prosecuted, he continu'd his ministerial Service in the Chapel aforesaid. Nor had he any Molestation, except at the Time of *Monmouth's* Rebellion, when with many worthy Persons, he was imprison'd in the Castle of *Chester*. But even there he was courteously treated, and upon *Monmouth's* being defeated, releas'd, tho' he and his fellow Prisoners according to the common Talk at that Time, were threaten'd with very great Severity.

He preach'd frequently where others of his Brethren durst not, and met with good Acceptance. He had a numerous Family of Children, and having a poor People, was in but strait Circumstances; but he bore up with great Chearfulness. Often was he made use of in Arbitrations, amongst Neighbours of different Periwations, in which he many times had to

good Success, as to prevent vexatious Law Suits, and have Thanks from both Sides. Often also was he concern'd in Ordinations. He was an hard Student, and a smart Disputant: Very lively in his Family Exercises, and ever zealous for the national Interest, and the publick Good.

Riding several Miles to preach, it so happened that he bruise'd his Leg, and did not take due Care of it for some time afterwards; and when he at length had a Surgeon to look after it, there was some Mismanagement: By which Means his valuable Life was brought to a Period, in the 67th Year of his Age.

His Son, Mr. *Ebenezer Bradshaw* is Pastor of a dissenting Congregation, in the Town of *Ramsgate*, in the Isle of *Thanet* in the County of *Kent*.

Pag. 414. Blackrode: Mr. WILLIAM ASHLEY: It should have been Mr. RICHARD ASTLEY. I having said of him, p. 415, that he died about the Year 1691; and again, p. 819, that he died in April 1696, I have been since inform'd that this latter is the true Account. He was born not far from Manchester, and brought up in the publick School there. His early Towardness and good Inclinations were very observable in the Family where he was boarded; so that when his Father came to take him from School, intending him for a Trade, some discerning Persons in the Family, earnestly urg'd for his Continuance at School, alledging their Hopes, that one of his Seriousness and Solidity, might be of great Use to the Church of God in the Ministry. His Father yielded to their Advice, and afterwards found his Son's Proficiency in Learning to answer his Expectation. When he was fit for academical Studies, he was sent to the University, and soon after his going thither, some of his praying Friends and Acquaintance, spent some Hours in solemnly seeking to God for a Blessing upon his Studies, without his Knowledge. One of them, (a good solid Christian) after Prayers were over, said rest, I believe God will do great Things for all not live to see his Return from when he returns, acquaint him excite him to Thankfulness.

And Mr. Ashley gave his praying

praying Friends a Sermon in private, and they had such a Taste of his Gifts, as fully satisfied them that God had heard their Prayers.

Page 485. St. Michael's upon Pever: Mr. Nathaniel BAXTER. Add; M. A. He was a *Chester* Man, born at *Ashe* not far from *Chelford*. When he was gone thro' his School Learning, he was sent to *Jesus College* in *Cambridge*, where he was under the Tuition of Mr. *Woodcock*, and continu'd there till he took his Degrees. When he left the University, he went into this County of *Lancaster*, and boarded with Mr. *Henry Newcomb* at *Manchester*, and at that time preach'd now and then for good old Mr. *Angier*. At length Mr. *Isaac Ambrose* was instrumental in bringing him here at *St. Michael's*, where I am inform'd he remain'd till his Ejection by the *Act for Uniformity* in 1662. Providence afterwards remov'd him into *Derbyshire*, where he was Chaplain to Sir *William Manners* of *Aldworth* near *Roiberam*: And being in that Part he fell into the Company of — *Pegg*, Esq; of *Beauchief Hall* in *Derbyshire*, a very sober Gentleman, who invited him to give them a Sermon at an Abbey Church, standing about half a Mile from the Hall, and bearing the Name of *Beauchief Abbey*. As he comply'd with the Motion; and not finding the Subject, he was desir'd by the good Gentlemen to preach with them the *Lord's Day* following, which he also did. And after this the Gentleman told him, that if he would let him have the Benefit of his Labour at *Beauchief Abbey*, his Steward offered him 16 *l* per Annum; for that there was nothing belonging to the Place but what he thought fit to allow. Mr. *Baxter* being then a single Man accepted the Offer; and afterwards marrying, liv'd within a Mile or thereabouts of the Abbey, and in a little Time with his Wife's Fortune purchas'd a small Estate about the same Distance from it, and continu'd there several Years. But at length he was oblig'd for the Education of his Children, to remove to *Sheffield*, which is three Miles from the Abbey, but he still continu'd to preach there every *Lord's Day* going thither in the Morning, and returning Home at Night: And since his Return, he usually repeated his Sermons as a

loom full of People, in his own House. And he continu'd preaching at this Abbey seventeen Years, when the young Heir *Shelly Pegg*, Esq; (his Father being dead) desir'd him to desist, not out of Disrespect to him, but out of Fear, because of the Severities that were then used with the Nonconformists. When King *James* granted his Indulgence some time after, the same Gentleman desir'd Mr. *Baxter* to return to his preaching in the Abbey, offering him 30 *l* per annum for his Pains, but he refus'd, saying he could now exercise his Ministry without doing what he did before, viz. reading the Common Prayer. The young Gentleman offer'd him a Reader: But Mr. *Baxter* refus'd to accept; nor did he ever settle with any Congregation afterwards, but preach'd abroad, either at some neighbouring Meeting, or at some Gentleman's House; he and some other Ministers having their Turns at several such Houses, as Major *Taylor's* of *Walling Wells*, Mr. *Riches* of *Bull House*, &c.

For the last five Years of his Ministry at the Abbey Mr. *Baxter* receiv'd no Salary as before; but when the young Gentleman died, after his Removal, he in his Will left him an handsome Legacy, on the Account (as he expresses it) of his pious and charitable Service at *Beauchief Abbey*. Mr. *Baxter* died at *Attercliffe* near *Sheffield*, in Sep. 1697, Aged about 65.

He was a true *Nathanael*. His Sense of Religion was early, and became truly habitual, and very lively and persevering. He was both personally and relatively good and virtuous. His pulpit Gifts and Performances were very acceptable. He was fervent in Prayer, and affectionate in Preaching. His Family Worship was thus manag'd; He began with a short Address to Heaven for the divine Presence and Assistance. Then he sang Part of a Psalm, and closed with Prayer. He had five Sons, and brought up four of them to the Ministry. Mr. *Samuel Baxter* his eldest Son, has for many Years been Pastor of a Congregation of Dissenters at *Ipswich* in *Suffolk*. His Son *Nathanael* liv'd to go through his Studies, and compose a Sermon, but never preach'd it. His Son *Samuel* preach'd with a great deal of Acceptance Years, as Assistant to Dr. *Colton* in the City, and his Son *Benjamin* preach'd for a few Years

in 1648, As Minister of this Place mention'd p. 331, as ejected in the *singham*, should not have been taken He was the Author of a *Discourse Points touching Baptism: viz.* the the Persons authoriz'd to baptize, an Manner of dispensing that Ordinance pure Light leads us, 4to. 1659.

Page. 415. *Burntwood*: Mr. SAM In the Account of him, Notice is *lentine Greatarick*, or *Greatakes* the of whom Mr. *Mather* had but an ill this marginal Note may there be add mous Dr. *Henry More* had a good Man, and represented him as one th up wholly to the Study of Godliness a tification, and through the whole Co shew'd all Manner of Specimens of position, &c. See his *Scholia on Arbore* *ar*, Sect. 58. A particular Account of *wake's* may be also met with in *Woo* *cienses*, the last Edition, Vol. II. p. 56

Page. 417. *Singleton*: Mr. CUTHBE Add: He was born at *Newton* in the

field, near *Singleton*. Having obtain'd a Licence from *Bishop Wilkins* he preach'd in his own House: And in 1672 he obtain'd the King's Licence for the Chapel in *Elfwicke Lees* in the Parish of *St. Michael* in the said County, for the Use of such as did not conform to the Church of England, commonly call'd *Congregational*. There he labour'd for a short Time; and afterwards met with a Storm of Persecution, which for the great Crime of Preaching the Gospel, Baptizing, and Marrying, pursu'd him to the Grave. He died comfortably, (tho' reported to be under the Church Censure for the Crimes aforesaid) in O^r. 1680. Such as knew him, say that he was a Man of good Sense; and that his *Mimistrations* discover'd both Learning and Piety.

Page. 417. *Ellel*: Mr. ATKINSON, Jun. that is; Mr. PETER ATKINSON. He was one of the subscribing *Lancashire* Ministers.

Ibid. Cartmel: Mr. PHILIP BENNET. I find his Name to the *Harmonious Consent* in 1648, as Minister of *Ulverstone*.

Page. 418. *Kirby Lonsdale*: Mr. JOHN SMITH. I find one of this Name subscribing the *Harmonious Consent* in 1641, as Minister of *Melling*.

Ibid. Teatham, or Tatham: Mr. NICOLAS SMITH. He subscrib'd the *Harmonious Consent* in 1648, as Minister of this Place.

Ibid. lin. 17. Mr. John Crompton. He died in August 1703. See Mr. Tong's Life of Mr. Mat. Henry, p. 279.

Ibid. Mr. John Parr. Of him I have this Account to add: He was in 1662, silenc'd for his Nonconformity, tho' not then settled in any particular Place. He preach'd sometimes at *Preston*; and sometimes at *Walton*, about a Mile off. His Conversation was strictly pious and regular, his Temper meek and peaceable, and his Preaching affectionate, searching, and profitable. He met with many Sufferings and Hardships. Preaching once at a Chapel not far from *Preston*, before he had concluded, there came two neighbouring Justices, and took his Name, and the Names of several Hearers. But some of them made Friends and got off; while he and four more were bound over to the Quarter-Sessions, and proceeded against as Rioters. The Jury for some Time

clar'd it should cost him 200*l*. He attended Sessions, and took a Lawyer with him, with much Difficulty obtain'd a Writ to remove the Trial before a Judge of Assize. He attended the next Assizes after, being inform'd the Writ was then only to be fill'd: But his labour, and warm Prosecutor, made a fist that he was very lame and gouty. At Assizes he did attend, and was call'd on, and waited three or four Days: But then he was much as a Man that open'd his Mouth, and so he was acquitted. His Enemies will upon him, tho' they put him to trouble and Charge. At another Time, he was invited by a Neighbour to come to his House all the Night. It being expected he should perform some religious Exercise in the evening, a few Friends and Neighbours were got together at that Occasion. But before he began, his Friend, who liv'd not far off, came in and took his Name of all he could find upon the list, either in or about the House. They proceeded against upon the *Act to suppress* in a short Time after, an Officer took 20*l* upon him as the Minister's Wife as a Hearer: And rather

They that are concern'd in collecting and compiling the large Work, intit. *Magna Britannia & Hibernia, & Antiqua Nova*, in 4to; declaring they are willing to make their Work as complete as the Nature of the Thing will bear, have, when they came to the County of Lancaster, intimated, that they thought it remarkable, * with respect to the Benefices in these Parts, that Dr. Walker and I should write against each other. For my Part, I can freely leave it to any one to judge between us, as to our Performance of what we undertook: But as to the Remarks of these Gentlemen, I cannot say they are over candid or impartial. I agree indeed with them, that some Learned and Good Men might suffer on both Sides: But I pretended not to make Martyrs of the Sufferers on our Side, tho' I think they suffer'd in a Good Cause, and had many Signs of God's approving them. And I am at the same time far from thinking that such Considerations as they suggest, will terminate the Controversy, between the Episcopal and Nonconforming Sufferers.

For tho' the Episcopal Clergy were settled in their Preferments by the common Methods of the Constitution, yet many of them suffer'd for their Immoralities, upon good and substantial Proofs, as well as others of them were turn'd out as Pluralists, which had been justly complain'd of, from the Beginning of the Reformation: And as for those that were dispossest of their Benefices by Violence, plunder'd and sequestred, it was in a Time of War and Confusion. Whereas the Sufferings of the Nonconformists were in a Time of Peace, after the most solemn Assurances, that all Things past should be forgotten: And in Defiance of a Declaration, publish'd by the King himself, with great Formality, in order to a Settlement of Ecclesiastical Matters; which Declaration passing into a Law, would have left no Room for future Severity.

Tho' after the Restoration, (especially when it was brought about without any Conditions antecedently agreed upon,) no other could be expected, than that the Clergy should be settled in their Estates and Livings, and Oaths impos'd, &c: Yet when an Act of Parliament pass'd in 1661, confirming the Ministers

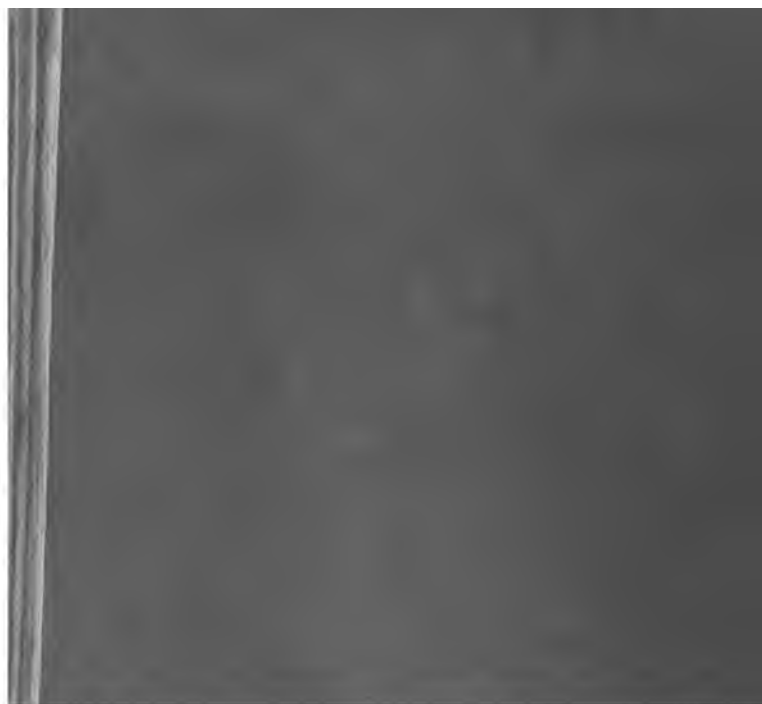
No. 27. p. 1311.

in their Livings, where the former Possessors were dead; and a *Declaration* was publish'd, after it had been drawn up with the utmost Deliberation, which left several Things in their natural *Indifference*, and very much took away the Grounds of foregoing Animosities and Contentions; and when there was so general a Disposition to live in Peace, if Conscience could but have been preserv'd free from Force and Violence; the *Deprivation* that follow'd, might I think very justly be complain'd of, and can hardly be accounted for, without allowing, that a vindictive Disposition on one hand, and an Inclination to serve the Popish Interest on the other, contributed to it very considerably.

As to what was done after the Restoration, by the *Archbishops and Bishops, for the Augmentation of small Vicaridges and Curacies in many Counties*, which these Gentlemen take Notice of, it was a meer Trifle, to what might have been expected, upon the immense Sums they received for renewing of Leases, &c. in all Parts, after a Vacation of so long a Continuance.

But as for the ejecting and silencing so many valuable and useful Protestant Preachers in this particular County of *Lancaster*, in which, as these Gentlemen themselves observe, *Papists abound more, than in any in England besides*, this was most certainly a very impolitick Step, in any that had the Protestant Interest at Heart. And after this, to pretend to complain, that *the Protestants* did not get Ground in this County, *so fast as might be wished*, (which is a Suggestion, with which these Gentlemen conclude their Remarks) is just as if upon a Country's being invaded by an Enemy, a considerable Number of the able Inhabitants should be disarm'd, and they that did it should afterwards find fault that the Enemy should take Advantages of it. It is just as if when there is a large Harvest to be reap'd and gathered in, a Number of diligent Labourers should be discharg'd, and Complaints should afterwards be made, and that even by those that either advised or encouraged, or applauded this Discharge, of the Loss and Damage occasion'd by it.





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